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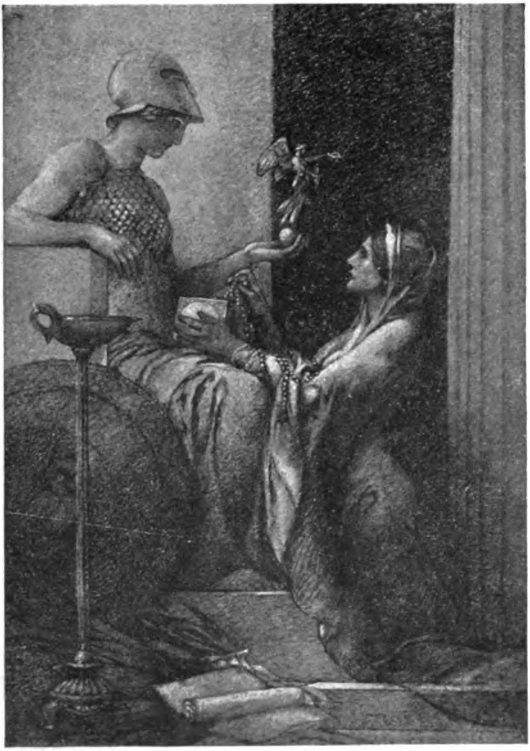

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Homerus

THE FIRST SIX

BOOKS OF HOMER'S ILIAD

WITH

ENGLISH NOTES, CRITICAL AND EXPLANATORY,
A METRICAL INDEX,
AND HOMERIC GLOSSARY.

BY

CHARLES ANTHON, LL.D.,
PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA COLLEGE,
NEW YORK, AND RECTOR OF THE GRAMMAR-SCHOOL.

NOTE TO THE READER

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TO

THE HON. JAMES HARPER,

LATE MAYOR OF THE CITY OF NEW YORK,

This Work is Dedicated,

AS A TRIBUTE OF RESPECT FOR THE FAITHFUL DISCHARGE
OF PUBLIC DUTIES,

A TOKEN OF SINCERE REGARD FOR THE MANY EXCELLENT QUAL
ITIES THAT ADORN HIS PRIVATE CHARACTER,

AND

A MEMORIAL OF OLD AND UNINTERRUPTED FRIENDSHIP,

BY

THE EDITOR.

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PREFACE.

The present volume contains six books of the Iliad The previous edition comprised merely the portion that is usually read at our classical schools in this quarter, as preparatory to a collegiate course; and along with this was given the regular text, with the Digamma restored, according to the views of Richard Payne Knight. At the request, however, of many instructors, the editor has been induced to add to the present edition the fourth, fifth, and sixth books of the poem, with a commentary on precisely the same plan as the previous one; and, in order to make room for this, he has omitted the digammated text. The editor is happy to learn, from numerous quarters, that his labors have been not unsuccessful in rendering the study of Homer less difficult and repulsive to the young student than it formerly was, and he indulges the hope that the present volume will be found equally useful in this respect.

If a good foundation be laid in the beginning, the perusal of the Homeric poems becomes a matter of positive enjoyment; whereas, if the pupil be hurried over book after book of these noble productions, with a kind of locomotive celerity, he remains a total stranger to all the beauties of the scenery through which he has sped his way, and, at the end of his journey, is as wise as when he commenced it.

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the present volume is fully equal to any thing of the kind that has ever issued from the American press. For this accuracy, as well as for other important aids he is mainly indebted to his friend and colleague, Professor Drisler, to whom he has so often had occasion to express his obligations, and who, he is happy to say, is about to add to his already well-earned reputation, by a Greek-English and English-Greek Lexicon for the use of schools, which will prove of incalculable benefit to the young student, and will put him in possession of a manual which has long been, and is still so much, wanted.

Columbia College, N. Y., October 20th, 1846

HOMER'S ILIAD

BOOK I.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
Οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν,
Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
Ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν
Οἰωνοῖσί τε πᾶσι—Διὸς δ' ἐτελείετο βουλή—
Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρείδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
Νοῦσον ἀνὰ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λαοί,
Οὕνεκα τὸν Χρύσην ἠτίμησ' ἀρητῆρα
Ἀτρείδης· ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
Στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

Ἀτρεῖδαί τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
Ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι·
Παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι,
Ἁζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα.

Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·

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Ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
Ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
Μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
Τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
Ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης,
Ἱστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιόωσαν·
Ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.

Ὣς ἔφατ'· ἔδδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ
Βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
Πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ·

Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,
Σμινθεῦ· εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
Ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα
Ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων
Βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
Τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
Ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο,
Αὐτοῦ κινηθέντος· ὁ δ' ἤϊε νυκτὶ ἐοικώς·
Ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἕηκεν
Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
Οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς·
Αὐτὰρ ἔπειτ', αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς,
Βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο,
Τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο.

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Οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
Τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἀτρείδη, νῦν ἄμμε παλιμπλαγχθέντας ὀΐω
Ἂψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
Εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιους.
Ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν, ἢ ἱερῆα,
Ἢ καὶ ὀνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν—
Ὅς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
Εἴτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, εἴθ' ἑκατόμβης·
Αἴ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων
Βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Ἤτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
Ὃς ᾔδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,
Καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
Ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων
Ὅ σφιν ἐὺφρονέων ἀγορήσατο καὶ μετέειπεν·

Ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
Μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἄνακτος.
Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσσον
Ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
Ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει, καί οἱ πείθονται Ἀχαιοί.
Κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ·
Εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
Ἀλλά γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,
Ἐν στήθεσσιν ἑοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Θαρσήσας μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα.
Οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ᾧτε σύ, Κάλχαν,
Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
Οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
Σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει

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Συμπάντων Δαναῶν· οὐδ' ἢν Ἀγαμέμνονα εἴπῃς,
Ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.

Καὶ τότε δὴ θάρσησε καὶ ηὔδα μάντις ἀμύμων·
Οὔτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται οὔθ' ἑκατόμβης,
Ἀλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
Οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα.
Τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος ἠδ' ἔτι δώσει·
Οὐδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
Πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
Ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
Ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.

Ἤτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Ἥρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
Ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
Πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην·
Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προςέειπεν·

Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπες·
Αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·
Ἐσθλὸν δ' οὐδέ τί πω εἶπες ἔπος οὐδ' ἐτέλεσσας·
Καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
Ὡς δὴ τοῦδ' ἕνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει,
Οὕνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
Οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
Οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα.
Κουριδίης ἀλόχου· ἐπεὶ οὔ ἑθέν ἐστι χερείων,
Οὐ δέμας οὐδὲ φυήν, οὔτ' ἂρ φρένας, οὔτε τι ἔργα.
Ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
Βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἔοικεν·
Λεύσσετε γὰρ τόγε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ.

Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς
Ἀτρείδη κύδιστε, φιλοκτεανώτατε πάντων,

Πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
Οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
Ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται,
Λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
Ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
Τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
Δῷσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προςέφη κρείων Ἀγαμέμνων·
Μὴ δ' οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ,
Κλέπτε νόῳ· ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
Ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὔτως
Ἧσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
Ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ
Ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται,—
Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
Ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
Ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι
Ἀλλ' ἤτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις·
Νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
Ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβην
Θείομεν, ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρῃον
Βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
Ἢ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς,
Ἠὲ σύ, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
Ὄφρ' ἥμιν Ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προςέφη πόδας ὠκὺς Ἀχιλλεύς·
Ὤ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
Πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν,
Ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἶφι μάχεσθαι;
Οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητάων
Δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἴτιοί εἰσιν.
Οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,
Οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ,
Καρπὸν ἐδηλήσαντ'· ἐπεὶ ἦ μάλα πολλὰ μεταξὺ

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Οὔρεά τε σκιόεντα, θάλασσά τε ἠχήεσσα·
Ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἑσπόμεθ', ὄφρα σὺ χαίρῃς,
Τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
Πρὸς Τρώων· — τῶν οὔτι μετατρέπῃ οὐδ' ἀλεγίζεις·
Καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
Ὧι ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
Οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·
Ἀλλὰ τὸ μὲν πλεῖον πολυάϊκος πολέμοιο
Χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
Σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
Ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.
Νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
Οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὀΐω
Ἐνθάδ', ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύξειν.

Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε
Λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι,
Οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς.
Ἔχθιστος δέ μοί ἐσσι Διοτρεφέων βασιλήων·
Αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
Εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τόγ' ἔδωκεν.
Οἴκαδ' ἰὼν σὺν νηυσί τε σῇς, καὶ σοῖς ἑτάροισιν,
Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
Οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
Ὡς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
Τὴν μὲν ἐγὼ σὺν νηΐ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
Πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρῃον,
Αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρ' εὖ εἰδῇς,
Ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
Ἶσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἄντην.

Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
Στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
Ἢ ὅγε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ

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τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρείδην ἐναρίζοι,
Ἠὲ χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
Ἕως ὅγε ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
Ἕλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
Οὐρανόθεν· πρὸ γὰρ ἧκε θεὰ λευκώλενος Ἥρη,
Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
Στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλείωνα,
Οἴῳ φαινομένη, τῶν δ' ἄλλων οὔτις ὁρᾶτο.
Θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὼ δέ οἱ ὄσσε φάανθεν.
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
Ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρείδαο;
Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀΐω,
Ἧις ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
Ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθηαι,
Οὐρανόθεν· πρὸ δέ μ' ἧκε θεὰ λευκώλενος Ἥρη,
Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
Ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί·
Ἀλλ' ἤτοι ἔπεσιν μὲν ὀνείδισον, ὡς ἔσεταί περ.
Ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται,
Καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
Ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
Χρὴ μὲν σφωΐτερόν γε, θεά, ἔπος εἰρύσσασθαι,
Καὶ μάλα περ θυμῷ κεχολωμένον· ὣς γὰρ ἄμεινον.
Ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ.

Ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν·
Ἂψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν
Μύθῳ Ἀθηναίης· ἡ δ' Οὔλυμπόνδε βεβήκει
Δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους

Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρείδην προσέειπε καὶ οὔπω λῆγε χόλοιο·

Οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
Οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι,
Οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν 'Αχαιῶν
Τέτληκας θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
Ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν 'Αχαιῶν
Δῶρ' ἀποαιρεῖσθαι ὅςτις σέθεν ἀντίον εἴπῃ.
Δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
Ἦ γὰρ ἄν, 'Ατρείδη, νῦν ὕστατα λωβήσαιο.
'Αλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι,
Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
Οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν
Φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν υἷες 'Αχαιῶν
'Εν παλάμῃς φορέουσι δικάσπόλοι, οἵτε θέμιστας
Πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὅρκος
Ἦ ποτ' 'Αχιλλῆος ποθὴ ἵξεται υἷας 'Αχαιῶν
Σύμπαντας· τότε δ' οὔτι δυνήσεαι, ἀχνύμενός περ,
Χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
Θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
Χωόμενος, ὅτ' ἄριστον 'Αχαιῶν οὐδὲν ἔτισας.

Ὣς φάτο Πηλείδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ
Χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός·
'Ατρείδης δ' ἑτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
'Ηδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
'Εφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
'Εν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν.
Ὁ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

Ὦ πόποι, ἦ μέγα πένθος 'Αχαιΐδα γαῖαν ἱκάνει.
Ἦ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες
Ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
Εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιιν,
Οἳ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι

Ἀλλὰ πίθεσθ᾽· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο·
Ἤδη γάρ ποτ᾽ ἐγὼ καὶ ἀρείοσιν ἠέπερ ὑμῖν
Ἀνδράσιν ὡμίλησα, καὶ οὔποτέ μ᾽ οἵγ᾽ ἀθέριζον.
Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
Οἷον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
Καινέα τ᾽, Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον.
[Θησέα τ᾽ Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.]
Κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν
Κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
Φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσσαν
Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθών,
Τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
Καὶ μαχόμην κατ᾽ ἔμ᾽ αὐτὸν ἐγώ· κείνοισι δ᾽ ἂν οὔτις
Τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο.
Καὶ μέν μευ βουλέων ξύνιεν, πείθοντό τε μύθῳ.
Ἀλλὰ πίθεσθε καὶ ὔμμες· ἐπεὶ πείθεσθαι ἄμεινον.
Μήτε σὺ τόνδ᾽, ἀγαθός περ ἐών, ἀποαίρεο κούρην,
Ἀλλ᾽ ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·
Μήτε σύ, Πηλείδη, ἔθελ᾽ ἐριζέμεναι βασιλῆϊ
Ἀντιβίην· ἐπεὶ οὔποθ᾽ ὁμοίης ἔμμορε τιμῆς
Σκηπτοῦχος βασιλεύς, ᾧτε Ζεὺς κῦδος ἔδωκεν.
Εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
Ἀλλ᾽ ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
Ἀτρείδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
Λίσσομ᾽ Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
Ἕρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Τὸν δ᾽ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
Ἀλλ᾽ ὅδ᾽ ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
Πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ᾽ ἀνάσσειν,
Πᾶσι δὲ σημαίνειν, ἅ τιν᾽ οὐ πείσεσθαι ὀΐω.
Εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
Τοὔνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;

Τὸν δ᾽ ἄρ᾽ ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς

'Η γαρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
Εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·
Ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
Σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὀίω.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
Χερσὶ μὲν οὔτοι ἔγωγε μαχήσομαι εἵνεκα κούρης,
Οὔτε σοὶ οὔτε τῳ ἄλλῳ, ἐπεί μ' ἀφέλεσθέ γε δόντες
Τῶν δ' ἄλλων ἅ μοί ἐστι θοῇ παρὰ νηῒ μελαίνῃ,
Τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
Εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἵδε·
Αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί.

Ὣς τώγ' ἀντιβίοισι μαχεσσαμένω ἐπέεσσιν
Ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας ἐΐσας
Ἤϊε σύν τε Μενοιτιάδῃ καὶ οἷς ἑτάροισιν·
Ἀτρείδης δ' ἄρα νῆα θοὴν ἅλαδε προέρυσσεν,
Ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην
Βῆσε θεῷ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον
Εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα·
Λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν.
Οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·
Ἕρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας
Γαύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο
Κνίση δ' οὐρανὸν ἷκεν ἑλισσομένη περὶ καπνῷ

Ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
Λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ.
Ἀλλ' ὅγε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν,
Τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε·

Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
Χειρὸς ἑλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
Εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
Ἐλθὼν σὺν πλεόνεσσι, τό οἱ καὶ ῥίγιον ἔσται.

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Ὣς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.—
Τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην.
Τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηῒ μελαίνῃ
Ἥμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς.
Τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
Στήτην, οὐδέ τί μιν προςεφώνεον οὐδ' ἐρέοντο.
Αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρων,
Ἄσσον ἴτ'· οὔτι μοι ὔμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
Ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
Ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,
Καί σφωϊν δὸς ἄγειν. Τὼ δ' αὐτὼ μάρτυροι ἔστων
Πρός τε θεῶν μακάρων, πρός τε θνητῶν ἀνθρώπων,
Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε
Χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
Τοῖς ἄλλοις. Ἦ γὰρ ὅγ' ὀλοῇσι φρεσὶ θύει·
Οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
Ὅππως οἱ παρὰ νηυσὶ σόοι μαχέωνται Ἀχαιοί.

Ὣς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ·
Ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρῃον,
Δῶκε δ' ἄγειν· τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
Ἡ δ' ἀέκουσ' ἅμα τοισι γυνὴ κίεν.—Αὐτὰρ Ἀχιλλεὺς
Δακρύσας ἑτάρων ἄφαρ ἕζετο νόσφι λιασθεὶς,
Θῖν' ἐφ' ἁλὸς πολιῆς, ὁρόων ἐπὶ οἴνοπα πόντον.
Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

Μῆτερ, ἐπεί μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
Τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
Ἦ γάρ μ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

Ὣς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ
Ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
Καρπαλίμως δ' ἀνέδυ πολιῆς ἁλὸς, ἠΰτ' ὀμίχλη·

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Καί ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
Ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω.

Τὴν δὲ βαρυστενάχων προςέφη πόδας ὠκὺς Ἀχιλλεύς
Οἶσθα· τίη τοι ταῦτ' εἰδυίῃ πάντ' ἀγορεύω;
Ὠιχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἠετίωνος,
Τὴν δὲ διεπράθομέν τε, καί ἤγομεν ἐνθάδε πάντα·
Καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
Ἐκ δ' ἕλον Ἀτρείδῃ Χρυσηΐδα καλλιπάρῃον.
Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος,
Ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα
Στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
Ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
Χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
Εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
Ἧκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
Θνῆσκον ἐπασσύτεροι· τὰ δ' ἐπῴχετο κῆλα θεοῖο
Πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. Ἄμμι δὲ μάντις
Εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο·
Αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι.
Ἀτρείωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
Ἠπείλησεν μῦθον, ὁ δὴ τετελεσμένος ἐστίν.
Τὴν μὲν γὰρ σὺν νηῒ θοῇ ἑλίκωπες Ἀχαιοὶ
Ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτ · —
Τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
Κούρην Βρισῆος, τὴν μοι δόσαν υἷες Ἀχαιῶν.
Ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος

Ἐλθοῦσ' Οὔλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
Ἢ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ.
Πολλάκι γάρ σέο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
Εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
Οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
Ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
Ἀλλὰ σὺ τόνγ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
Ὦχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
Ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
Αἰγαίων'· ὁ γὰρ αὖτε βίῃ οὗ πατρὸς ἀμείνων·
Ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ γαίων·
Τὸν καὶ ὑπέδδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
Τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,
Αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἔλσαι Ἀχαιοὺς
Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
Γνῷ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
Ἣν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
Ὤ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;
Αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
Ἧσθαι· ἐπεί νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δήν·
Νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀϊζυρὸς περὶ πάντων
Ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
Εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται.
Ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
Μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
Χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο
Δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὔλυμπόνδε.
Καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
Καί μιν γουνάσομαι, καί μιν πείσεσθαι ὀΐω

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Ὣς ἄρα φωνήσασ' ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
Χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
Τήν ῥα βίῃ ἀέκοντος ἀπηύρων.—Αὐτὰρ Ὀδυσσεὺς
Ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
Ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηῒ μελαίνῃ·
Ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
Καρπαλίμως· τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς.
Ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
Ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
Ἐκ δὲ Χρυσηῒς νηὸς βῆ ποντοπόροιο.
Τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
Πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·

Ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
Παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
Ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
Ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.

Ὣς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων
Παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
Ἑξείης ἔστησαν ἐΰδμητον περὶ βωμόν·
Χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
Τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο χεῖρας ἀνασχών·

Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις·
Ἤδη μέν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
Τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
Ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ·
Ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον·

Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων
Αὐτὰρ ἐπεί ῥ' εὔξαντο, καὶ οὐλοχύτας προβάλοντο,
Αὐέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
Μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν

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Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
Καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
Λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
Μίστυλλόν τ' ἄρα τἆλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν
Ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο·
Νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
Οἳ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο
Καλὸν ἀείδοντες παιήονα κοῦροι Ἀχαιῶν,
Μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἦμος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν,
Δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
Καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν
Τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων.
Οἳ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστία λευκὰ πέτασσαν·
Ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα
Στείρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
Ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
Αὐτὰρ ἐπεί ῥ' ἵκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,
Νῆα μὲν οἵγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
Ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἕρματα μακρὰ τάνυσσαν·
Αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.—

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
Διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
Οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ
Αὖθι μένων, ποθέεσκε δ' ἀϋτήν τε πτόλεμόν τε.

Ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
Καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες

Πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων
Παιδὸς ἑοῦ, ἀλλ' ἥγ' ἀνεδύσετο κῦμα θαλάσσης.
Ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὔλυμπόν τε·
Εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων
Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
Καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
Σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα,
Λισσομένη προςέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα
Ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·
Τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων
Ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας.
Ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ·
Τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
Υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἑ τιμῇ.

Ὣς φάτο· τὴν δ' οὔτι προςέφη νεφεληγερέτα Ζεύς,
Ἀλλ' ἀκέων δὴν ἧστο· Θέτις δ' ὡς ἥψατο γούνων,
Ὣς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις·

Νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,
Ἢ ἀπόειπ'· ἐπεὶ οὔ τοι ἔπι δέος· ὄφρ' εὖ εἰδῶ,
Ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι.

Τὴν δὲ μέγ' ὀχθήσας προςέφη νεφεληγερέτα Ζεύς·
Ἦ δὴ λοίγια ἔργ', ὅτι μ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρῃ, ὅτ' ἄν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
Ἡ δὲ καὶ αὔτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν
Νεικεῖ, καί τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
Ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή σε νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
Εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
Τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
Οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω·

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Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
Ἀμβρόσιαι δ' ἄρα χαῖται ἐπεῤῥώσαντο ἄνακτος
Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὄλυμπον.

Τώγ' ὡς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
Εἰς ἅλα ἆλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἑὸν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέσταν
Ἐξ ἑδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
Μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
Ὡς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
Ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
Αὐτίκα κερτομίοισι Δία Κρονίωνα προςηύδα·

Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς;
Αἰεί τοι φίλον ἐστὶν, ἐμεῦ ἀπονόσφιν ἐόντα
Κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
Πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς.

Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
Εἰδήσειν· χαλεποί τοι ἔσοντ', ἀλόχῳ περ ἐούσῃ.
Ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
Οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·
Ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
Μήτι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα.

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
Καὶ λίην σε πάρος γ' οὔτ' εἴρομαι, οὔτε μεταλλῶ·
Ἀλλὰ μάλ' εὔκηλος τὰ φράζεαι, ἅσσ' ἐθέλῃσθα.
Νῦν δ' αἰνῶς δείδοικα κατὰ φρένα, μή σε παρείπῃ
Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
Ἠερίη γὰρ σοίγε παρέζετο, καὶ λάβε γούνων·
Τῇ σ' οἴω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα
Τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

Τὴν δ' ἀπαμειβόμενος προςέφη νεφεληγερέτα Ζεύς

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Δαιμονίη, αἰεὶ μὲν ὀΐεαι, οὐδέ σε λήθω·
Πρῆξαι δ' ἔμπης οὔτι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
Μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
Εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
Ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ·
Μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,
Ἆσσον ἰόνθ' ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.

Ὣς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη
Καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
Ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.
Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν
Μητρὶ φίλῃ ἐπίηρα φέρων λευκωλένῳ Ἥρῃ·

Ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
Εἰ δὴ σφὼ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
Ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον· οὐδέ τι δαιτὸς
Ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
Πατρὶ φίλῳ ἐπίηρα φέρειν Διὶ, ὄφρα μὴ αὖτε
Νεικείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
Εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς
Ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
Ἀλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
Αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.

Ὣς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον
Μητρὶ φίλῃ ἐν χειρὶ τίθει, καί μιν προςέειπεν·

Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
Μή σε, φίλην περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι
Θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
Χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
Ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
Ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο.
Πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
Κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
Ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα

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Ὣς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη·
Μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
Αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
Οἰνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
Ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

Ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης,
Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
Οἳ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
Ἧχι ἑκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν.
Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητής,
Ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
Ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

HOMER'S ILIAD.

BOOK II.

Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
Εὗδον παννύχιοι. Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
Ἀλλ' ὅγε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα
Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
Πέμψαι ἐπ' Ἀτρείδῃ Ἀγαμέμνονι οὖλον ὄνειρον.
Καί μιν φωνήσας ἔπεα πτερόεντα προςηύδα.

Βάσκ' ἴθι, οὖλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν
Ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρείδαο
Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω.
Θωρῆξαί ἑ κέλευε καρηκομόωντας Ἀχαιοὺς
Πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται.

Ὣς φάτο· βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν
Καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
Βῆ δ' ἄρ' ἐπ' Ἀτρείδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
Εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληΐῳ υἷι ἐοικώς,
Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων·
Τῷ μιν ἐεισάμενος προςεφώνεε θεῖος ὄνειρος·

Εὕδεις, Ἀτρέος υἱὲ, δαΐφρονος, ἱπποδάμοιο;
Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,

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Ὧι λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν.
Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
Ὃς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
Θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς
Πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
Ἐκ Διός. Ἀλλὰ σὺ σῇσιν ἔχε φρεσί, μηδέ σε λήθη
Αἱρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήῃ.

Ὣς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
Τὰ φρονέοντ' ἀνὰ θυμὸν, ἅ ῥ' οὐ τελέεσθαι ἔμελλον.
Φῆ γὰρ ὅγ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ,
Νήπιος· οὐδὲ τὰ ᾔδη, ἅ ῥα Ζεὺς μήδετο ἔργα.
Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
Ἔγρετο δ' ἐξ ὕπνου· θείη δέ μιν ἀμφέχυτ' ὀμφή.
Ἕζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
Καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον.
Εἵλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἠὼς μέν ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
Κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιούς·
Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

Βουλὴ δὲ πρῶτον μεγαθύμων ἷζε γερόντων
Νεστορέῃ παρὰ νηὶ Πυλοιγενέος βασιλῆος·
Τοὺς ὅγε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·

Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
Ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ

Εἶδός τε μέγεθός τε, φυήν τ' ἄγχιστα ἐῴκει
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
Εὕδεις, Ἀτρέος υἱὲ, δαΐφρονος, ἱπποδάμοιο;
Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
Ὧι λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν.
Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
Ὃς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
Θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς
Πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
Ἐκ Διός· ἀλλὰ σὺ σῇσιν ἔχε φρεσίν.—Ὣς ὁ μὲν εἰπὼν
Ὤιχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
Ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
Πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
Καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
Ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

Ἤτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο. Τοῖσι δ' ἀνέστη
Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος·
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
Ψεῦδός κεν φαῖμεν, καὶ νοσφιζοίμεθα μᾶλλον·
Νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι
Ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.

Ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι.
Οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,
Σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
Ἠΰτε ἔθνεα εἶσι μελισσάων ἀδινάων,
Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
Βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
Αἳ μέν τ' ἔνθα ἅλις πεποτήαται αἳ δέ τε ἔνθα·
Ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

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Ἠϊόνος προπάροιθε βαθείης ἐστιχόωντο
Ἰλαδὸν εἰς ἀγορήν· μετὰ δὲ σφίσιν Ὄσσα δεδήει
Ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
Τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα
Λαῶν ἱζόντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας
Κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' ἀϋτῆς
Σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλήων.
Σπουδῇ δ' ἕζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας
Παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
Ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων,
Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·
Αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
Αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέϊ, ποιμένι λαῶν·
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
Αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,
Πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
Τῷ ὅγ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·

Ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος,
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
Σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
Νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
Δυςκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
Οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
Ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
Ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
Αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
Μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
Ἄπρηκτον πόλεμον πολεμίζειν, ἠδὲ μάχεσθαι
Ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.
Εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε
Ὅρκια πιστὰ ταμόντες ἀριθμηθήμεναι ἄμφω,
Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν,

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Ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
Τρώων δ' ἄνδρα ἕκαστον ἑλοίμεθα οἰνοχοεύειν·
Πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
Τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι
Πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
Οἵ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
Ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
Καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται
Αἳ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
Εἵατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
Αὔτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
Ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
Φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
Οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν.

Ὣς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
Πᾶσι μετὰ πληθὺν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
Κινήθη δ' ἀγορὴ, ὡς κύματα μακρὰ θαλάσσης,
Πόντου Ἰκαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε
Ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
Ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
Λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν·
Ὣς τῶν πᾶσ' ἀγορὴ κινήθη. Τοὶ δ' ἀλαλητῷ
Νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
Ἵστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
Ἅπτεσθαι νηῶν, ἠδ' ἑλκέμεν εἰς ἅλα δῖαν·
Οὐρούς τ' ἐξεκάθαιρον· ἀϋτὴ δ' οὐρανὸν ἷκεν
Οἴκαδε ἱεμένων· ὑπὸ δ' ᾕρεον ἕρματα νηῶν.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
Εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

Ὢ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
Οὕτω δὴ οἶκόνδε φίλην ἐς πατρίδα γαῖαν
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;

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Κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης;
Ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
Σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
Μηδ' ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.

Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη
Βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
[Καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·]
Εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
Ἑσταότ'· οὐδ' ὅγε νηὸς ἐϋσσέλμοιο μελαίνης
Ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν
Ἀγχοῦ δ' ἱσταμένη προςέφη γλαυκῶπις Ἀθήνη·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
Οὕτω δὴ οἶκόνδε φίλην ἐς πατρίδα γαῖαν
Φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες;
Κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
Ἐν Τροίῃ ἀπολοντο, φίλης ἀπὸ πατρίδος αἴης;
Ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδ' ἔτ' ἐρώει·
Σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
Μηδ' ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.

Ὣς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης.
Βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
Κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
Αὐτὸς δ' Ἀτρείδεω Ἀγαμέμνονος ἀντίος ἐλθὼν
Δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
Τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

Δαιμόνι', οὔ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι·
Ἀλλ' αὐτός-τε κάθησο, καὶ ἄλλους ἵδρυε λαούς.
Οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρείωνος·

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Νῦν μὲν πειρᾶται, τάχα δ' ἴψεται υἷας 'Αχαιῶν·
'Εν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
Μή τι χολωσάμενος ῥέξῃ κακὸν υἷας 'Αχαιῶν.
Θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
Τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἑ μητίετα Ζεύς.

Ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
Τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·—

Δαιμόνι', ἀτρέμας ἧσο, καὶ ἄλλων μῦθον ἄκουε,
Οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
Οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
Οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' 'Αχαιοί·
Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
Εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω.
[Σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ.]

Ὣς ὅγε κοιρανέων δίεπε στρατόν· οἳ δ' ἀγορήνδε
Αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
'Ηχῇ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
Αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.

Ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας.
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολῴα,
Ὃς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾔδη,
Μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
Ἀλλ' ὅτι οἱ εἴσαιτο γελοΐϊον 'Αργείοισιν
Ἔμμεναι. Αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
Φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
Κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθεν
Φοξὸς ἔην κεφαλήν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
Ἔχθιστος δ' 'Αχιλῆϊ μάλιστ' ἦν ἠδ' 'Οδυσῆϊ·
Τὼ γὰρ νεικείεσκε· τότ' αὖτ' 'Αγαμέμνονι δίῳ
'Οξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' 'Αχαιοὶ
'Εκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
Αὐτὰρ ὁ μακρὰ βοῶν 'Αγαμέμνονα νείκεε μύθῳ·

Ἀτρείδη, τέο δ' αὖτ' ἐπιμέμφεαι ἠδὲ χατίζεις;

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Πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
Εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
Πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἕλωμεν.
Ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
Τρώων ἱπποδάμων ἐξ Ἰλίου, υἷος ἄποινα,
Ὅν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;
Ἠὲ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότητι,
Ἥντ' αὐτὸς ἀπονόσφι κατίσχεαι;—οὐ μὲν ἔοικεν
Ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν.
Ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκέτ' Ἀχαιοί,
Οἴκαδέ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῶμεν
Αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται,
Ἤ ῥά τί οἱ χ' ἡμεῖς προςαμύνομεν, ἠὲ καὶ οὐκί·
Ὃς καὶ νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
Ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων·
Ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.

Ὣς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
Καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·

Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
Ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.
Οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
Ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.
Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
Καί σφιν ὀνείδεά τε προφέροις, νόστον τε φυλάσσοις
Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
Ἢ εὖ ἠὲ κακῶς νοστήσομεν υἷες Ἀχαιῶν.
[Τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
Ἧσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
Ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται,
Εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὧδε,
Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,

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Μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην,
Εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
Χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει
Αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
Πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῇσιν.

Ὣς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμω
Πλῆξεν ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
Σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
Σκήπτρου ὕπο χρυσέου· ὁ δ' ἄρ' ἕζετο, τάρβησέν τε·
Ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.–
Οἳ δέ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἡδὺ γέλασσαν·
Ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

Ὢ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν
Βουλάς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·
Νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
Ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.
Οὔ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
Νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν

Ὣς φάσαν ἡ πληθύς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
Ἔστη σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη
Εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει,
Ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν
Μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίατο βουλήν—
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἀτρείδη, νῦν δή σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
Πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν·
Οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
Ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἱπποβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
Ὥςτε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες,
Ἀλλήλοισιν ὀδύρονται οἶκόνδε νέεσθαι.
Ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
Καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο

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Ἀσχαλάᾳ σὺν νηῒ πολυζύγῳ, ὅνπερ ἄελλαι
Χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
Ἡμῖν δ' εἰνατός ἐστι περιτροπέων ἐνιαυτὸς
Ἐνθάδε μιμνόντεσσι. Τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
Ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
Αἰσχρόν τοι δηρόν τε μένειν, κενεόν τε νέεσθαι.
Τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
Ἢ ἐτεὸν Κάλχας μαντεύεται, ἠὲ καὶ οὐκί.
Εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες
Μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι·
Χθιζά τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
Ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
Ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς
Ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
Καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
Ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφοινός,
Σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἧκε φόωςδε,
Βωμοῦ ὑπαΐξας πρός ῥα πλατάνιστον ὄρουσεν.
Ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
Ὄζῳ ἐπ' ἀκροτάτῳ πετάλοις ὑποπεπτηῶτες,
Ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
Ἔνθ' ὅγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
Μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
Τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
Αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
Τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅςπερ ἔφηνεν·
Λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω
Ἡμεῖς δ' ἑσταότες θαυμάζομεν, οἷον ἐτύχθη.
Ὡς οὖν δεινὰ πέλωρα θεῶν εἰςῆλθ' ἑκατόμβας,
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν.
Τίπτ' ἀνέῳ ἐγένεσθε, καρηκομόωντες Ἀχαιοί;
Ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς
Ὄψιμον, ὀψιτέλεστον, ὅου κλέος οὔποτ' ὀλεῖται
Ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
Ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·

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Ὣς ἡμεῖς τοσσαύτ' ἔτεα πτολεμίξομεν αὖθι.
Τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγυιαν
Κεῖνός θ' ὣς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
Ἀλλ' ἄγε μίμνετε πάντες, ἐϋκνήμιδες Ἀχαιοί,
Αὐτοῦ, εἰςόκεν ἄστυ μέγα Πριάμοιο ἕλωμεν.

Ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
Σμερδαλέον κονάβησαν ἀϋσάντων ὑπ' Ἀχαιῶν—
Μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο.
Τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·

Ὢ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
Νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.
Πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἥμιν;
Ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν,
Σπονδαί τ' ἄκρητοι καὶ δεξιαὶ, ᾗς ἐπέπιθμεν·
Αὔτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
Εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
Ἀτρείδη, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλὴν
Ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας·
Τούςδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
Νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—
Πρὶν Ἄργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
Γνώμεναι εἴτε ψεῦδος ὑπόσχεσις, ἠὲ καὶ οὐκί.
Φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
Ἤματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
Ἀργεῖοι Τρώεσσι φόνον καὶ Κῆρα φέροντες,
Ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.—
Τῷ μήτις πρὶν ἐπειγέσθω οἶκόνδε νέεσθαι,
Πρίν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
Τίσασθαι δ' Ἑλένης ὁρμήματά τε στοναχάς τε.
Εἰ δέ τις ἐκπάγλως ἐθέλει οἶκόνδε νέεσθαι,
Ἁπτέσθω ἧς νηὸς ἐϋσσέλμοιο μελαίνης,
Ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
Ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλῳ·
Οὔτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κε εἴπω·

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Κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρητρας, Ἀγαμέμνον,
Ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις.
Εἰ δέ κεν ὣς ἕρξῃς, καί τοι πείθωνται Ἀχαιοι,
Γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακὸς, ὅς τέ νυ λαῶν,
Ἠδ' ὅς κ' ἐσθλὸς ἔῃσι· κατὰ σφέας γὰρ μαχέονται
Γνώσεαι δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
Ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Τὸν δ' ἀπαμειβόμενος προςέφη κρείων Ἀγαμέμνων·
Ἦ μὰν αὖτ' ἀγορῇ νικᾷς, γέρον, υἷας Ἀχαιῶν.
Αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
Τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
Τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,
Χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.
Ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
Ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
Καὶ γὰρ ἐγὼν Ἀχιλεύς τε μαχεσσάμεθ' εἵνεκα κούρης
Ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
Εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.
Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·
Εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
Εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
Εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·
Ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηϊ.
Οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,
Εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
Ἱδρώσει μέν τευ τελαμὼν ἀμφὶ στήθεσσιν
Ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·
Ἱδρώσει δέ τευ ἵππος ἐΰξοον ἅρμα τιταίνων.
Ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα
Ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς.

Ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
Ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,

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Προβλῆτι σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει
Παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται
Ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
Κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἕλοντο.
Ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων,
Εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος
Αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
Πίονα, πενταέτηρον, ὑπερμενέϊ Κρονίωνι·
Κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆα ἄνακτα,
Αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
Ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
Αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
Ἤιδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.
Βοῦν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλοντο·
Τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
Μὴ πρὶν ἐπ' ἠέλιον δῦναι, καὶ ἐπὶ κνέφας ἐλθεῖν,
Πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
Αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα,
Ἑκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
Χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
Πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν.

Ὣς ἔφατ'· οὐδ' ἄρα πώ οἱ ἐπεκραίαινε Κρονίων·
Ἀλλ' ὅγε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν
Αὐτὰρ ἐπεί ῥ' εὔξαντο, καὶ οὐλοχύτας προβάλοντο,
Αὐέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
Μηρούς τ' ἐξέταμον, κατά τε κνίσῃ ἐκάλυψαν
Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
Καὶ τὰ μὲν ἂρ σχίζῃσιν ἀφύλλοισιν κατέκαιον·
Σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἡφαίστοιο.
Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
Μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
Ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα

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Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης·
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
Μηκέτι δὴ νῦν αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν
Ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
Ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
Λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
Ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
Ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα.

Ὣς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων
Αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
Κηρύσσειν πόλεμόνδε καρηκομόωντας Ἀχαιούς.
Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
Οἱ δ' ἀμφ' Ἀτρείωνα Διοτρεφέες βασιλῆες
Θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη
Αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
Τῆς ἑκατὸν θύσανοι παγχρύσεοι ἠερέθονται,
Πάντες ἐϋπλεκέες, ἑκατόμβοιος δὲ ἕκαστος,
Σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν
Ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστῳ
Καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
Ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

Ἠΰτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην
Οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή·
Ὣς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
Αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἷκεν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
Χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα,
Ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,

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Κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών·
Ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
Ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν
Σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
Ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
Μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.

Ἠΰτε μυιάων ἀδινάων ἔθνεα πολλά,
Αἵτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν
Ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
Τόσσοι ἐπὶ Τρώεσσι καρηκομόωντες Ἀχαιοὶ
Ἐν πεδίῳ ἵσταντο, διαῤῥαῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
Ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν·
Ὣς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
Ὑσμίνηνδ' ἰέναι· μετὰ δὲ κρείων Ἀγαμέμνων,
Ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

Ἠΰτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
Ταῦρος· ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσιν·
Τοῖον ἄρ' Ἀτρείδην θῆκε Ζεὺς ἤματι κείνῳ,
Ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι
Ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα,
Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·
Οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
Φωνὴ δ' ἄῤῥηκτος, χάλκεον δέ μοι ἦτορ ἐνείη·
Εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
Θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
Ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,
Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε·

Οἱ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν,
Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν, Γραῖάν τε καὶ εὐρύχορον Μυκαλησσόν,
Οἵ τ' ἀμφ' Ἅρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
Οἵ τ' Ἐλεῶν' εἶχον ἠδ' Ὕλην καὶ Πετεῶνα,
Ὠκαλέην, Μεδεῶνά τ', ἐϋκτίμενον πτολίεθρον,
Κώπας, Εὔτρησίν τε, πολυτρήρωνά τε Θίσβην,
Οἵ τε Κορώνειαν καὶ ποιήενθ' Ἁλίαρτον,
Οἵ τε Πλάταιαν ἔχον, ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
Οἵ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον πτολίεθρον,
Ὀγχηστόν θ', ἱερὸν Ποσιδήϊον ἀγλαὸν ἄλσος,
Οἵ τε πολυστάφυλον Ἄρνην ἔχον, οἵ τε Μίδειαν,
Νῖσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·
Τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἑκάστῃ
Κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
Τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἷες Ἄρηος,
Οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζείδαο,
Παρθένος αἰδοίη, ὑπερώϊον εἰςαναβᾶσα,
Ἄρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ·
Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Αὐτὰρ Φωκήων Σχεδίος καὶ Ἐπίστροφος ἦρχον,
Υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
Οἳ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσαν,
Κρῖσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,
Οἵ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
Οἵ τ' ἄρα πὰρ ποταμὸν Κηφισὸν δῖον ἔναιον,
Οἵ τε Λίλαιαν ἔχον πηγῆς ἔπι Κηφισοῖο·
Τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Οἳ μὲν Φωκήων στίχας ἵστασαν ἀμφιέποντες·
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
Μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας
Ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,

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Ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιούς·
Οἳ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε Καλλίαρόν τε,
Βησσάν τε Σκάρφην τε καὶ Αὐγειὰς ἐρατεινάς,
Τάρφην τε Θρόνιόν τε Βοαγρίου ἀμφὶ ῥέεθρα·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο
Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.

Οἳ δ' Εὔβοιαν ἔχον μένεα πνείοντες Ἄβαντες,
Χαλκίδα τ' Εἰρέτριάν τε, πολυστάφυλόν θ' Ἱστίαιαν,
Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
Οἵ τε Κάρυστον ἔχον, ἠδ' οἳ Στύρα ναιετάασκον·
Τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος,
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
Τῷ δ' ἅμ' Ἄβαντες ἕποντο θοοί, ὄπιθεν κομόωντες,
Αἰχμηταί, μεμαῶτες ὀρεκτῇσιν μελίῃσιν
Θώρηκας ῥήξειν δηΐων ἀμφὶ στήθεσσιν·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
Δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη
Θρέψε, Διὸς θυγάτηρ—τέκε δὲ ζείδωρος Ἄρουρα—
Κὰδ δ' ἐν Ἀθήνῃς εἷσεν, ἑῷ ἐν πίονι νηῷ·
Ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἱλάονται
Κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
Τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
Τῷ δ' οὔπω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
Κοσμῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας—
Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν—
Τῷ δ' ἅμα πεντήκοντα μέλαιναι νῆες ἕποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
[Στῆσε δ' ἄγων ἵν' Ἀθηναίων ἵσταντο φάλαγγες.]

Οἳ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,
Τροιζῆν', Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
Οἵ τ' ἔχον Αἴγιναν Μάσητά τε, κοῦροι Ἀχαιῶν

Τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,
Καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός
Τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς,
Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος.
Συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
Τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.

Οἳ δὲ Μυκήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
Ἀφνειόν τε Κόρινθον, ἐϋκτιμένας τε Κλεωνάς,
Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινήν,
Καὶ Σικυῶν', ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευεν,
Οἵ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο,
Αἰγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρεῖαν·
Τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων,
Ἀτρεΐδης· ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι
Λαοὶ ἕποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
Κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
Οὕνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς.

Οἳ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειὰς ἐρατεινάς,
Οἵ τ' ἄρ' Ἀμύκλας εἶχον, Ἕλος τ', ἔφαλον πτολίεθρον,
Οἵ τε Λάαν εἶχον, ἠδ' Οἴτυλον ἀμφενέμοντο·
Τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
Ἑξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
Ἐν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθώς,
Ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἵετο θυμῷ
Τίσασθαι Ἑλένης ὁρμήματά τε στοναχάς τε.

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινήν,
Καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἐΰκτιτον Αἰπυ,
Καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
Καὶ Πτελεὸν καὶ Ἕλος καὶ Δώριον—ἔνθα τε Μοῦσαι
Ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς,
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος

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Στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο
Αἳ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
Θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν—
Τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
Τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχηταί,
Οἳ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον,
Ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
Καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλόν τ' εἶχον, καὶ Παῤῥασίην ἐνέμοντο·
Τῶν ἦρχ' Ἀγκαίοιο πάϊς, κρείων Ἀγαπήνωρ,
Ἑξήκοντα νεῶν· πολέες δ' ἐν νηῒ ἑκάστῃ
Ἀρκάδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν.
Αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
Νῆας ἐϋσσέλμους περάαν ἐπὶ οἴνοπα πόντον,
Ἀτρείδης· ἐπεὶ οὔ σφι θαλάσσια ἔργα μεμήλει.

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἤλιδα δῖαν ἔναιον,
Ὅσσον ἔφ' Ὑρμίνη καὶ Μύρσινος ἐσχατόωσα,
Πέτρη τ' Ὠλενίη καὶ Ἀλείσιον ἐντὸς ἐέργει·
Τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἑκάστῳ
Νῆες ἕποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην.
Υἷες, ὁ μὲν Κτεάτου, ὃ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
Τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
Τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
Υἱὸς Ἀγασθένεος Αὐγηϊάδαο ἄνακτος.

Οἳ δ' ἐκ Δουλιχίοιο, Ἐχινάων θ' ἱεράων
Νήσων, αἳ ναίουσι πέρην ἁλός, Ἤλιδος ἄντα·
Τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἄρηϊ,
Φυλείδης, ὃν τίκτε Διὶ φίλος ἱππότα Φυλεύς,
Ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθεις·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

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Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλῆνας μεγαθύμους,
Οἵ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
Καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
Οἵ τε Ζάκυνθον ἔχον, ἠδ' οἳ Σάμον ἀμφενέμοντο.
Οἵ τ' ἤπειρον ἔχον, ἠδ' ἀντιπέραι' ἐνέμοντο·
Τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
Τῷ δ' ἅμα νῆες ἕποντο δυώδεκα μιλτοπάρῃοι.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
Οἳ Πλευρῶν' ἐνέμοντο καὶ Ὤλενον ἠδὲ Πυλήνην,
Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσσαν—
Οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
Οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος—
Τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
Οἳ Κνωσόν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,
Αλλοι θ', οἳ Κρήτην ἑκατόμπολιν ἀμφενέμοντο
Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
Μηριόνης τ', ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ·
Τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἠΰς τε μέγας τε,
Ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων·
Οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδον, Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
Ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληείῃ.
Τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
Πέρσας ἄστεα πολλὰ Διοτρεφέων αἰζηῶν.
Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
Αὐτίκα πατρὸς ἑοῖο φίλον μήτρωα κατέκτα,
Ἤδη γηράσκοντα Λικύμνιον, ὄζον Ἄρηος.
Αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅγε λαὸν ἀγείρας

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Βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι
Υἱέες υἱωνοί τε βίης Ἡρακληείης.
Αὐτὰρ ὅγ' ἐς Ῥόδον ἷξεν ἀλώμενος, ἄλγεα πάσχων.
Τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἠδ' ἐφίληθεν
Ἐκ Διός, ὅςτε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
Καί σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἐΐσας,
Νιρεύς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα·
Ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἵπετο λαός.

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε Κάσον τε,
Καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
Τῶν αὖ Φείδιππός τε καὶ Ἄντιφος ἡγησάσθην,
Θεσσαλοῦ υἷε δύω Ἡρακλείδαο ἄνακτος·
Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Νῦν αὖ τούς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
Οἵ τ' Ἄλον, οἵ τ' Ἀλόπην, οἵ τε Τρηχῖν' ἐνέμοντο,
Οἵ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα·
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
Τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.
Ἀλλ' οἵγ' οὐ πολέμοιο δυςηχέος ἐμνώοντο·
Οὐ γὰρ ἔην ὅςτις σφιν ἐπὶ στίχας ἡγήσαιτο
Κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεὺς
Κούρης χωόμενος Βρισηΐδος ἠϋκόμοιο,
Τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας,
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·
Κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους.
Υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
Τῆς ὅγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,
Ἀγχίαλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποίην

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Των αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
Ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
Τοῦ δὲ καὶ ἀμφιδρυφὴς ἄλοχος Φυλάκῃ ἐλέλειπτο,
Καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
Νηὸς ἀποθρώσκοντα πολὺ πρώτιστον Ἀχαιῶν.
Οὐδὲ μὲν οὐδ' οἳ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν,
Ἀλλά σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,
Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
Αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
Ὁπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρειων,
Ἥρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τε λαοὶ
Δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Οἳ δὲ Φερὰς ἐνέμοντο παραὶ Βοιβηΐδα λίμνην,
Βοίβην καὶ Γλαφύρας καὶ ἐϋκτιμένην Ἰαωλκόν·
Τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἕνδεκα νηῶν,
Εὔμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
Ἄλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη.

Οἳ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
Καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
Τῶν δὲ Φιλοκτήτης ἦρχεν τόξων εὖ εἰδώς,
Ἑπτὰ νεῶν· ἐρέται δ' ἐν ἑκάστῃ πεντήκοντα
Ἐμβέβασαν, τόξων εὖ εἰδότες ἶφι μάχεσθαι.
Ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
Λήμνῳ ἐν ἠγαθέῃ, ὅθι μιν λίπον υἷες Ἀχαιῶν,
Ἕλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου
Ἔνθ' ὅγε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος.
Οὐδὲ μὲν οὐδ' οἳ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν.
Ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
Τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆϊ πτολιπόρθῳ.

Οἳ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν
Οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος·
Τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,

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Ἰητῆρ' ἀγαθὼ, Ποδαλείριος ἠδὲ Μαχάων·
Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ὀρμένιον, οἵ τε κρήνην Ὑπέρειαν,
Οἵ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα·
Τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Οἳ δ' Ἄργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
Ὄρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκήν·
Τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
Υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεύς—
Τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἱπποδάμεια
Ἤματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήεντας,
Τοὺς δ' ἐκ Πηλίου ὦσε, καὶ Αἰθίκεσσι πέλασσεν—
Οὐκ οἶος, ἅμα τῷγε Λεοντεύς, ὄζος Ἄρηος,
Υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·
Τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
Τῷ δ' Ἐνιῆνες ἕποντο, μενεπτόλεμοί τε Περαιβοί,
Οἳ περὶ Δωδώνην δυςχείμερον οἰκί' ἔθεντο,
Οἵ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·
Ὅς ῥ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ·
Οὐδ' ὅγε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
Ἀλλά τέ μιν καθύπερθεν ἐπιῤῥέει, ἠΰτ' ἔλαιον
Ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀποῤῥώξ.

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνος υἱός,
Οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
Ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
Τίς τ' ἂρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα
Αὐτῶν, ἠδ' ἵππων, οἳ ἅμ' Ἀτρείδῃσιν ἕποντο.

Ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
Τὰς Εὔμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς.

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Ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐΐσας
Τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
Ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
Ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
Ὄφρ' Ἀχιλεὺς μήνιεν· ὃ γὰρ πολὺ φέρτατος ἦεν,
Ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα.
Ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
Κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρείδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
Δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες
Τόξοισίν θ'· ἵπποι δὲ παρ' ἅρμασιν οἷσιν ἕκαστος,
Λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
Ἕστασαν· ἅρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
Ἐν κλισίῃς· οἱ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες
Φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἱ δ' ἄρ' ἴσαν, ὡςεί τε πυρὶ χθὼν πᾶσα νέμοιτο·
Γαῖα δ' ὑπεστενάχιζε, Διὶ ὣς τερπικεραύνῳ
Χωομένῳ, ὅτε τ' ἀμφὶ Τυφωέϊ γαῖαν ἱμάσσῃ
Εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
Ὣς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
Ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

Τρωσὶν δ' ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἶρις
Πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.
Οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
Πάντες ὁμηγερέες, ἠμὲν νέοι ἠδὲ γέροντες.
Ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
Εἴσατο δὲ φθογγὴν υἷι Πριάμοιο Πολίτῃ,
Ὃς Τρώων σκοπὸς ἷζε, ποδωκείῃσι πεποιθώς,
Τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
Δέγμενος, ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
Τῷ μιν ἐεισαμένη μετέφη πόδας ὠκέα Ἶρις·

Ὦ γέρον αἰεί τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
Ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν.
Ἦ μὲν δὴ μάλα πολλὰ μάχας εἰςήλυθον ἀνδρῶν,

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'Αλλ' οὔπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα
Λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισ.
Ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.
Ἕκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὧδέ γε ῥέξαι·
Πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
Ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων
Τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,
Τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

Ὣς ἔφαθ'· Ἕκτωρ δ' οὔτι θεᾶς ἔπος ἠγνοίησεν,
Αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
Πᾶσαι δ' ὠΐγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
Πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
Ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα·
Τὴν ἤτοι ἄνδρες Βατίειαν κικλήσκουσιν,
Ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
Ἔνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι.

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἕκτωρ.
Πριαμίδης· ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι
Λαοὶ θωρήσσοντο, μεμαότες ἐγχείῃσιν.

Δαρδανίων αὖτ' ἦρχεν ἐῢς παῖς Ἀγχίσαο,
Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δῖ' Ἀφροδίτη,
Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·
Οὐκ οἶος, ἅμα τῷγε δύω Ἀντήνορος υἷε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης

Οἳ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
Ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῶες· τῶν αὖτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἳ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
Καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
Τῶν ἦρχ' Ἄδρηστός τε καὶ Ἄμφιος λινοθώρηξ,
Υἷε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων

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Ἤιδει μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν
Στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔτι
Πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἳ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,
Καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσβην·
Τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν.
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
Αἴθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἱππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμώρων,
Τῶν οἳ Λάρισσαν ἐριβώλακα ναιετάασκον
Τῶν ἦρχ' Ἱππόθοός τε Πύλαιός τ', ὄζος Ἄρηος,
Υἷε δύω Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἥρως,
Ὅσσους Ἑλλήσποντος ἀγάῤῥοος ἐντὸς ἐέργει.

Εὔφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητάων.
Υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
Τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ
Ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·
Οἵ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
Ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
Κρῶμνάν τ' Αἰγίαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.

Αὐτὰρ Ἁλιζώνων Ὀδίος καὶ Ἐπίστροφος ἦρχον
Τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἔννομος οἰωνιστής·
Ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
Ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
Ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδὴς
Τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι

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Μῄοσιν αὖ Μέσθλης τε καὶ Ἄντιφος ἡγησάσθην,
Υἷε Ταλαιμένεος, τὼ Γυγαίη τέκε Λίμνη,
Οἳ καὶ Μῄονας ἦγον ὑπὸ Τμώλῳ γεγαῶτας.

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
Οἳ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰπεινὰ κάρηνα·
Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
Ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἴεν, ἠΰτε κούρη·
Νήπιος· οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον·
Ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
Ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
Τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

HOMER'S ILIAD.

BOOK III.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς·
Ἠΰτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό·
Αἵτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
Κλαγγῇ ταίγε πέτονται ἐπ' Ὠκεανοῖο ῥοάων,
Ἀνδράσι Πυγμαίοισι φόνον καὶ Κῆρα φέρουσαι·
Ἠέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται·
Οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
Ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
Ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
Τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἵησιν·
Ὣς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλὴς
Ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδὴς
Παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
Καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
Πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.

Τὸν δ' ὡς οὖν ἐνόησεν Ἀρηΐφιλος Μενέλαος
Ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβῶντα,
Ὥςτε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
Εὑρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα

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Πεινάων· μαλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν
Σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
Ὣς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
Ὀφθαλμοῖσιν ἰδών· φάτο γὰρ τίσεσθαι ἀλείτην·
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε.

Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
Ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
Ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο Κῆρ' ἀλεείνων.
Ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
Οὔρεος ἐν βήσσῃς, ὑπό τε τρόμος ἔλλαβε γυῖα,
Ἂψ τ' ἀνεχώρησεν, ὠχρός τέ μιν εἷλε παρειάς·
Ὣς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων
Δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
Τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·

Δύςπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
Αἴθ' ὄφελες ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι·
Καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
Ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
Ἦ που καγχαλόωσι καρηκομόωντες Ἀχαιοί,
Φάντες ἀριστῆα πρόμον ἔμμεναι, οὕνεκα καλὸν
Εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.
Ἦ τοιόςδε ἐὼν ἐν ποντοπόροισι νέεσσιν
Πόντον ἐπιπλώσας, ἑτάρους ἐρίηρας ἀγείρας,
Μιχθεὶς ἀλλοδαποῖσι, γυναῖκ' εὐειδέ' ἀνῆγες
Ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων,
Πατρί τε σῷ μέγα πῆμα πόληΐ τε παντί τε δήμῳ,
Δυςμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
Οὐκ ἂν δὴ μείνειας Ἀρηΐφιλον Μενέλαον;
Γνοίης χ', οἵου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
Οὐκ ἄν τοι χραίσμῃ κίθαρις, τά τε δῶρ' Ἀφροδίτης,
Ἥ τε κόμη, τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης.
Ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
Λάϊνον ἕσσο χιτῶνα κακῶν ἕνεχ', ὅσσα ἔοργας.

Τὸν δ' αὖτε προςέειπεν Ἀλέξανδρος θεοειδής·

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Ἕκτορ· ἐπεί με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν·
Αἰεί τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,
Ὅςτ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνῃ
Νήϊον ἐκτάμνῃσιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
Ὣς σοὶ ἐνὶ στήθεσσιν ἀτάρϐητος νόος ἐστίν.
Μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
Οὔτοι ἀπόϐλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
Ὅσσα κεν αὐτοὶ δῶσιν, ἑκὼν δ' οὐκ ἄν τις ἕλοιτο.
Νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
Αὐτὰρ ἔμ' ἐν μέσσῳ καὶ Ἀρηΐφιλον Μενέλαον
Συμϐάλετ' ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι·
Ὁππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,
Κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
Οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
Ναίοιτε Τροίην ἐριϐώλακα· τοὶ δὲ νεέσθων
Ἄργος ἐς ἱππόϐοτον καὶ Ἀχαιΐδα καλλιγύναικα.

Ὣς ἔφαθ'· Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας·
Καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
Μέσσου δουρὸς ἑλών· τοὶ δ' ἱδρύνθησαν ἅπαντες.
Τῷ δ' ἐπετοξάζοντο καρηκομόωντες Ἀχαιοὶ,
Ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔϐαλλον.
Αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
Στεῦται γάρ τι ἔπος ἐρέειν κορυθαιόλος Ἕκτωρ.

Ὣς ἔφαθ'· οἱ δ' ἔσχοντο μάχης, ἀνέῳ τ' ἐγένοντο
Ἐσσυμένως· Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·

Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,
Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
Τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυϐοτείρῃ,
Αὐτὸν δ' ἐν μέσσῳ καὶ Ἀρηΐφιλον Μενέλαον
Οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι·

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Ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
Κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
Οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν.

Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο μάλιστα γὰρ ἄλγος ἱκάνει
Θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
Εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς·
Ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
Τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
Οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
Γῇ τε καὶ Ἠελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ
Αὐτός, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι·
Μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
Αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
Οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
Λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.

Ὣς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε
Ἐλπόμενοι παύσεσθαι ὀϊζυροῦ πολέμοιο.
Καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
Τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
Πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.

Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπεν
Καρπαλίμως ἄρνας τε φέρειν, Πρίαμόν τε καλέσσαι.
Αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
Νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν
Οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.—

Ἶρις δ' αὖθ' Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,
Εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
Τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀρίστην·

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Τὴν δ' εὗρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινεν,
Δίπλακα πορφυρέην· πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
Οὓς ἕθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.
Ἀγχοῦ δ' ἱσταμένη προςέφη πόδας ὠκέα Ἶρις·

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
Οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
Ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
Οἳ δὴ νῦν ἕαται σιγῇ—πόλεμος δὲ πέπαυται—
Ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
Μακρῇς ἐγχείῃσι μαχήσονται περὶ σεῖο·
Τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

Ὣς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
Ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων.
Αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
Ὡρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
Οὐκ οἴη, ἅμα τῇγε καὶ ἀμφίπολοι δύ' ἕποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
Αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ', Ἱκετάονά τ', ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
Εἵατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν·
Γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
Ἐσθλοί, τεττίγεσσιν ἐοικότες, οἵτε καθ' ὕλην
Δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσιν·
Τοῖοι ἄρα Τρώων ἡγήτορες ἧντ' ἐπὶ πύργῳ.
Οἱ δ' ὡς οὖν εἴδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
Ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·

Οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·

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Αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
Ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
Μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.

Ὣς ἄρ' ἔφαν· Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
Δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
Ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε—
Οὔτι μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν,
Οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν—
Ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,
Ὅςτις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε.
Ἤτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,
Καλὸν δ' οὕτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,
Οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
Αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε·
Ὡς ὄφελεν θάνατός μοι ἁδεῖν κακός, ὁππότε δεῦρο
Υἱέϊ σῷ ἑπόμην, θάλαμον γνωτούς τε λιποῦσα
Παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.
Ἀλλὰ τά γ' οὐκ ἐγένοντο, τὸ καὶ κλαίουσα τέτηκα.
Τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς·
Οὗτός γ' Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων,
Ἀμφότερον, βασιλεύς τ' ἀγαθός, κρατερός τ' αἰχμητής·
Δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.

Ὣς φάτο· τὸν δ' ὁ γέρων ἠγάσσατο, φώνησέν τε·
Ω μάκαρ Ἀτρείδη, μοιρηγενές, ὀλβιόδαιμον,
Η ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
Ηδη καὶ Φρυγίην εἰςήλυθον ἀμπελόεσσαν,
Ἔνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους,
Λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
Οἵ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
Καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
Ηματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
Ἀλλ' οὐδ' οἳ τόσοι ἦσαν, ὅσοι ἑλίκωπες Ἀχαιοί.

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Δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός·
Εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅςτις ὅδ' ἐστίν
Μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρείδαο,
Εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
Τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
Αὐτὸς δὲ, κτίλος ὥς, ἐπιπωλεῖται στίχας ἀνδρῶν.
Ἀρνειῷ μιν ἔγωγε ἐΐσκω πηγεσιμάλλῳ,
Ὅςτ' οἰῶν μέγα πῶϋ διέρχεται ἀργεννάων.

Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
Οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
Ὃς τράφη ἐν δήμῳ Ἰθάκης, κραναῆς περ ἐούσης,
Εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.

Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα·
Ω γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες.
Ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς
Σεῦ ἕνεκ' ἀγγελίης σὺν Ἀρηϊφίλῳ Μενελάῳ·
Τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
Ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
Ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
Στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
Ἄμφω δ' ἑζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
Ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
Ἤτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
Παῦρα μέν, ἀλλὰ μάλα λιγέως· ἐπεὶ οὐ πολύμυθος,
Οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
Ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
Στάσκεν, ὑπαὶ δὲ ἴδεσκε, κατὰ χθονὸς ὄμματα πήξας,
Σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
Ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ φωτὶ ἐοικώς·
Φαίης κε ζάκοτόν τέ τιν' ἔμμεναι, ἄφρονά τ' αὔτως·
Ἀλλ' ὅτε δή ῥ' ὄπα τε μεγάλην ἐκ στήθεος ἵει
Καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
Οὐκ ἂν ἔπειτ' Ὀδυσῆΐ γ' ἐρίσσειε βροτὸς ἄλλος·
Οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

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Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός·
Τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε,
Ἔξοχος Ἀργείων κεφαλὴν ἠδ' εὐρέας ὤμους;

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν
Οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν·
Ἰδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὣς
Ἕστηκ'· ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
Πολλάκι μιν ξείνισσεν Ἀρηΐφιλος Μενέλαος
Οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.
Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας Ἀχαιούς,
Οὕς κεν ἐῢ γνοίην, καί τ' οὔνομα μυθησαίμην·
Δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
Αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ.
Ἢ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς;
Ἢ δεύρω μὲν ἕποντο νέεσσ' ἔνι ποντοπόροισιν,
Νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
Αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἅ μοί ἐστιν;

Ὣς φάτο· τοὺς δ' ἤδη κατέχεν φυσίζοος αἶα
Ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.—

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά,
Ἄρνε δύω καὶ οἶνον ἐΰφρονα, καρπὸν ἀρούρης,
Ἀσκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
Κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
Ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·

Ὄρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
Ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε·
Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
Μακρῇς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·
Τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο·
Οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
Ναίοιμεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα

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Ὡς φάτο· ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
Ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
Ἂν δ' ἄρ' ἔϐη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
Τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.

Ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
Ἐξ ἵππων ἀποϐάντες ἐπὶ χθόνα πουλυϐότειραν
Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
Ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων.
Ἂν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
Ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
Μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν·
Ἀτρείδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
Ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
Ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
Κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
Τοῖσιν δ' Ἀτρείδης μεγάλ' εὔχετο χεῖρας ἀνασχών·

Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε,
Ἠέλιός θ', ὃς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις,
Καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἳ ὑπένερθε καμόντας
Ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ,
Ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά·
Εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
Αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
Ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
Τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἥντιν' ἔοικεν,
Ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
Εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
Τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,
Αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
Αὖθι μένων, εἵως κε τέλος πολέμοιο κιχείω.

Ἦ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέϊ χαλκῷ,

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Καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
Θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός.
Οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν
Ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν·
Ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
Ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
Ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὡς ὅδε οἶνος
Αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

Ὣς ἔφαν· οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.
Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·

Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
Ἤτοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
Ἂψ, ἐπεὶ οὔπως τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
Μαρνάμενον φίλον υἱὸν Ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μέν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
Ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς·
Ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·
Τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο.

Ἕκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
Χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
Κλήρους ἐν κυνέῃ χαλκήρεϊ βάλλον ἑλόντες,
Ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
Λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,
Ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε,
Ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
Τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
Ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.

Ὣς ἄρ ἔφαν· πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ

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Ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν
Οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἧχι ἑκάστῳ
Ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο.
Αὐτὰρ ὅγ' ἀμφ ὤμοισιν ἐδύσετο τεύχεα καλὰ
Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
Κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν,
Καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
Δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
Οἷς κασιγνήτοιο Λυκάονος· ἥρμοσε δ' αὐτῷ.
Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
Χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν
Κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
Ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
Εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρε
Ὣς δ' αὔτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρηχθησαν,
Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
Δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς.
Καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ,
Σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.
Πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος
Καὶ βάλεν Ἀτρείδαο κατ' ἀσπίδα πάντοσ' ἐΐσην
Οὐδ' ἔρρηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμὴ
Ἀσπίδ' ἐνὶ κρατερῇ. Ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρείδης Μενέλαος ἐπευξάμενος Διὶ πατρί·

Ζεῦ ἄνα, δὸς τίσασθαι, ὅ με πρότερος κάκ' ἔοργε
Δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον·
Ὄφρα τις ἐῤῥίγῃσι καὶ ὀψιγόνων ἀνθρώπων
Ξεινοδόκον κακὰ ῥέξαι, ὅ κεν φιλότητα παράσχῃ.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος
Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην.
Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
Καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·

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Ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
Ἔγχος· ὁ δ' ἐκλίνθη, καὶ ἀλεύατο Κῆρα μέλαιναν.
Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον,
Πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
Τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρείδης δ' ᾤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

Ζεῦ πάτερ, οὔτις σεῖο θεῶν ὀλοώτερος ἄλλος·
Ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
Νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος· ἐκ δέ μοι ἔγχος
Ἠΐχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἱπποδασείης,
Ἕλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιούς·
Ἄγχε δέ μιν πολύκεστος ἱμὰς ἁπαλὴν ὑπὸ δειρήν,
Ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
Καί νύ κεν εἴρυσσέν τε, καὶ ἄσπετον ἤρατο κῦδος,
Εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
Ἥ οἱ ῥῆξεν ἱμάντα βοὸς ἶφι κταμένοιο·
Κεινὴ δὲ τρυφάλεια ἅμ' ἕσπετο χειρὶ παχείῃ.
Τὴν μὲν ἔπειθ' ἥρως μετ' ἐϋκνήμιδας Ἀχαιοὺς
Ῥῖψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι.
Αὐτὰρ ὁ ἂψ ἐπόρουσε κατακτάμεναι μενεαίνων
Ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη
Ῥεῖα μάλ', ὥςτε θεός· ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
Κὰδ δ' εἷσ' ἐν θαλάμῳ εὐώδεϊ, κηώεντι.
Αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανεν
Πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρωαὶ ἅλις ἦσαν.
Χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα·
Γρηῒ δέ μιν εἰκυῖα παλαιγενέϊ προςέειπεν,
Εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιεταώσῃ
Ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
Τῇ μιν ἐεισαμένη προςεφώνεε δῖ' Ἀφροδίτη·

Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἶκόνδε νέεσθαι.
Κεῖνος ὅγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
Κάλλεΐ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης

Ἀνδρὶ μαχεσσάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
Ἔρχεσθ', ἠὲ χοροῖο νέον λήγοντα καθίζειν.

Ὣς φάτο· τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
Καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν,
Στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
Θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
Ἦ πῄ με προτέρω πολίων εὐναιομενάων
Ἄξεις ἢ Φρυγίης ἢ Μῃονίης ἐρατεινῆς,
Εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
Οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
Νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
Τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
Ἧσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου·
Μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,
Ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε, καί ἑ φύλασσε,
Εἰςόκε σ' ἢ ἄλοχον ποιήσεται, ἢ ὅγε δούλην.
Κεῖσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἴη—
Κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
Πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προςεφώνεε δῖ' Ἀφροδίτη·
Μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
Τὼς δέ σ' ἀπεχθήρω, ὡς νῦν ἔκπαγλ' ἐφίλησα,
Μέσσῳ δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρὰ,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι.

Ὣς ἔφατ'· ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα·
Βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ
Σιγῇ· πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων.

Αἳ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
Ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο.
Ἡ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν
Τῇ δ' ἄρα δίφρον ἑλοῦσα φιλομμειδὴς Ἀφροδίτη
Ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
Ἔνθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
Ὄσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

'Ηλυθες ἐκ πολέμου· ὡς ὤφελες αὐτόθ' ὀλέσθαι
'Ανδρὶ δαμεὶς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν
'Η μὲν δή πρίν γ' εὔχε' 'Αρηϊφίλου Μενελάου
Σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
Αλλ' ἴθι νῦν προκάλεσσαι 'Αρηΐφιλον Μενέλαον
'Εξαῦτις μαχέσασθαι ἐναντίον. 'Αλλά σ' ἔγωγε
Παύσασθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
Αντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
'Αφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προςέειπεν·
Μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν 'Αθήνῃ·
Κεῖνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν.
'Αλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε.
Οὐ γάρ πώποτέ μ' ὧδέ γ' ἔρως φρένας ἀμφεκάλυψεν·
Οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
'Επλεον ἁρπάξας ἐν ποντοπόροισι νέεσσιν,
Νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ,
'Ως σεο νῦν ἔραμαι, καί με γλυκὺς ἵμερος αἱρεῖ.

'Η ῥα, καὶ ἄρχε λέχοςδε κιών· ἅμα δ' εἵπετ' ἄκοιτις
Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

'Ατρείδης δ' ἀν' ὅμιλον ἐφοίτα, θηρὶ ἐοικώς,
Εἴ που ἐςαθρήσειεν 'Αλέξανδρον θεοειδέα.
'Αλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
Δεῖξαι 'Αλέξανδρον τότ' 'Αρηϊφίλῳ Μενελάῳ.
Οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο·
'Ισον γάρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.
Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν 'Αγαμέμνων

Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι
Νίκη μὲν δὴ φαίνετ' 'Αρηϊφίλου Μενελάου·
'Υμεῖς δ' 'Αργείην 'Ελένην καὶ κτήμαθ' ἅμ' αὐτῇ
'Εκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντιν' ἔοικεν,
'Ητε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.

'Ως ἔφατ' 'Ατρείδης· ἐπὶ δ' ᾔνεον ἄλλοι 'Αχαιοί

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HOMER'S ILIAD.

BOOK IV.

Οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο
Χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
Νέκταρ ἐῳνοχόει· τοὶ δὲ χρυσέοις δεπάεσσιν
Δειδέχατ' ἀλλήλους Τρώων πόλιν εἰςορόωντες.
Αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην
Κερτομίοις ἐπέεσσι παραβλήδην ἀγορεύων·

Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη.
Ἀλλ' ἤτοι ταὶ νόσφι καθήμεναι εἰςορόωσαι
Τέρπεσθον· τῷ δ' αὖτε φιλομμειδὴς Ἀφροδίτη
Αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ Κῆρας ἀμύνει·
Καὶ νῦν ἐξεσάωσεν ὀϊόμενον θανέεσθαι.
Ἀλλ' ἤτοι νίκη μὲν Ἀρηϊφίλου Μενελάου·
Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
Ἤ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
Ὄρσομεν, ἢ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
Εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
Ἤτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
Αὖτις δ' Ἀργείην Ἑλένην Μενέλαος ἄγοιτο.

Ὣς ἔφαθ'· αἳ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
Πλησίαι αἵγ' ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
Ἤτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπεν,
Σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ᾕρει·
Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προςηύδα·

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
Πῶς ἐθέλεις ἅλιον θεῖναι πόνον ἠδ' ἀτέλεστον,

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Ἱδρῶ θ', ὃν ἵδρωσα μόγῳ; καμέτην δέ μοι ἵπποι
Λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοῖό τε παισίν.
Ἕρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς
Δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
Τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχὲς μενεαίνεις
Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον;
Εἰ δὲ σύγ', εἰςελθοῦσα πύλας καὶ τείχεα μακρά,
Ὠμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας
Ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
Ἕρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
Σοὶ καὶ ἐμοὶ μεγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
Ὁππότε κεν καὶ ἐγὼ μεμαὼς πόλιν ἐξαλαπάξαι
Τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
Μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ' ἐᾶσαι.
Καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὼν ἀέκοντί γε θυμῷ.
Αἳ γὰρ ὑπ' ἠελίῳ τε καὶ οὐρανῷ ἀστερόεντι
Ναιετάουσι πόληες ἐπιχθονίων ἀνθρώπων,
Τάων μοι πέρι κῆρι τιέσκετο Ἴλιος ἱρή,
Καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριαμοιο.
Οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐΐσης,
Λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γερας ἡμεῖς.

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
Ἤτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόληες,
Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκήνη·
Τὰς διαπέρσαι, ὅτ' ἄν τοι ἀπέχθωνται πέρι κῆρι·
Τάων οὔτοι ἐγὼ πρόσθ' ἵσταμαι, οὐδὲ μεγαίρω.
Εἴπερ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,
Οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.
Ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον.
Καὶ γὰρ ἐγὼ θεός εἰμι, γένος δ' ἐμοὶ ἔνθεν, ὅθεν σοί
Καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
Ἀμφότερον, γενεῇ τε καὶ οὕνεκα σὴ παράκοιτις

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Κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
Ἀλλ' ἤτοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισιν,
Σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἕψονται θεοὶ ἄλλοι
Ἀθάνατοι. Σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
Ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν,
Πειρᾶν θ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
Ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.

Ὣς ἔφατ'· οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε
Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιούς,
Πειρᾶν θ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
Ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.

Ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
Βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
Οἷον δ' ἀστέρ' ἧκε Κρόνου παῖς ἀγκυλομήτεω,
Ἢ ναύτῃσι τέρας, ἠὲ στρατῷ εὐρέϊ λαῶν,
Λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται·
Τῷ εἰκυῖ' ἤϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
Κὰδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς.
Ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

Ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
Ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησιν
Ζεύς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

Ὣς ἄρα τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
Ἡ δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσεθ' ὅμιλον,
Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
Εὗρε Λυκάονος υἱόν, ἀμύμονά τε κρατερόν τε,
Ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
Λαῶν, οἵ οἱ ἕποντο ἀπ' Αἰσήποιο ῥοάων.
Ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·

Ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;

Τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν·
Πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
Ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ
Τοῦ κεν δὴ πάμπρωτα πάρ' ἀγλαὰ δῶρα φέροιο,
Αἴ κεν ἴδῃ Μενέλαον Ἀρήϊον, Ἀτρέος υἱὸν,
Σῷ βέλεϊ δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς
Ἀλλ' ἄγ' ὀΐστευσον Μενελάου κυδαλίμοιο·
Εὔχεο δ' Ἀπόλλωνι Λυκηγενέϊ κλυτοτόξῳ,
Ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
Οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.

Ὣς φάτ' Ἀθηναίη· τῷ δὲ φρένας ἄφρονι πεῖθεν·
Αὐτίκ' ἐσύλα τόξον ἐΰξοον ἰξάλου αἰγὸς
Ἀγρίου, ὅν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας,
Πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῇσιν,
Βεβλήκει πρὸς στῆθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ·
Τοῦ κέρα ἐκ κεφαλῆς ἑκκαιδεκάδωρα πεφύκει·
Καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,
Πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
Καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
Ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
Μὴ πρὶν ἀναΐξειαν Ἀρήϊοι υἷες Ἀχαιῶν,
Πρὶν βλῆσθαι Μενέλαον Ἀρήϊον, Ἀτρέος υἱόν.
Αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἕλετ' ἰὸν
Ἀβλῆτα, πτερόεντα, μελαινέων ἕρμ' ὀδυνάων·
Αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν ὀϊστόν,
Εὔχετο δ' Ἀπόλλωνι Λυκηγενέϊ κλυτοτόξῳ,
Ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
Οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.
Ἕλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
Νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
Αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
Λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἆλτο δ' ὀϊστὸς
Ὀξυβελὴς καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο

Ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
Ἥ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
Ἡ δὲ τόσον μὲν ἐέργει ἀπὸ χροός, ὡς ὅτε μήτηρ
Παιδὸς ἐέργῃ μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ.
Αὐτὴ δ' αὖτ' ἴθυνεν ὅθι ζωστῆρος ὀχῆες
Χρύσειοι σύνεχον, καὶ διπλόος ἤντετο θώρηξ·
Ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς ὀϊστός·
Διὰ μὲν ἂρ ζωστῆρος ἐλήλατο δαιδαλέοιο,
Καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο,
Μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἕρκος ἀκόντων,
Ἣ οἱ πλεῖστον ἔρυτο, διαπρὸ δὲ εἴσατο καὶ τῆς.
Ἀκρότατον δ' ἄρ' ὀϊστὸς ἐπέγραψε χρόα φωτός·
Αὐτίκα δ' ἔῤῥεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς.

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ
Μῃονὶς ἠὲ Κάειρα παρήϊον ἔμμεναι ἵππων·
Κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
Ἱππῆες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
Ἀμφότερον, κόσμος θ' ἵππῳ, ἐλατῆρί τε κῦδος·
Τοῖοί τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
Εὐφυέες κνῆμαί τ' ἠδὲ σφυρὰ κάλ' ὑπένερθεν.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
Ὡς εἶδεν μέλαν αἷμα καταῤῥέον ἐξ ὠτειλῆς·
Ῥίγησεν δὲ καὶ αὐτὸς Ἀρηΐφιλος Μενέλαος.
Ὡς δὲ ἴδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
Ἄψοῤῥόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
Τοῖς δὲ βαρυστενάχων μετέφη κρείων Ἀγαμέμνων,
Χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·

Φίλε κασίγνητε, θάνατόν νύ τοι ὅρκι' ἔταμνον,
Οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι.
Ὡς σ' ἔβαλον Τρῶες, κατὰ δ' ὅρκια πιστὰ πάτησαν.
Οὐ μέν πως ἅλιον πέλει ὅρκιον, αἷμά τε ἀρνῶν,
Σπονδαί τ' ἄκρητοι καὶ δεξιαὶ ᾗς ἐπέπιθμεν.
Εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,
Ἔκ τε καὶ ὀψὲ τελεῖ, σύν τε μεγάλῳ ἀπέτισαν,

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Σὺν σφῇσιν κεφαλῇσι, γυναιξί τε καὶ τεκέεσσιν.
Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
Ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή,
Καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο,
Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
Αὐτὸς ἐπισσείῃσιν ἐρεμνὴν αἰγίδα πᾶσιν,
Τῆσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα.
Ἀλλά μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
Αἴ κε θάνῃς, καὶ μοῖραν ἀναπλήσῃς βιότοιο·
Καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἱκοίμην.
Αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·
Κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
Ἀργείην Ἑλένην· σέο δ' ὀστέα πύσει ἄρουρα,
Κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ.
Καί κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορεόντων,
Τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
Αἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
Ὡς καὶ νῦν ἅλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν.
Καὶ δὴ ἔβη οἶκόνδε φίλην ἐς πατρίδα γαῖαν,
Σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
Ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
Θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
Οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος, ἀλλὰ πάροιθεν
Εἰρύσατο ζωστήρ τε παναίολος, ἠδ' ὑπένερθεν
Ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
Αἲ γὰρ δὴ οὕτως εἴη, φίλος ὦ Μενέλαε·
Ἕλκος δ' ἰητὴρ ἐπιμάσσεται, ἠδ' ἐπιθήσει
Φάρμαχ', ἅ κεν παύσῃσι μελαινάων ὀδυνάων.

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
Φῶτ', Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,
Ὄφρα ἴδῃ Μενέλαον Ἀρήϊον, ἀρχὸν Ἀχαιῶν,

Ὃν τις ὀϊστεύσας ἔβαλεν τόξων εὖ εἰδὼς
Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.

Ὣς ἔφατ'· οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας·
Βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
Παπταίνων ἥρωα Μαχάονα· τὸν δ' ἐνόησεν
Ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
Λαῶν, οἵ οἱ ἕποντο Τρίκης ἐξ ἱπποβότοιο.
Ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προςηύδα·

Ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων.
Ὄφρα ἴδῃ Μενέλαον Ἀρήϊον, ἀρχὸν Ἀχαιῶν,
Ὃν τις ὀϊστεύσας ἔβαλεν τόξων εὖ εἰδὼς
Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.

Ὣς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν
Βὰν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν
Ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι ξανθὸς Μενέλαος
Βλήμενος ἦν—περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
Κυκλόσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φώς—
Αὐτίκα δ' ἐκ ζωστῆρος ἀρηρότος ἕλκεν ὀϊστόν·
Τοῦ δ' ἐξελκομένοιο πάλιν, ἄγεν ὀξέες ὄγκοι.
Λῦσε δέ οἱ ζωστῆρα παναίολον, ἠδ' ὑπένερθεν
Ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
Αὐτὰρ ἐπεὶ ἴδεν ἕλκος, ὅθ' ἔμπεσε πικρὸς ὀϊστός,
Αἷμ' ἐκμυζήσας ἐπ' ἄρ' ἤπια φάρμακα εἰδὼς
Πάσσε, τά οἵ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον,
Τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
Οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

Ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
Οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
Ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.
Ἵππους μὲν γὰρ ἔασε καὶ ἅρματα ποικίλα χαλκῷ·
Καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·

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Τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὁππότε κέν μιν
Γυῖα λάβῃ κάματος πολέας διακοιρανέοντα·
Αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν·
Καί ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
Τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·

'Αργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς·
Οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσετ' ἀρωγός·
'Αλλ' οἵ περ πρότεροι ὑπὲρ ὅρκια δηλήσαντο,
Τῶν ἤτοι αὐτῶν τέρενα χρόα γῦπες ἔδονται·
'Ημεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
"Αξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἕλωμεν.

Οὕστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο,
Τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·

'Αργεῖοι ἰόμωροι, ἐλεγχέες, οὔ νυ σέβεσθε;
Τίφθ' οὕτως ἕστητε τεθηπότες, ἠΰτε νεβροί;
Αἵτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
'Εστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·
"Ως ὑμεῖς ἕστητε τεθηπότες, οὐδὲ μάχεσθε.
'Η μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
Εἰρύατ' εὔπρυμνοι πολιῆς ἐπὶ θινὶ θαλάσσης,
"Οφρα ἴδητ', αἴ κ' ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων;

"Ως ὅγε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν·
Ηλθε δ' ἐπὶ Κρήτεσσι, κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
Οἱ δ' ἀμφ' 'Ιδομενῆα δαΐφρονα θωρήσσοντο·
'Ιδομενεὺς μὲν ἐνὶ προμάχοις, συῒ εἴκελος ἀλκήν,
Μηριόνης δ' ἄρα οἱ πυμάτας ὤτρυνε φάλαγγας.
Τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν 'Αγαμέμνων,
Αὐτίκα δ' 'Ιδομενῆα προσηύδα μειλιχίοισιν·

'Ιδομενεῦ, περὶ μέν σε τίω Δαναῶν ταχυπώλων,
'Ημὲν ἐνὶ πτολέμῳ, ἠδ' ἀλλοίῳ ἐπὶ ἔργῳ,
'Ηδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον
'Αργείων οἱ ἄριστοι ἐνὶ κρητῆρσι κέρωνται.
Εἴπερ γάρ τ' ἄλλοι γε καρηκομόωντες 'Αχαιοὶ

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Δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
Ἑστηχ', ὥςπερ ἐμοί, πιέειν ὅτε θυμὸς ἀνώγοι·
Ἀλλ' ὄρσευ πόλεμόνδ' οἷος πάρος εὔχεαι εἶναι.

Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ηὔδα·
Ἀτρείδη, μάλα μέν τοι ἐγὼν ἐρίηρος ἑταῖρος
Ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
Ἀλλ' ἄλλους ὄτρυνε καρηκομόωντας Ἀχαιούς,
Ὄφρα τάχιστα μαχώμεθ'· ἐπεὶ σύν γ' ὅρκι' ἔχευαν
Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω
Ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὅρκια δηλήσαντο.

Ὣς ἔφατ'· Ἀτρείδης δὲ παρῴχετο γηθόσυνος κῆρ·
Ἦλθε δ' ἐπ' Αἰάντεσσι, κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
Τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἵπετο πεζῶν.
Ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ
Ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
Τῷ δέ τ' ἄνευθεν ἐόντι μελάντερον, ἠΰτε πίσσα,
Φαίνετ' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
Ῥίγησέν τε ἰδών, ὑπό τε σπέος ἤλασε μῆλα·
Τοῖαι ἅμ' Αἰάντεσσι Διοτρεφέων αἰζηῶν
Δήϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
Κυάνεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.
Καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
Καί σφεας φωνήσας ἔπεα πτερόεντα προςηύδα·

Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
Σφῶϊ μέν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὔτι κελεύω·
Αὐτὼ γὰρ μάλα λαὸν ἀνώγετον ἶφι μάχεσθαι.
Αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
Τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
Τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,
Χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.

Ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
Ἔνθ' ὅγε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
Οὓς ἑτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,

'Αμφὶ μέγαν Πελάγοντα, 'Αλάστορά τε Χρομίον τε,
Αἵμονά τε κρείοντα, Βίαντά τε, ποιμένα λαῶν.
'Ιππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
Πεζοὺς δ' ἐξόπιθε στῆσεν, πολέας τε καὶ ἐσθλούς,
Ἕρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
Ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.
'Ιππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
Σφοὺς ἵππους ἐχέμεν, μηδὲ κλονέεσθαι ὁμίλῳ·

Μηδέ τις, ἱπποσύνῃ τε καὶ ἠνορέῃφι πεποιθώς,
Οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
Μηδ' ἀναχωρείτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
Ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἅρμαθ' ἵκηται,
Ἔγχει ὀρεξάσθω· ἐπεὶ ἦ πολὺ φέρτερον οὕτως.
'Ωδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον
Τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.

Ὣς ὁ γέρων ὤτρυνε πάλαι πολέμων εὖ εἰδώς.
Καὶ τὸν μὲν γήθησεν ἰδὼν κρείων 'Αγαμέμνων,
Καί μιν φωνήσας ἔπεα πτερόεντα προςηύδα·

Ὦ γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
Ὥς τοι γούναθ' ἕποιτο, βίη δέ τοι ἔμπεδος εἴη·
Ἀλλά σε γῆρας τείρει ὁμοίιον· ὡς ὄφελέν τις
'Ανδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
Ἀτρείδη, μάλα μέν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς
Ὣς ἔμεν, ὡς ὅτε δῖον 'Ερευθαλίωνα κατέκταν.
'Αλλ' οὔπως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·
Εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει.
'Αλλὰ καὶ ὣς ἱππεῦσι μετέσσομαι, ἠδὲ κελεύσω
Βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
Αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἵ περ ἐμεῖο
Ὁπλότεροι γεγάασι, πεποίθασίν τε βίηφιν.

Ὣς ἔφατ'· 'Ατρείδης δὲ παρῴχετο γηθόσυνος κῆρ
Εὗρ' υἱὸν Πετεῶο, Μενεσθῆα πλήξιππον,

Ἑσταότ᾽· ἀμφὶ δ᾽ Ἀθηναῖοι, μήστωρες ἀϋτῆς·
Αὐτὰρ ὁ πλησίον ἑστήκει πολύμητις Ὀδυσσεύς·
Πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
Ἕστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς ἀϋτῆς,
Ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
Τρώων θ᾽ ἱπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
Ἕστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
Τρώων ὁρμήσειε, καὶ ἄρξειαν πολέμοιο.
Τοὺς δὲ ἰδὼν νείκεσσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
Καί σφεας φωνήσας ἔπεα πτερόεντα προςηύδα·

Ὦ υἱὲ Πετεῶο, Διοτρεφέος βασιλῆος,
Καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
Τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ᾽ ἄλλους;
Σφῶϊν μέν τ᾽ ἐπέοικε μετὰ πρώτοισιν ἐόντας
Ἑστάμεν, ἠδὲ μάχης καυστειρῆς ἀντιβολῆσαι·
Πρώτω γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
Ὁππότε δαῖτα γέρουσιν ἐφοπλίζοιμεν Ἀχαιοί.
Ἔνθα φίλ᾽ ὀπταλέα κρέα ἔδμεναι, ἠδὲ κύπελλα
Οἴνου πινέμεναι μελιηδέος, ὄφρ᾽ ἐθέλητον·
Νῦν δὲ φίλως χ᾽ ὁρόῳτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
Ὑμείων προπάροιθε μαχοίατο νηλέϊ χαλκῷ.

Τὸν δ᾽ ἄρ᾽ ὑπόδρα ἰδὼν προςέφη πολύμητις Ὀδυσσεύς·
Ἀτρείδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;
Πῶς δὴ φῂς πολέμοιο μεθιέμεν;—ὁππότ᾽ Ἀχαιοὶ
Τρωσὶν ἐφ᾽ ἱπποδάμοισιν ἐγείρομεν ὀξὺν Ἄρηα,
Ὄψεαι, ἢν ἐθέλῃσθα, καὶ αἴ κέν τοι τὰ μεμήλῃ,
Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
Τρώων ἱπποδάμων· σὺ δὲ ταῦτ᾽ ἀνεμώλια βάζεις.

Τὸν δ᾽ ἐπιμειδήσας προςέφη κρείων Ἀγαμέμνων,
Ὡς γνῶ χωομένοιο· πάλιν δ᾽ ὅγε λάζετο μῦθον·

Διογενὲς Λαερτιάδη, πολυμήχαν᾽ Ὀδυσσεῦ,
Οὔτε σε νεικείω περιώσιον, οὔτε κελεύω.
Οἶδα γάρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
Ἤπια δήνεα οἶδε· τὰ γὰρ φρονέεις, ἅτ᾽ ἐγώ περ.

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Ἀλλ' ἴθι, ταῦτα δ' ὄπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
Εἴρηται· τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν.

Ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
Εὗρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα,
Ἐσταότ' ἔν θ' ἵπποισι καὶ ἅρμασι κολλητοῖσιν·
Πὰρ δέ οἱ ἑστήκει Σθένελος, Καπανήϊος υἱός.
Καὶ τὸν μὲν νείκεσσεν ἰδὼν κρείων Ἀγαμέμνων,
Καί μιν φωνήσας ἔπεα πτερόεντα προςηύδα·

Ὤ μοι, Τυδέος υἱὲ δαΐφρονος, ἱπποδάμοιο,
Τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας;
Οὐ μὲν Τυδέϊ γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
Ἀλλὰ πολὺ πρὸ φίλων ἑτάρων δηΐοισι μάχεσθαι·
Ὣς φάσαν οἵ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
Ἤντησ', οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι
Ἤτοι μὲν γὰρ ἄτερ πολέμου εἰςῆλθε Μυκήνας
Ξεῖνος ἅμ' ἀντιθέῳ Πολυνείκεϊ λαὸν ἀγείρων.
Οἵ ῥα τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
Καί ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
Οἱ δ' ἔθελον δόμεναι, καὶ ἐπῄνεον ὡς ἐκέλευον·
Ἀλλὰ Ζεὺς ἔτρεψε, παραίσια σήματα φαίνων.
Οἱ δ' ἐπεὶ οὖν ᾤχοντο, ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
Ἀσωπὸν δ' ἵκοντο βαθύσχοινον, λεχεποίην,
Ἔνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῆ στεῖλαν Ἀχαιοί.
Αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας
Δαινυμένους κατὰ δῶμα βίης Ἐτεοκληείης.
Ἔνθ' οὐδέ, ξεῖνός περ ἐών, ἱππηλάτα Τυδεὺς
Τάρβει, μοῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν·
Ἀλλ' ὅγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
Ῥηϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη.
Οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
Αὖτις ἀνερχομένῳ πυκινὸν λόχον εἷσαν ἄγοντες,
Κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
Μαίων Αἱμονίδης, ἐπιείκελος ἀθανάτοισιν,
Υἱός τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης

Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
Πάντας ἔπεφν', ἕνα δ' οἶον ἵει οἰκόνδε νέεσθαι·
Μαίον' ἄρα προέηκε θεῶν τεράεσσι πιθήσας.
Τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
Γείνατο εἷο χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω.

Ὣς φάτο· τὸν δ' οὔ τι προςέφη κρατερὸς Διομήδης,
Αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο
Τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·

Ἀτρείδη, μὴ ψεύδε', ἐπιστάμενος σάφα εἰπεῖν.
Ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
Ἡμεῖς καὶ Θήβης ἕδος εἵλομεν ἑπταπύλοιο,
Παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος Ἄρειον,
Πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
Κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.
Τῷ μή μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προςέφη κρατερὸς Διομήδης
Τέττα, σιωπῇ ἧσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
Οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
Οτρύνοντι μάχεσθαι ἐϋκνήμιδας Ἀχαιούς.
Τούτῳ μὲν γὰρ κῦδος ἅμ' ἕψεται, εἴ κεν Ἀχαιοὶ
Τρῶας δῃώσωσιν, ἕλωσί τε Ἴλιον ἱρήν·
Τούτῳ δ' αὖ μέγα πένθος, Ἀχαιῶν δῃωθέντων.
Ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε·
Δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος
Ὀρνυμένου· ὑπό κεν ταλασίφρονά περ δέος εἷλεν.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
Ὄρνυτ' ἐπασσύτερον Ζεφύρου ὕπο κινήσαντος·
Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
Χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
Κυρτὸν ἐὸν κορυφοῦται, ἀποπτύει δ' ἁλὸς ἄχνην
Ὣς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
Νωλεμέως πόλεμόνδε. Κέλευε δὲ οἷσιν ἕκαστος

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Ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν—οὐδέ κε φαίης
Τόσσον λαὸν ἕπεσθαι ἔχοντ' ἐν στήθεσιν αὐδήν—
Σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
Τεύχεα ποικίλ' ἔλαμπε, τὰ εἱμένοι ἐστιχόωντο.
Τρῶες δ', ὥςτ' ὄϊες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
Μυρίαι ἑστήκασιν ἀμελγόμεναι γάλα λευκόν,
Ἀζηχὲς μεμακυῖαι, ἀκούουσαι ὄπα ἀρνῶν·
Ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει.
Οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἴα γῆρυς,
Ἀλλὰ γλῶσσ' ἐμέμικτο· πολύκλητοι δ' ἔσαν ἄνδρες.
Ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,
Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα,
Ἄρεος ἀνδροφόνοιο κασιγνήτη ἑτάρη τε·
Ἥτ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
Οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.
Ἥ σφιν καὶ τότε νεῖκος ὁμοίιον ἔμβαλε μέσσῳ,
Ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν.

Οἱ δ' ὅτε δή ῥ' ἐς χῶρον ἕνα ξυνιόντες ἵκοντο,
Σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
Χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
Ἔπληντ' ἀλλήλῃσι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
Ἔνθα δ' ἅμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν,
Ὀλλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα.
Ὡς δ' ὅτε χείμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
Ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
Κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
Τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν·
Ὡς τῶν μισγομένων γένετο ἰαχή τε φόβος τε.

Πρῶτος δ' Ἀντίλοχος Τρώων ἕλεν ἄνδρα κορυστὴν
Ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
Τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
Αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
Ἤριπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.

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Τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
Ἕλκε δ' ὑπ' ἐκ βελέων λελιημένος, ὄφρα τάχιστα
Τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὁρμή.
Νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ,
Πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
Οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δὲ γυῖα.
Ὣς τὸν μὲν λίπε θυμός· ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
Ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δέ, λύκοι ὥς,
Ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
Ἠΐθεον θαλερόν, Σιμοείσιον· ὅν ποτε μήτηρ
Ἴδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος
Γείνατ', ἐπεί ῥα τοκεῦσιν ἅμ' ἕσπετο μῆλα ἰδέσθαι·
Τοὔνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
Θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
Ἔπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
Πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν
Δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
Ἦλθεν. Ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν, αἴγειρος ὥς,
Ἥ ῥά τ' ἐν εἱαμενῇ ἕλεος μεγάλοιο πεφύκῃ
Λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν
Τὴν μέν θ' ἁρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ
Ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλέϊ δίφρῳ·
Ἡ μέν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας·
Τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
Αἴας Διογενής. Τοῦ δ' Ἄντιφος αἰολοθώρηξ,
Πριαμίδης, καθ' ὅμιλον ἀκόντισεν ὀξέϊ δουρί.
Τοῦ μὲν ἅμαρθ'· ὁ δὲ Λεῦκον, Ὀδυσσέος ἐσθλὸν ἑταῖρον,
Βεβλήκει βουβῶνα, νέκυν ἑτέρωσ' ἐρύοντα·
Ἤριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
Τοῦ δ' Ὀδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη
Βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
Στῆ δε μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,

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'Αμφὶ ἓ παπτήνας. 'Υπὸ δὲ Τρῶες κεκάδοντο,
'Ανδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἅλιον βέλος ἧκεν
'Αλλ' υἱὸν Πριάμοιο νόθον βάλε, Δημοκόωντα,
"Ος οἱ 'Αβυδόθεν ἦλθε παρ' ἵππων ὠκειάων.
Τόν ῥ' 'Οδυσεὺς ἑτάροιο χολωσάμενος βάλε δουρὶ
Κόρσην· ἡ δ' ἑτέροιο διὰ κροτάφοιο πέρησεν
Αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
Δούπησεν δὲ πεσών, αράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Χώρησαν δ' ὑπό τε πρόμαχοι καὶ φαίδιμος Ἕκτωρ
'Αργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς·
Ἴθυσαν δὲ πολὺ προτέρω.—Νεμέσησε δ' 'Απόλλων,
Περγάμου ἔκ κατιδών, Τρώεσσι δὲ κέκλετ' ἀΰσας.

"Ορνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
'Αργείοις· ἐπεὶ οὔ σφι λίθος χρὼς οὐδὲ σίδηρος,
Χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
Οὐ μὰν οὐδ' 'Αχιλεύς, Θέτιδος παῖς ἠϋκόμοιο,
Μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.

"Ως φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ 'Αχαιοὺς
Ὦρσε Διὸς θυγάτηρ, κυδίστη Τριτογένεια,
'Ερχομένη καθ' ὅμιλον ὅθι μεθιέντας ἴδοιτο.

"Ενθ' 'Αμαρυγκείδην Διώρεα Μοῖρ' ἐπέδησεν.
Χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι
Κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
Πείροος 'Ιμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει.
'Αμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδὴς
"Αχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίῃσιν
Κάππεσεν, ἄμφω χεῖρε φίλοις ἑτάροισι πετάσσας,
Θυμὸν ἀποπνείων. 'Ο δ' ἐπέδραμεν, ὅς ῥ' ἔβαλέν περ,
Πείροος· οὖτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
Χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὄσσε κάλυψεν.

Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενος βάλε δουρὶ
Στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός
'Αγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος

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Ἐσπάσατο στέρνοιο· ἐρύσσατο δὲ ξίφος ὀξύ
Τῷ ὅγε γαστέρα τύψε μέσην, ἐκ δ' αἴνυτο θυμόν.
Τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι,
Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
Οἵ ἑ, μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυόν,
Ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη
Ὣς τώγ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,
Ἤτοι ὁ μὲν Θρῃκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
Ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
Ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξέϊ χαλκῷ
Δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη
Χειρὸς ἑλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν.
Πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματι κείνῳ
Πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταν

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HOMER'S ILIAD.

BOOK V.

Ἔνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
Δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο.
Δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
Ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅςτε μάλιστα
Λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
Τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων
Ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.

Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειός, ἀμύμων,
Ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἤστην,
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
Τώ οἱ ἀποκρινθέντε ἐναντίω ὁρμηθήτην·
Τὼ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·
Τυδείδεω δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκὴ
Ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδείδης· τοῦ δ' οὐχ ἅλιον βέλος ἔκφυγε χειρός,
Ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὦσε δ' ἀφ' ἵππων.
Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
Οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
Οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε Κῆρα μέλαιναν,
Ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
Ὡς δή οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.
Ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
Δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

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Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος,
Τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν
Πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
Χειρὸς ἑλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα·

Ἆρες, Ἄρες, βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα,
Οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
Μάρνασθ', ὁπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,
Νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;

Ὣς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα·
Τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠϊόεντι Σκαμάνδρῳ.
Τρῶας δ' ἔκλιναν Δαναοί· ἕλε δ' ἄνδρα ἕκαστος
Ἡγεμόνων. Πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
Ἀρχὸν Ἁλιζώνων, Ὀδίον μέγαν, ἔκβαλε δίφρου.
Πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
Ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μῄονος υἱόν,
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
Τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ
Νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
Ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἷλεν.
Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες.

Υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἵμονα θήρης,
Ἀτρείδης Μενέλαος ἕλ' ἔγχεϊ ὀξυόεντι,
Ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτὴ
Βάλλειν ἄγρια πάντα, τάτε τρέφει οὔρεσιν ὕλη.
Ἀλλ' οὔ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,
Οὐδὲ ἑκηβολίαι, ᾗσιν τὸ πρίν γ' ἐκέκαστο·
Ἀλλά μιν Ἀτρείδης δουρικλειτὸς Μενέλαος
Πρόσθεν ἕθεν φεύγοντα μετάφρενον οὔτασε δουρὶ
Ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
Ἤριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν

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Ἁρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
Τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη.
Ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας ἐΐσας
Ἀρχεκάκους, αἳ πᾶσι κακὸν Τρώεσσι γένοντο
Οἷ τ' αὐτῷ· ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ᾔδη.
Τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,
Βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
Ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.
Γνὺξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψεν

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
Ὅς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανώ,
Ἶσα φίλοισι τέκεσσι, χαριζομένη πόσεϊ ᾧ.
Τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
Βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξέϊ δουρί·
Ἀντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
Ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἕλε χαλκὸν ὀδοῦσιν.

Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
Υἱὸν ὑπερθύμου Δολοπίονος, ὅς ῥα Σκαμάνδρου
Ἀρητὴρ ἐτέτυκτο, θεὸς δ' ὣς τίετο δήμῳ·
Τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
Πρόσθεν ἕθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον,
Φασγάνῳ ἀΐξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
Αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε
Ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.

Ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη,
Ἠὲ μετὰ Τρώεσσιν ὁμιλέοι, ἦ μετ' Ἀχαιοῖς.
Θῦνε γὰρ ἂμ πεδίον ποταμῷ πλήθοντι ἐοικὼς
Χειμάρρῳ, ὅστ' ὦκα ῥέων ἐκέδασσε γεφύρας·
Τὸν δ' οὔτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
Οὔτ' ἄρα ἕρκεα ἴσχει ἀλωάων ἐριθηλέων,
Ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
Πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·
Ὣς ὑπὸ Τυδείδῃ πυκιναὶ κλονέοντο φάλαγγες

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Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ ἐόντες.

Τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
Θύνοντ' ἂμ πεδίον, πρὸ ἕθεν κλονέοντα φάλαγγας,
Αἶψ' ἐπὶ Τυδείδῃ ἐτιταίνετο καμπύλα τόξα,
Καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον
Θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς ὀϊστός,
Ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·

Ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
Βέβληται γὰρ ἄριστος Ἀχαιῶν· οὐδέ ἕ φημι
Δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
Ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.

Ὣς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
Ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
Ἔστη, καὶ Σθένελον προςέφη, Καπανήϊον υἱόν·

Ὄρσο, πέπον Καπανηϊάδη, καταβήσεο δίφρου,
Ὄφρα μοι ἐξ ὤμοιο ἐρύσσῃς πικρὸν ὀϊστόν.

Ὣς ἄρ' ἔφη· Σθένελος δὲ καθ' ἵππων ἆλτο χαμᾶζε,
Πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὤμου·
Αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
Δὴ τότ' ἔπειτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης.

Κλῦθί μοι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη.
Εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
Δηΐῳ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φῖλαι, Ἀθήνη·
Δὸς δέ τέ μ' ἄνδρα ἑλεῖν, καὶ ἐς ὁρμὴν ἔγχεος ἐλθεῖν,
Ὅς μ' ἔβαλε φθάμενος, καὶ ἐπεύχεται, οὐδέ μέ φησιν
Δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἠελίοιο.

Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη
Γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερθεν
Ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προςηύδα·

Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
Ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἧκα

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Ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς·
Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν
Ὄφρ' εὖ γιγνώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα.
Τῷ νῦν, αἴ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
Μήτι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
Τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
Ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξέϊ χαλκῷ.

Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη.
Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
Καὶ πρίν περ θυμῷ μεμαὼς Τρώεσσι μάχεσθαι,
Δὴ τότε μιν τρὶς τόσσον ἕλεν μένος, ὥςτε λέοντα.
Ὅν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀΐεσσιν
Χραύσῃ μέν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσῃ·
Τοῦ μέν τε σθένος ὦρσεν· ἔπειτα δέ τ' οὐ προςαμύνει,
Ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται·
Αἱ μέν τ' ἀγχιστῖναι ἐπ' ἀλλήλῃσι κέχυνται,
Αὐτὰρ ὁ ἐμμεμαὼς βαθέης ἐξάλλεται αὐλῆς·
Ὣς μεμαὼς Τρώεσσι μίγη κρατερὸς Διομήδης.

Ἔνθ' ἕλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν
Τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί,
Τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῗδα παρ' ὦμον
Πλῆξ'· ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου
Τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετῴχετο καὶ Πολύϊδον,
Υἱέας Εὐρυδάμαντος, ὀνειροπόλοιο γέροντος·
Τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους,
Ἀλλά σφεας κρατερὸς Διομήδης ἐξενάριξεν.
Βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἷε,
Ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
Υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι·
Ἔνθ' ὅγε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν
Ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
Λεῖπ', ἐπεὶ οὐ ζώοντε μάχης ἔκ νοστήσαντε
Δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.

Ἔνθ' υἷας Πριάμοιο δύω λάβε Δαρδανίδαο

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Εἰν ἑνὶ δίφρῳ ἐόντας, Ἐχέμμονά τε Χρομίον τε.
Ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ
Πόρτιος ἠὲ βοὸς ξύλοχον κάτα βοσκομενάων.
Ὣς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
Βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
Ἵππους δ' οἷς ἑτάροισι δίδου μετὰ νῆας ἐλαύνειν.

Τὸν δ' ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν·
Βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
Εὗρε Λυκάονος υἱόν, ἀμύμονά τε κρατερόν τε·
Στῆ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ηὔδα·

Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀϊστοὶ
Καὶ κλέος; ᾧ οὔ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνήρ,
Οὐδέ τις ἐν Λυκίῃ σέογ' εὔχεται εἶναι ἀμείνων.
Ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
Ὅςτις ὅδε κρατέει, καὶ δὴ κακὰ πολλὰ ἔοργεν
Τρῶας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
Εἰ μή τις θεός ἐστι, κοτεσσάμενος Τρώεσσιν,
Ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.

Τὸν δ' αὖτε προςέειπε Λυκάονος ἀγλαὸς υἱός·
Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων,
Τυδεΐδῃ μιν ἔγωγε δαΐφρονι πάντα ἐΐσκω,
Ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
Ἵππους τ' εἰςορόων· σάφα δ' οὐκ οἶδ', εἰ θεός ἐστιν
Εἰ δ' ὅγ' ἀνὴρ, ὅν φημι, δαΐφρων Τυδέος υἱός,
Οὐχ ὅγ' ἄνευθε θεοῦ τάδε μαίνεται, ἀλλά τις ἄγχι
Ἕστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὤμους,
Ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
Ἤδη γάρ οἱ ἐφῆκα βέλος, καί μιν βάλον ὦμον
Δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·
Καί μιν ἔγωγ' ἐφάμην Ἀϊδωνῆϊ προϊάψειν,
Ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
Ἵπποι δ' οὐ παρέασι καὶ ἅρματα, τῶν κ' ἐπιβαίην·
Ἀλλά που ἐν μεγάροισι Λυκάονος ἕνδεκα δίφροι

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Καλοί, πρωτοπαγεῖς, νεοτευχέες · ἀμφὶ δὲ πέπλοι
Πέπτανται · παρὰ δέ σφιν ἑκάστῳ δίζυγες ἵπποι
Ἑστᾶσι, κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
Ἠ μέν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
Ἐρχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν ·
Ἵπποισίν μ' ἐκέλευε καὶ ἅρμασιν ἐμβεβαῶτα
Ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας ·
Ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν--
Ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς,
Ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
Ὣς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
Τόξοισιν πίσυνος · τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
Ἤδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
Τυδείδῃ τε καὶ Ἀτρείδῃ · ἐκ δ' ἀμφοτέροιιν
Ἀτρεκὲς αἷμ' ἔσσευα βαλών · ἤγειρα δὲ μᾶλλον.
Τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
Ἤματι τῷ ἑλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν
Ἡγεόμην Τρώεσσι, φέρων χάριν Ἕκτορι δίῳ.
Εἰ δέ κε νοστήσω, καὶ ἐσόψομαι ὀφθαλμοῖσιν
Πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
Αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς,
Εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην,
Χερσὶ διακλάσσας · ἀνεμώλια γάρ μοι ὀπηδεῖ.

Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ηὔδα ·
Μὴ δ' οὕτως ἀγόρευε · πάρος δ' οὐκ ἔσσεται ἄλλως,
Πρίν γ' ἐπὶ νὼ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
Ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.
Ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδηαι,
Οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
Κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι
Τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴπερ ἂν αὖτε
Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ.
Ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
Δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι

Ἠὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.

Τὸν δ' αὖτε προςέειπε Λυκάονος ἀγλαὸς υἱός·
Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεὼ ἵππω·
Μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἅρμα
Οἴσετον, εἴπερ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
Μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
Ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε·
Νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς
Αὐτώ τε κτείνῃ, καὶ ἐλάσσῃ μώνυχας ἵππους.
Ἀλλὰ σύγ' αὐτὸς ἔλαυνε τέ' ἅρματα καὶ τεὼ ἵππω,
Τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξέϊ δουρί.

Ὣς ἄρα φωνήσαντες, ἐς ἅρματα ποικίλα βάντες,
Ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους.
Τοὺς δὲ ἴδε Σθένελος, Καπανήϊος ἀγλαὸς υἱός,
Αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προςηύδα·

Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
Ἄνδρ' ὁρόω κρατερὼ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
Ἶν' ἀπέλεθρον ἔχοντας· ὁ μὲν, τόξων εὖ εἰδώς,
Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὔχεται εἶναι·
Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
Εὔχεται ἐκγεγάμεν, μήτηρ δέ οἵ ἐστ' Ἀφροδίτη.
Ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
Θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσῃς.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προςεφη κρατερὸς Διομήδης
Μήτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἴω.
Οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι,
Οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
Ὀκνείω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὔτως
Ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἐᾷ Παλλὰς Ἀθήνη
Τούτω δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι
Ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγῃσιν.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
Αἴ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ

Ἀμφοτέρω κτεῖναι, σὺ δὲ τούςδε μὲν ὠκέας ἵππους
Αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·
Αἰνείαο δ' ἐπαΐξαι μεμνημένος ἵππων,
Ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας Ἀχαιούς.
Τῆς γάρ τοι γενεῆς, ἧς Τρωΐ περ εὐρύοπα Ζεὺς
Δῶχ', υἷος ποινὴν Γανυμήδεος· οὕνεκ' ἄριστοι
Ἵππων ὅσσοι ἔασιν ὑπ' ἠῶ τ' ἠέλιόν τε.
Τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
Λάθρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
Τῶν οἱ ἓξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη·
Τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
Τὼ δὲ δύ' Αἰνείᾳ δῶκεν, μήστωρε φόβοιο·
Εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.

Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους.
Τὸν πρότερος προςέειπε Λυκάονος ἀγλαὸς υἱός·

Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,
Ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς ὀϊστός·
Νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἴ κε τύχωμι.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
Καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
Αἰχμὴ χαλκείη πταμένη θώρηκι πελάσθη.
Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·

Βέβληαι κενεῶνα διαμπερές, οὐδέ σ' ὀΐω
Δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.

Τὸν δ' οὐ ταρβήσας προςέφη κρατερὸς Διομήδης·
Ἤμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶΐ γ' ὀΐω
Πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
Αἵματος ἆσαι Ἄρηα, ταλαύρινον πολεμιστήν.

Ὣς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη
Ῥῖνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
Τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
Αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.

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Ἤριπε δ' ἐξ ὀχέων. ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ,
Αἰόλα, παμφανόωντα· παρέτρεσσαν δέ οἱ ἵπποι
Ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
Δείσας, μήπως οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
Ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε, λέων ὣς ἀλκὶ πεποιθώς·
Πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐΐσην,
Τὸν κτάμεναι μεμαώς, ὅςτις τοῦγ' ἀντίος ἔλθοι,
Σμερδαλέα ἰάχων. Ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
Οἷοι νῦν βροτοί εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
Τῷ βάλεν Αἰνείαο κατ' ἰσχίον, ἔνθα τε μηρὸς
Ἰσχίῳ ἐνστρέφεται· κοτύλην δέ τέ μιν καλέουσιν·
Θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
Ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. Αὐτὰρ ὅγ' ἥρως
Ἔστη γνὺξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
Γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νὺξ ἐκάλυψεν.

Καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
Εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
Μήτηρ, ἥ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
Ἀμφὶ δὲ ὃν φίλον υἱὸν ἐχεύατο πήχεε λευκώ·
Πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν
Ἕρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
Χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο.

Ἡ μὲν ἑὸν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
Οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
Τάων, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης.
Ἀλλ' ὅγε τοὺς μὲν ἑοὺς ἠρύκακε μώνυχας ἵππους
Νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας·
Αἰνείαο δ' ἐπαΐξας καλλίτριχας ἵππους
Ἐξέλασε Τρώων μετ' ἐϋκνήμιδας Ἀχαιούς·
Δῶκε δ' Δηϊπύλῳ, ἑτάρῳ φίλῳ, ὃν περὶ πάσης
Τῖεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,
Νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. Αὐτὰρ ὅγ' ἥρως

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'Αμφοτέρω κτεῖναι, σὺ δὲ τούςδε μὲν ὠκέας ἵππους
Αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·
Αἰνείαο δ' ἐπαΐξαι μεμνημένος ἵππων,
'Εκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας 'Αχαιούς.
Τῆς γάρ τοι γενεῆς, ἧς Τρωΐ περ εὐρύοπα Ζεὺς
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Ἵππων ὅσσοι ἔασιν ὑπ' ἠῶ τ' ἠέλιόν τε.
Τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν 'Αγχίσης,
Λάθρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
Τῶν οἱ ἓξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη·
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Ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς ὀϊστός·
Νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἴ κε τύχωμι.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
Καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
Αἰχμὴ χαλκείη πταμένη θώρηκι πελάσθη.
Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·

Βέβληαι κενεῶνα διαμπερές, οὐδέ σ' ὀΐω
Δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.

Τὸν δ' οὐ ταρβήσας προςέφη κρατερὸς Διομήδης·
Ἤμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶΐ γ' ὀΐω
Πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
Αἵματος ἆσαι Ἄρηα, ταλαύρινον πολεμιστήν.

Ὣς φάμενος προέηκε· βέλος δ' ἴθυνεν 'Αθήνη
Ῥῖνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
Τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
Αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.

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Ἤριπε δ' ἐξ ὀχέων. ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ,
Αἰόλα, παμφανόωντα· παρέτρεσσαν δέ οἱ ἵπποι
Ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
Δείσας, μήπως οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
Ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε, λέων ὣς ἀλκὶ πεποιθώς·
Πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐΐσην,
Τὸν κτάμεναι μεμαώς, ὅςτις τοῦγ' ἀντίος ἔλθοι,
Σμερδαλέα ἰάχων. Ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
Οἷοι νῦν βροτοί εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
Τῷ βάλεν Αἰνείαο κατ' ἰσχίον, ἔνθα τε μηρὸς
Ἰσχίῳ ἐνστρέφεται· κοτύλην δέ τέ μιν καλέουσιν·
Θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
Ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. Αὐτὰρ ὅγ' ἥρως
Ἔστη γνὺξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
Γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νὺξ ἐκάλυψεν.

Καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
Εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
Μήτηρ, ἥ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
Ἀμφὶ δὲ ὃν φίλον υἱὸν ἐχεύατο πήχεε λευκώ·
Πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν
Ἕρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
Χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο.

Ἡ μὲν ἑὸν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
Οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
Τάων, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης.
Ἀλλ' ὅγε τοὺς μὲν ἑοὺς ἠρύκακε μώνυχας ἵππους
Νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας·
Αἰνείαο δ' ἐπαΐξας καλλίτριχας ἵππους
Ἐξέλασε Τρώων μετ' ἐϋκνήμιδας Ἀχαιούς·
Δῶκε δ' Δηϊπύλῳ, ἑτάρῳ φίλῳ, ὃν περὶ πάσης
Τῖεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,
Νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. Αὐτὰρ ὅγ' ἥρως

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'Ων ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
Αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους,
'Εμμεμαώς· ὁ δὲ Κύπριν ἐπῴχετο νηλέϊ χαλκῷ,
Γιγνώσκων, ὅτ' ἄναλκις ἔην θεός, οὐδὲ θεάων
Τάων, αἵτ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
Οὔτ' ἄρ' 'Αθηναίη, οὔτε πτολίπορθος 'Ενυώ.
'Αλλ' ὅτε δή ῥ' ἐκίχανε, πολὺν καθ' ὅμιλον ὀπάζων,
'Ενθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς
'Ακρην οὔτασε χεῖρα μετάλμενος ὀξέϊ δουρὶ
'Αβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν,
Αμβροσίου διὰ πέπλου, ὅν οἱ Χάριτες κάμον αὐταί,
Πρυμνὸν ὕπερ θέναρος. 'Ρέε δ' ἄμβροτον αἷμα θεοῖο,
'Ιχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν·
Οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἴθοπα οἶνον.
Τοὔνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται.
'Η δὲ μέγα ἰάχουσα ἀπὸ ἕο κάββαλεν υἱόν·
Καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος 'Απόλλων
Κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων
Χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο.
Τῇ δ' ἐπὶ μακρὸν ἄϋσε βοὴν ἀγαθὸς Διομήδης·

Εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος·
'Η οὐχ ἅλις, ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις;
Εἰ δὲ σύγ' ἐς πόλεμον πωλήσεαι, ἦ τέ σ' ὀΐω
'Ριγήσειν πόλεμόν γε, καὶ εἴ χ' ἑτέρωθι πύθηαι.

'Ως ἔφαθ'· ἡ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς
Τὴν μὲν ἄρ' Ἶρις ἑλοῦσα ποδήνεμος ἔξαγ' ὁμίλου
'Αχθομένην ὀδύνῃσι· μελαίνετο δὲ χρόα καλόν.
Εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον 'Αρηα
'Ημενον· ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω.
Η δὲ, γνὺξ ἐριποῦσα, κασιγνήτοιο φίλοιο
Πολλὰ λισσομένη χρυσάμπυκας ᾔτεεν ἵππους·

Φίλε κασίγνητε, κόμισαί τέ με, δός τέ μοι ἵππους,
'Οφρ' ἐς 'Ολυμπον ἵκωμαι, ἵν' ἀθανάτων ἕδος ἐστίν
Λίην ἄχθομαι ἕλκος, ὅ με βροτὸς οὔτασεν ἀνήρ

Τυδείδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο

Ὣς φάτο· τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους·
Ἡ δ' ἐς δίφρον ἔβαινεν ἀκηχεμένη φίλον ἦτορ.
Πὰρ δέ οἱ Ἶρις ἔβαινε, καὶ ἡνία λάζετο χερσίν·
Μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην.
Αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἕδος, αἰπὺν Ὄλυμπον·
Ἔνθ' ἵππους ἔστησε ποδήνεμος ὠκέα Ἶρις,
Λύσασ' ἐξ ὀχέων· παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ.
Ἡ δ' ἐν γούνασι πίπτε Διώνης δῖ' Ἀφροδίτη,
Μητρὸς ἑῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἥν,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων
Μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;

Τὴν δ' ἠμείβετ' ἔπειτα φιλομμειδὴς Ἀφροδίτη·
Οὖτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,
Οὕνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
Οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
Ἀλλ' ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται.

Τὴν δ' ἠμείβετ' ἔπειτα Διώνη, δῖα θεάων·
Τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο, κηδομένη περ.
Πολλοὶ γὰρ δὴ τλῆμεν Ὀλύμπια δώματ' ἔχοντες
Ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
Τλῆ μὲν Ἄρης ὅτε μιν Ὦτος κρατερός τ' Ἐφιάλτης,
Παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
Χαλκέῳ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
Καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἆτος πολέμοιο,
Εἰ μὴ μητρυιή, περικαλλὴς Ἠερίβοια,
Ἑρμέῃ ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα
Ἤδη τειρόμενον· χαλεπὸς δέ ἑ δεσμὸς ἐδάμνα.
Τλῆ δ' Ἥρη, ὅτε μιν κρατερὸς πάϊς Ἀμφιτρύωνος
Δεξιτερὸν κατὰ μαζὸν ὀϊστῷ τριγλώχινι
Βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος

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Τλῆ δ' Ἀΐδης ἐν τοῖσι πελώριος ὠκὺν ὀϊστόν,
Εὖτέ μιν ωὑτὸς ἀνήρ, υἱὸς Διὸς αἰγιόχοιο.
Ἐν Πύλῳ, ἐν νεκύεσσι, βαλὼν, ὀδύνῃσιν ἔδωκεν.
Αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὄλυμπον
Κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος· αὐτὰρ ὀϊστὸς
Ὤμῳ ἔνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν·
Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
Ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο
Σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθετ' αἴσυλα ῥέζων,
Ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὄλυμπον ἔχουσιν.
Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη·
Νήπιος· οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
Ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχηται,
Οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
Ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
Τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστιν,
Φραζέσθω, μή τίς οἱ ἀμείνων σεῖο μάχηται·
Μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
Ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
Κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
Ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο.

Ἦ ῥα, καὶ ἀμφοτέρῃσιν ἀπ' ἰχῶ χειρὸς ὀμόργνυ·
Ἄλθετο χείρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
Αἱ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
Κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
Τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, ὅ ττι κεν εἴπω;
Ἦ μάλα δή τινα Κύπρις Ἀχαιιάδων ἀνιεῖσα
Τρωσὶν ἅμ' ἑσπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησεν,
Τῶν τινα καῤῥέζουσα Ἀχαιιάδων εὐπέπλων
Πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν.

Ὣς φάτο· μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
Καί ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·
Οὔ τοι, τέκνον ἐμόν, δέδοται πολεμήϊα ἔργα·

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Ἀλλὰ σύγ' ἱμερόεντα μετέρχεο ἔργα γάμοιο.
Ταῦτα δ' Ἄρηϊ θοῷ καὶ Ἀθήνῃ πάντα μελήσει

Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Αἰνείᾳ δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
Γιγνώσκων, ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
Ἀλλ' ὅγ' ἄρ' οὐδὲ θεὸν μέγαν ἅζετο, ἵετο δ' αἰεὶ
Αἰνείαν κτεῖναι, καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
Τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων·
Τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
Ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἶσος,
Δεινὰ δ' ὁμοκλήσας προςέφη ἑκάεργος Ἀπόλλων·

Φράζεο, Τυδείδη, καὶ χάζεο, μηδὲ θεοῖσιν
Ἶσ' ἔθελε φρονέειν· ἐπεὶ οὔποτε φῦλον ὁμοῖον
Ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.

Ὣς φάτο· Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
Μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηός γ' ἐτέτυκτο·
Ἤτοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
Ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.
Αὐτὰρ ὁ εἴδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων,
Αὐτῷ τ' Αἰνείᾳ ἴκελον καὶ τεύχεσι τοῖον·
Ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
Δῄουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
Ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
Δὴ τότε θοῦρον Ἄρηα προςηύδα Φοῖβος Ἀπόλλων·

Ἆρες, Ἄρες, βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα,
Οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθων,
Τυδείδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ·
Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἶσος.

Ὣς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ.
Τρῳὰς δὲ στίχας οὖλος Ἄρης ὤτρυνε μετελθών,

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Εἰδόμενος Ἀκάμαντι θοῷ, ἡγήτορι Θρῃκῶν
Υἱάσι δὲ Πριάμοιο Διοτρεφέεσσι κέλευεν·

Ὦ υἱεῖς Πριάμοιο, Διοτρεφέος βασιλῆος,
Ες τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς;
Ἠ εἰςόκεν ἀμφὶ πύλῃς εὐποιητῇσι μάχωνται;
Κεῖται ἀνὴρ ὅντ' ἶσον ἐτίομεν Ἕκτορι δίῳ,
Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο.
Ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον.

Ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου,
Ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἕκτορα δῖον·

Ἕκτορ, πῇ δή τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
Φῆς που ἄτερ λαῶν πόλιν ἑξέμεν ἠδ' ἐπικούρων
Οἶος σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.
Τῶν νῦν οὔ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι,
Αλλὰ καταπτώσσουσι, κύνες ὣς ἀμφὶ λέοντα·
Ἡμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπίκουροι ἔνειμεν.
Καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἥκω
Τηλοῦ γὰρ Λυκίη, Ξάνθῳ ἔπι δινήεντι·
Ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν,
Κὰδ δὲ κτήματα πολλά, τάτ' ἔλδεται ὅς κ' ἐπιδευής.
Ἀλλὰ καὶ ὧς Λυκίους ὀτρύνω, καὶ μέμον' αὐτὸς
Ἀνδρὶ μαχέσσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον,
Οἷόν κ' ἠὲ φέροιεν Ἀχαιοὶ ἤ κεν ἄγοιεν·
Τύνη δ' ἕστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
Λαοῖσιν μενέμεν, καὶ ἀμυνέμεναι ὤρεσσιν.
Μήπως, ὡς ἀψῖσι λίνου ἁλόντε πανάγρου,
Ἀνδράσι δυςμενέεσσιν ἕλωρ καὶ κύρμα γένησθε·
Οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.
Σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἦμαρ.
Αρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
Νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.

Ὣς φάτο Σαρπηδών· δάκε δὲ φρένας Ἕκτορι μῦθος.
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε·

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Πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντη,
Ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, οὐδ' ἐφόβηθεν.
Ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωάς,
Ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
Κρίνῃ, ἐπειγομένων ἀνέμων, καρπόν τε καὶ ἄχνας
Αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὣς τότ' Ἀχαιοὶ
Λευκοὶ ὕπερθε γένοντο κονισάλῳ, ὅν ῥα δι' αὐτῶν
Οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων
Ἂψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες·
Οἱ δὲ μένος χειρῶν ἰθὺς φέρον Ἀμφὶ δὲ νύκτα
Θοῦρος Ἄρης ἐκάλυψε μάχῃ, Τρώεσσιν ἀρήγων,
Πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμὰς
Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην
Οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.

Αὐτὸς δ' Αἰνείαν μάλα πίονος ἐξ ἀδύτοιο
Ἧκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
Αἰνείας δ' ἑτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
Ὡς εἶδον ζωόν τε καὶ ἀρτεμέα προςιόντα,
Καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔτι
Οὐ γὰρ ἔα πόνος ἄλλος, ὃν Ἀργυρότοξος ἔγειρεν
Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.

Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
Ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ
Οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς·
Ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅςτε Κρονίων
Νηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
Ἀτρέμας, ὄφρ' εὕδῃσι μένος Βορέαο καὶ ἄλλων
Ζαχρηῶν ἀνέμων, οἵτε νέφεα σκιόεντα
Πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες·
Ὡς Δαναοὶ Τρῶας μένον ἔμπεδον, οὐδ' ἐφέβοντο.
Ἀτρείδης δ' ἀν' ὅμιλον ἐφοίτα πολλὰ κελεύων·

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Ὦ φίλοι, ἀνέρες ἔστε, καὶ ἄλκιμον ἦτορ ἕλεσθε,
Ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
Αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἠὲ πέφανται·
Φευγόντων δ' οὔτ' ἂρ κλέος ὄρνυται οὔτε τις ἀλκη

Ἦ, καὶ ἀκόντισε δουρὶ θοῶς· βάλε δὲ πρόμον ἄνδρα,
Αἰνείω ἕταρον μεγαθύμου, Δηϊκόωντα
Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν
Τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
Τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
Ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός·
Νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσεν.
Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἔνθ' αὖτ' Αἰνείας Δαναῶν ἕλεν ἄνδρας ἀρίστους
Υἷε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε·
Τῶν ῥα πατὴρ μὲν ἔναιεν ἐϋκτιμένῃ ἐνὶ Φηρῇ,
Ἀφνειὸς βιότοιο· γένος δ' ἦν ἐκ ποταμοῖο
Ἀλφειοῦ, ὅστ' εὐρὺ ῥέει Πυλίων διὰ γαίης.
Ὃς τέκετ' Ὀρσίλοχον, πολέεσσ' ἄνδρεσσιν ἄνακτα·
Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον·
Ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
Τὼ μὲν ἄρ' ἡβήσαντε μελαινάων ἐπὶ νηῶν
Ἴλιον εἰς εὔπωλον ἅμ' Ἀργείοισιν ἑπέσθην,
Τιμὴν Ἀτρείδῃς, Ἀγαμέμνονι καὶ Μενελάῳ,
Ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
Οἵω τώγε λέοντε δύω ὄρεος κορυφῇσιν
Ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·
Τὼ μὲν ἄρ' ἁρπάζοντε βόας καὶ ἴφια μῆλα
Σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτὼ
Ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξέϊ χαλκῷ·
Τοίω τὼ χείρεσσιν ὑπ' Αἰνείαο δαμέντε
Καππεσέτην, ἐλάτῃσιν ἐοικότες ὑψηλῇσιν.

Τὼ δὲ πεσόντ' ἐλέησεν Ἀρηΐφιλος Μενέλαος·
Βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,

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Σείων ἐγχείην· τοῦ δ' ὤτρυνεν μένος Ἄρης,
Τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαο δαμείη.
Τὸν δ' ἴδεν Ἀντίλοχος, μεγαθύμου Νέστοοος υἱός
Βῆ δὲ διὰ προμάχων· περὶ γὰρ δίε ποιμένι λαῶν,
Μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
Τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
Ἀντίον ἀλλήλων ἐχέτην, μεμαῶτε μάχεσθαι·
Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.
Αἰνείας δ' οὐ μεῖνε, θοός περ ἐὼν πολεμιστής,
Ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
Οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν
Τὼ μὲν ἄρα δειλὼ βαλέτην ἐν χερσὶν ἑταίρων·
Αὐτὼ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.

Ἔνθα Πυλαιμένεα ἑλέτην ἀτάλαντον Ἄρηϊ,
Ἀρχὸν Παφλαγόνων, μεγαθύμων, ἀσπιστάων.
Τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος
Ἑσταότ' ἔγχεϊ νύξε κατὰ κληῗδα τυχήσας.
Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα,
Ἐσθλὸν Ἀτυμνιάδην—ὁ δ' ὑπέστρεφε μώνυχας ἵππους—
Χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
Ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
Αὐτὰρ ὅγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου,
Κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους·
Δηθὰ μάλ' ἑστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—
Ὄφρ' ἵππω πλήξαντε χαμαὶ βάλον ἐν κονίῃσιν.
Τοὺς δ' ἵμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν

Τοὺς δ' Ἕκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
Κεκληγώς· ἅμα δὲ Τρώων εἵποντο φάλαγγες
Καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνυώ·
Ἡ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτῆτος·
Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα·
Φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἕκτορος, ἄλλοτ' ὄπισθεν.

Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.

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Ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
Στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἅλαδε προρέοντι,
Ἀφρῷ μορμύροντα ἰδών, ἀνά τ' ἔδραμ' ὀπίσσω·
Ὡς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ·

Ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἕκτορα δῖον
Αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
Τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει·
Καὶ νῦν οἱ πάρα κεῖνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.
Ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
Εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἶφι μάχεσθαι.

Ὡς ἄρ' ἔφη· Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
Ἔνθ' Ἕκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
Εἰν ἑνὶ δίφρῳ ἐόντε, Μενέσθην Ἀγχίαλόν τε.

Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
Στῆ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
Καὶ βάλεν Ἄμφιον, Σελάγου υἱόν, ὅς ῥ' ἐνὶ Παισῷ
Ναῖε πολυκτήμων, πολυλήϊος· ἀλλά ἑ Μοῖρα
Ἦγ' ἐπικουρήσοντα μετὰ Πρίαμόν τε καὶ υἷας.
Τόν ῥα κατὰ ζωστῆρα βάλεν Τελαμώνιος Αἴας,
Νειαίρῃ δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος·
Δούπησεν δὲ πεσών. Ὁ δ' ἐπέδραμε φαίδιμος Αἴας
Τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
Ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
Αὐτὰρ ὁ λὰξ προςβὰς ἐκ νεκροῦ χάλκεον ἔγχος
Ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
Ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
Δεῖσε δ' ὅγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
Οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
Οἵ ἑ, μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυόν,
Ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
Τληπόλεμον δ' Ἡρακλείδην, ἠΰν τε μέγαν τε,
Ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι Μοῖρα κραταιή.

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Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Υἱός θ' υἱωνός τε Διὸς νεφεληγερέταο,
Τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν·

Σαρπῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
Πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί;
Ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
Εἶναι· ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
Οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
Ἀλλ' οἷόν τινά φασι βίην Ἡρακληείην
Εἶναι, ἐμὸν πατέρα θρασυμέμνονα, θυμολέοντα·
Ὅς ποτε δεῦρ' ἐλθὼν ἕνεχ' ἵππων Λαομέδοντος,
Ἓξ οἴῃς σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν,
Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.
Σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί·
Οὐδέ τί σε Τρώεσσιν ὀΐομαι ἄλκαρ ἔσεσθαι,
Ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι,
Ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.

Τὸν δ' αὖ Σαρπηδών, Λυκίων ἀγός, ἀντίον ηὔδα·
Τληπόλεμ', ἤτοι κεῖνος ἀπώλεσεν Ἴλιον ἱρὴν
Ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
Ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ,
Οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
Σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ Κῆρα μέλαιναν
Ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
Εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπώλῳ.

Ὣς φάτο Σαρπηδών· ὁ δ' ἀνέσχετο μείλινον ἔγχος
Τληπόλεμος, καὶ τῶν μὲν ἁμαρτῇ δούρατα μακρὰ
Ἐκ χειρῶν ἤϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
Σαρπηδών, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή·
Τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν.
Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῷ
Βεβλήκειν· αἰχμὴ δὲ διέσσυτο μαιμώωσα,
Ὀστέῳ ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.
Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι

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Ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
Ἑλκόμενον· τὸ μὲν οὔ τις ἐπεφράσατ' οὐδ' ἐνόησε
Μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίη,
Σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἑτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
Ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεύς,
Τλήμονα θυμὸν ἔχων· μαίμησε δέ οἱ φίλον ἦτορ
Μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
Ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
Ἢ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἕλοιτο
Οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
Ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέϊ χαλκῷ·
Τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη
Ἔνθ' ὅγε Κοίρανον εἷλεν, Ἀλάστορά τε Χρομίον τε,
Ἄλκανδρόν θ' Ἅλιόν τε, Νοήμονά τε Πρύτανίν τε·
Καί νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
Εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἕκτωρ.
Βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
Δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προςιόντι
Σαρπηδών, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπεν·

Πριαμίδη, μὴ δή με ἕλωρ Δαναοῖσιν ἐάσῃς
Κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν
Ἐν πόλει ὑμετέρῃ· ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
Νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαῖαν
Εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.

Ὣς φάτο· τὸν δ' οὔτι προςέφη κορυθαίολος Ἕκτωρ,
Ἀλλὰ παρήϊξεν, λελιημένος, ὄφρα τάχιστα
Ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἕλοιτο.
Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
Εἷσαν ὑπ' αἰγιόχοιο Διὸς περικαλλέϊ φηγῷ·
Ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὦσε θύραζε
Ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος.
Τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς.
Αὖτις δ' ἀμπνύνθη, περὶ δὲ πνοιὴ Βορέαο

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Ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.

Ἀργεῖοι δ' ὑπ' Ἄρηϊ καὶ Ἕκτορι χαλκοκορυστῇ
Οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν,
Οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
Χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἕκτωρ τε, Πριάμοιο πάϊς, καὶ χάλκεος Ἄρης;

Ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἕλενον, καὶ Ὀρέσβιον αἰολομίτρην,
Ὅς ῥ' ἐν Ὕλῃ ναίεσκε, μέγα πλούτοιο μεμηλώς,
Λίμνῃ κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι
Ναῖον Βοιωτοὶ μάλα πίονα δῆμον ἔχοντες.

Τοὺς δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προςηύδα·

Ὢ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
Ἦ ῥ' ἅλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
Εἰ οὕτω μαίνεσθαι ἐάσομεν οὖλον Ἄρηα.
Ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
Ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη, πρέσβα θεά, θυγάτηρ μεγάλοιο Κρόνοιο·
Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
Χάλκεα, ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.
Τῶν ἤτοι χρυσέη ἴτυς, ἄφθιτος, αὐτὰρ ὕπερθεν
Χάλκε' ἐπίσσωτρα, προςαρηρότα, θαῦμα ἰδέσθαι·
Πλῆμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν·
Δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμᾶσιν
Ἐντέταται· δοιαὶ δὲ περίδρομοι ἄντυγές εἰσιν.
Τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
Δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα

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Κάλ' ἔϐαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
Ἵππους ὠκύποδας μεμαυῖ' ἔριδος καὶ ἀυτῆς.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
Πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
Ποικίλον, ὅν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
Ἡ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο
Τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα, θυσσανόεσσαν,
Δεινήν, ἣν πέρι μὲν πάντη φόϐος ἐστεφάνωται·
Ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἰωκή·
Ἐν δέ τε Γοργείη κεφαλή, δεινοῖο πελώρου,
Δεινή τε σμερδνή τε, Διὸς τέρας αἰγιόχοιο.
Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον,
Χρυσείην, ἑκατὸν πολιων πρυλέεσσ' ἀραρυῖαν.
Ἐς δ' ὄχεα φλόγεα ποσὶ βήσετο· λάζετο δ' ἔγχος,
Βριθύ, μέγα, στιϐαρόν, τῷ δάμνησι στίχας ἀνδρῶν
Ἡρώων, τοῖσιντε κοτέσσεται ὀϐριμοπάτρη.
Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
Αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὧραι,
Τῇς ἐπιτέτραπται μέγας οὐρανὸς Οὔλυμπός τε,
Ἠμὲν ἀνακλῖναι πυκινὸν νέφος, ἠδ' ἐπιθεῖναι.
Τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους·
Εὗρον δὲ Κρονίωνα θεῶν ἄτερ ἥμενον ἄλλων
Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
Ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη
Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ προςέειπεν·

Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε ἔργ' ἀΐδηλα,
Οσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν,
Μάψ, ἀτὰρ οὐ κατὰ κόσμον; ἐμοὶ δ' ἄχος· οἱ δὲ ἕκηλοι
Τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων,
Ἄφρονα τοῦτον ἀνέντες, ὃς οὔ τινα οἶδε θέμιστα.
Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, αἴ κεν Ἄρηα
Λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίωμαι;

Τὴν δ' ἀπαμειϐόμενος προςέφη νεφεληγερετα Ζεύς

Ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
Ἥ ἑ μάλιστ' εἴωθη κακῇς ὀδύνῃσι πελάζειν.

Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη·
Μάστιξεν δ' ἵππους· τὼ δ' οὐκ ἄκοντε πετέσθην
Μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
Ὅσσον δ' ἠεροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν,
Ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,
Τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
Ἀλλ' ὅτε δὴ Τροίην ἶξον ποταμώ τε ῥέοντε,
Ἧχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
Ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη
Λύσασ' ἐξ ὀχέων· περὶ δ' ἠέρα πουλὺν ἔχευεν·
Τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
Ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.
Ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι πλεῖστοι καὶ ἄριστοι
Ἕστασαν, ἀμφὶ βίην Διομήδεος ἱπποδάμοιο
Εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
Ἢ συσὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνόν·
Ἔνθα στᾶσ' ἤϋσε θεὰ λευκώλενος Ἥρη
Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ,
Ὃς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·

Αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
Ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
Οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
Οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·
Νῦν δὲ ἑκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.

Ὣς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
Εὗρε δὲ τόνγε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
Ἕλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῷ.
Ἱδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
Ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα

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Ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἷμ' ἀπομόργνυ.
Ἱππείου δὲ θεὰ ζυγοῦ ἥψατο, φώνησέν τε·

Ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς·
Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.
Καί ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον,
Οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
Ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·
Δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἕκηλον·
Αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὡς τὸ πάρος περ,
Κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα.
Ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάῤῥοθος ἦα.
Σοὶ δ' ἤτοι μὲν ἐγὼ παρά θ' ἵσταμαι ἠδὲ φυλάσσω,
Καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι.
Ἀλλά σευ ἢ κάματος πολυάϊξ γυῖα δέδυκεν,
Ἤ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύγ' ἔπειτα
Τυδέος ἔκγονός ἐσσι, δαΐφρονος Οἰνείδαο.

Τὴν δ' ἀπαμειβόμενος προςέφη κρατερὸς Διομήδης·
Γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο·
Τῷ τοι προφρονέως ἐρέω ἔπος, οὐδ' ἐπικεύσω.
Οὔτε τί με δέος ἴσχει ἀκήριον, οὔτε τις ὄκνος·
Ἀλλ' ἔτι σῶν μέμνημαι ἐφετμέων, ἃς ἐπέτειλας
Οὔ μ' εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
Τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
Ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξέϊ χαλκῷ.
Τοὔνεκα νῦν αὐτός τ' ἀναχάζομαι, ἠδὲ καὶ ἄλλους
Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
Γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.

Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
Μήτε σύ γ' Ἄρηα τὸν δείδιθι, μήτε τιν' ἄλλον
Ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάῤῥοθός εἰμι.
Ἀλλ' ἄγ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους·
Τύψον δὲ σχεδίην, μηδ' ἅζεο θοῦρον Ἄρηα,
Τοῦτον μαινόμενον, τυκτὸν κακόν, ἀλλοπρόςαλλον·

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Ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν·
Νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.

Ὣς φαμένη Σθένελον μὲν ἀφ' ἵππων ὦσε χαμᾶζε,
Χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.
Ἡ δ' ἐς δίφρον ἔϐαινε παραὶ Διομήδεα δῖον
Ἐμμεμαυῖα θεά· μέγα δ' ἔϐραχε φήγινος ἄξων
Βριθοσύνῃ· δεινὴν γὰρ ἄγεν θεόν, ἄνδρα δ' ἄριστον.
Λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη·
Αὐτίκ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
Ἤτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
Τὸν μὲν Ἄρης ἐνάριζε μιαιφόνος· αὐτὰρ Ἀθήνη
Δῦν' Ἄϊδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης.

Ὡς δὲ ἴδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
Ἤτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
Κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν·
Αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
Ἐγχεϊ χαλκείῳ, μεμαὼς ἀπὸ θυμὸν ἑλέσθαι·
Καὶ τόγε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
Ὦσεν ὑπὲκ δίφροιο ἐτώσιον ἀϊχθῆναι.
Δεύτερος αὖθ' ὡρμᾶτο βοὴν ἀγαθὸς Διομήδης
Ἐγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
Νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρῃ·
Τῇ ῥά μιν οὖτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν·
Ἐκ δὲ δόρυ σπάσεν αὖτις. Ὁ δ' ἔϐραχε χάλκεος Ἄρης,
Ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
Ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες Ἄρηος.
Τοὺς δ' ἄρ' ὑπὸ τρόμος εἷλεν Ἀχαιούς τε Τρῶάς τε
Δείσαντας· τόσον ἔϐραχ' Ἄρης ἆτος πολέμοιο.

Οἵη δ' ἐκ νεφέων ἐρεϐεννὴ φαίνεται ἀὴρ
Καύματος ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιο·

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Τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
Φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
Καρπαλίμως δ' ἵκανε θεῶν ἕδος, αἰπὺν Ὄλυμπον·
Πὰρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
Δεῖξεν δ' ἄμβροτον αἷμα καταῤῥέον ἐξ ὠτειλῆς,
Καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προςηύδα·

Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα;
Αἰεί τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
Ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέροντες.
Σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,
Οὐλομένην, ᾗτ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
Ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,
Σοί τ' ἐπιπείθονται, καὶ δεδμήμεσθα ἕκαστος·
Ταύτην δ' οὔτ' ἔπεϊ προτιβάλλεαι, οὔτε τι ἔργῳ,
Ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀΐδηλον·
Ἡ νῦν Τυδέος υἱόν, ὑπέρθυμον Διομήδεα,
Μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ·
Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἶσος·
Ἀλλά μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν
Αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,
Ἤ κε ζὼς ἀμενηνὸς ἔα χαλκοῖο τυπῇσιν.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προςέφη νεφεληγερέτα Ζεύς·
Μή τί μοι, ἀλλοπρόςαλλε, παρεζόμενος μινύριζε·
Ἔχθιστος δέ μοί ἐσσι θεῶν, οἳ Ὄλυμπον ἔχουσιν.
Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε μάχαι τε·
Μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.
Γῷ σ' ὀΐω κείνης τάδε πάσχειν ἐννεσίῃσιν.
Ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·
Ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοί δέ σε γείνατο μήτηρ.
Εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὧδ' ἀΐδηλος,
Καί κεν δὴ πάλαι ἦσθας ἐνέρτερος Οὐρανιώνων.

Ὣς φάτο, καὶ Παιήον' ἀνώγει ἰήσασθαι.

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Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
Ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
Ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν,
Ὑγρὸν ἐόν· μάλα δ' ὦκα περιστρέφεται κυκόωντι·
Ὣς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
Τὸν δ' Ἥβη λοῦσεν, χαρίεντα δὲ εἵματα ἕσσεν·
Πὰρ δὲ Διὶ Κρονίωνι καθέζετο κύδεϊ γαίων.

Αἱ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη,
Παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

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HOMER'S ILIAD.

BOOK VI.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
Πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
Ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
Μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἑτάροισιν ἔθηκεν,
Ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρῄκεσσι τέτυκτο,
Υἱὸν Ἐϋσσώρου, Ἀκάμαντ' ἠΰν τε μέγαν τε.
Τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
Αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐυκτιμένῃ ἐν Ἀρίσβῃ,
Ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
Πάντας γὰρ φιλέεσκεν ὁδῷ ἔπι οἰκία ναίων.
Ἀλλά οἱ οὔ τις τῶνγε τότ' ἤρκεσε λυγρὸν ὄλεθρον
Πρόσθεν ὑπαντιάσας· ἀλλ' ἄμφω θυμὸν ἀπηύρα,
Αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' ἵππων
Ἔσκεν ὑφηνίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν·
Βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὕς ποτε Νύμφη
Νηῒς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος,
Πρεσβύτατος γενεῇ, σκότιον δέ ἑ γείνατο μήτηρ·
Ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ·
Ἡ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε·

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Καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης
Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν
Ἐγχεϊ χαλκείῳ· Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης· Ἔλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
Ναῖε δὲ Σατνιόεντος ἐϋῤῥείταο παρ' ὄχθας
Πήδασον αἰπεινήν. Φύλακον δ' ἕλε Λήϊτος ἥρως
Φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
Ζωὸν ἕλ'· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο,
Ὄζῳ ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἅρμα
Ἄξαντ' ἐν πρώτῳ ῥυμῷ, αὐτὼ μὲν ἐβήτην
Πρὸς πόλιν, ᾗπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο·
Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
Πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα· πὰρ δέ οἱ ἔστη
Ἀτρείδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·

Ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
Πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
Χαλκός τε χρυσός τε, πολύκμητός τε σίδηρος·
Τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
Εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.

Ὣς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν
Καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
Δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
Ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·

Ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως
Ἀνδρῶν; ἦ σοὶ ἄριστα πεποίηται κατὰ οἶκον
Πρὸς Τρώων· τῶν μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον
Χεῖράς θ' ἡμετέρας· μηδ' ὅντινα γαστέρι μήτηρ
Κοῦρον ἐόντα φέροι, μηδ' ὃς φύγοι· ἀλλ' ἅμα πάντες

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Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.

Ὣς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
Αἴσιμα παρειπών. Ὁ δ' ἀπὸ ἕθεν ὤσατο χειρὶ
Ἥρω' Ἄδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
Οὖτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ'· Ἀτρείδης δὲ
Λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν ἀΰσας·

Ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος,
Μήτις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
Μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται
Ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἕκηλοι
Νεκροὺς ἂμ πεδίον συλήσετε τεθνηῶτας.

Ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
Ἔνθα κεν αὖτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰςανέβησαν ἀναλκείῃσι δαμέντες,
Εἰ μὴ ἄρ' Αἰνείᾳ τε καὶ Ἕκτορι εἶπε παραστὰς
Πριαμίδης Ἕλενος, οἰωνοπόλων ὄχ' ἄριστος·

Αἰνεία τε καὶ Ἕκτορ· ἐπεὶ πόνος ὔμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οὕνεκ' ἄριστοι
Πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε·
Στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
Πάντῃ ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
Φεύγοντας πεσέειν, δηΐοισι δὲ χάρμα γενέσθαι.
Αὐτὰρ ἐπεί κε φάλαγγας ἐποτρύνητον ἁπάσας,
Ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
Καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει
Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα.
Μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
Νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
Οἴξασα κληῗδι θύρας ἱεροῖο δόμοιο,
Πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
Εἶναι ἐνὶ μεγάρῳ, καί οἱ πολὺ φίλτατος αὐτῇ
Θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο·

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Καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
Ἤνις, ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
Αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
Ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο·
Ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
Οὐδ' Ἀχιλῆά ποθ' ὧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
Ὅνπερ φασὶ θεᾶς ἔξ ἔμμεναι· ἀλλ' ὅδε λίην
Μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

Ὣς ἔφαθ'· Ἕκτωρ δ' οὔτι κασιγνήτῳ ἀπίθησεν
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε·
Πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντη,
Οτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
Φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὣς ἐλέλιχθεν.
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἀΰσας·

Τρῶες ὑπέρθυμοι, τηλεκλειτοί τ' ἐπίκουροι,
Ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
Ὄφρ' ἂν ἐγὼ βείω προτὶ Ἴλιον, ἠδὲ γέρουσιν
Εἴπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισιν
Δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας.

Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
Ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
Ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.—

Γλαῦκος δ', Ἱππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
Ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τὸν πρότερος προςέειπε βοὴν ἀγαθὸς Διομήδης·

Τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
Οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἔνι κυδιανείρῃ
Τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἁπάντων

Σῷ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
Δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
Οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
Οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος,
Δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
Ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
Σεῦε κατ' ἠγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
Θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
Θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοϐηθεὶς
Δύσεθ' ἁλὸς κατὰ κῦμα· Θέτις δ' ὑπεδέξατο κόλπῳ
Δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ.
Τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζώοντες,
Καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
Ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
Οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
Εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
Ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.

Τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·
Τυδείδη μεγάθυμε, τίη γενεὴν ἐρεείνεις;
Οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
Φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
Τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
Ὣς ἀνδρῶν γενεή, ἡ μὲν φύει, ἡ δ' ἀπολήγει.
Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι· ὄφρ' εὖ εἰδῇς
Ἡμετέρην γενεήν (πολλοὶ δέ μιν ἄνδρες ἴσασιν),
Ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποϐότοιο,
Ἔνθα δὲ Σίσυφος ἔσκεν, ὁ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν·
Αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην·
Τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
Ὤπασαν. Αὐτάρ οἱ Προῖτος κάκ' ἐμήσατο θυμῷ·
Ὅς ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν.

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Τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἄντεια,
Κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔτι
Πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
Ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προςηύδα·

Τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
Ὅς μ' ἔθελεν φιλότητι μιγήμεναι, οὐκ ἐθελούσῃ.

Ὣς φάτο· τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν·
Κτεῖναι μεν ῥ' ἀλέεινε, σεβάσσατο γὰρ τόγε θυμῷ,
Πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅγε σήματα λυγρά,
Γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά·
Δεῖξαι δ' ἠνώγειν ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
Αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ·
Ἀλλ' ὅτε δὴ Λυκίην ἷξε, Ξάνθον τε ῥέοντα,
Προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης.
Ἐννῆμαρ ξείνισσε, καὶ ἐννέα βοῦς ἱέρευσεν·
Ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος Ἠώς,
Καὶ τότε μιν ἐρέεινε, καὶ ᾔτεε σῆμα ἰδέσθαι,
Ὅ ττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
Αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
Πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
Πεφνέμεν—ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων·
Πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα·
Δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο—
Καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
Δεύτερον αὖ Σολύμοισι μαχέσσατο κυδαλίμοισιν·
Καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν.
Τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
Τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν
Κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
Εἶσε λόχον· τοὶ δ' οὔτι πάλιν οἰκόνδε νέοντο·
Πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης
Ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠῢν ἐόντα,
Αὐτοῦ μιν κατέρυκε, δίδου δ' ὅγε θυγατέρα ἥν·
Δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·

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Καὶ μέν οἱ Λύκιοι τέμενος τάμον, ἔξοχον ἄλλων,
Καλὸν, φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.
Ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἴσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν—
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς·
Ἡ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν—
Ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
Ἤτοι ὁ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο,
Ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἆτος πολέμοιο
Μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·
Τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
Ἱππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·
Πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν,
Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
Μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
Ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
Ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι.

Ὣς φάτο· γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
Ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
Αὐτὰρ ὁ μειλιχίοισι προςηύδα ποιμένα λαῶν·

Ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός·
Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
Ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας·
Οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά.
Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,
Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον·
Καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
Τυδέα δ' οὐ μέμνημαι· ἐπεί μ' ἔτι τυτθὸν ἐόντα
Κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
Τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
Εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.
Ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου.
Πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι

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Κτείνειν ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω·
Πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὅν κε δύνηαι.
Τεύχεα δ' ἀλλήλοις ἐπαμείψομεν· ὄφρα καὶ οἵδε
Γνῶσιν, ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
Χεῖράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
Ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
Ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν,
Χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
Ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες
Εἰρόμεναι παῖδάς τε, κασιγνήτους τε ἔτας τε,
Καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει
Πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.

Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
Ξεστῇς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
Πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
Πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
Κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισιν.
Κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
Δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
Πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
Κοιμῶντο Πριάμοιο παρ' αἰδοίῃς ἀλόχοισιν—
Ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
Ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
Ἦ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν
Μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
Ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
Ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
Ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
Πρῶτον, ἔπειτα δέ κ' αὐτὸς ὀνήσεαι, αἴ κε πίῃσθα.

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Ανδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
Ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτῃσιν.

Τὴν δ' ἠμείβετ' ἔπειτα μεγας κορυθαίολος Ἕκτωρ
Μή μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
Μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.
Χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον
Ἅζομαι· οὐδέ πῃ ἔστι κελαινεφέϊ Κρονίωνι
Αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
Ἔρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς·
Πέπλον δ', ὅςτις τοι χαριέστατος ἠδὲ μέγιστος
Ἔστιν ἐνὶ μεγάρῳ, καί τοι πολὺ φίλτατος αὐτῇ,
Τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
Καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
Ηνις, ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
Αστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
Αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
Ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
Ἔρχευ· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω,
Αἴ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. Ὥς κέ οἱ αὖθι
Γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
Εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω,
Φαίην κε φρέν' ἀτέρπου ὀϊζύος ἐκλελαθέσθαι.

Ὣς ἔφαθ'· ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
Κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
Αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
Ἔνθ' ἔσάν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
Ἤγαγε Σιδονίηθεν ἐπιπλὼς εὐρέα πόντον,
Τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
Τῶν ἕν ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
Ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,

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Ἀστὴρ δ' ὣς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
Βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
Τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
Τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν.
Αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
Ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος
Θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο·
Εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο·

Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων,
Ἆξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
Πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων·
Ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
Ἤνις, ἠκέστας ἱερεύσομεν, αἴ κ' ἐλεήσῃς
Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.

Ὣς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.
Ὣς αἱ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο·
Ἕκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει,
Καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότ' ἄριστοι
Ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες·
Οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
Ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος ἐν πόλει ἄκρῃ.
Ἔνθ' Ἕκτωρ εἰσῆλθε Διὶ φίλος· ἐν δ' ἄρα χειρὶ
Ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
Αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
Τὸν δ' εὗρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα,
Ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξ' ἁφόωντα·
Ἀργείη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
Ἧστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
Τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
Λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος

Μαρνάμενοι· σέο δ' εἵνεκ' ἀϋτή τε πτόλεμός τε
Ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
Ὅντινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο·
Ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.

Τὸν δ' αὖτε προςέειπεν Ἀλέξανδρος θεοειδής·
Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν,
Τοὔνεκά τοι ἐρέω· σὺ δὲ σύνθεο, καί μευ ἄκουσον·
Οὔτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
Ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
Νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
Ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
Λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
Ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω·
Ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀΐω.

Ὣς φάτο· τὸν δ' οὔτι προςέφη κορυθαίολος Ἕκτωρ.
Τὸν δ' Ἑλένη μύθοισι προςηύδα μειλιχίοισιν·

Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
Ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
Οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
Εἰς ὄρος, ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης
Ἔνθα με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
Αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
Ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις,
Ὃς ᾔδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
Τούτῳ δ' οὔτ' ἂρ νῦν φρένες ἔμπεδοι, οὔτ' ἄρ' ὀπίσσω
Ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀΐω.
Ἀλλ' ἄγε νῦν εἴςελθε, καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
Δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
Εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης·
Οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
Ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
Μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις.

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*Ἤδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν·
Ἀλλὰ σύγ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
Ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
Καὶ γὰρ ἐγὼν οἶκόνδ' ἐςελεύσομαι, ὄφρα ἴδωμαι
Οἰκῆας, ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
Οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
Ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.*

*Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ.
Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,
Οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν
Ἀλλ' ἥγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
Πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
Ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμωῇσιν ἔειπεν*

*Εἰ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε
Πῆ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
Ἠέ πῃ ἐς γαλόων, ἢ εἰνατέρων εὐπέπλων,
Ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐϋπλόκαμον δεινὴν θεὸν ἱλάσκονται;*

*Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν·
Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι·
Οὔτε πῃ ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων,
Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐϋπλόκαμον δεινὴν θεὸν ἱλάσκονται·
Ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσεν
Τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
Ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
Μαινομένῃ εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.*

*Ἦ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ,
Τὴν αὐτὴν ὁδὸν αὖτις ἐϋκτιμένας κατ' ἀγυιάς.
Εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ
Σκαιάς—τῇ γὰρ ἔμελλε διεξίμεναι πεδίονδε—*

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Ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα,
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων
Τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
Ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὔτως,
Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ·
Τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
Ἤτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
Ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Δαιμόνιε, φθίσει σε τὸ σὸν μένος· οὐδ' ἐλεαίρεις
Παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
Σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
Ἔσται θαλπωρή, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,
Ἀλλ' ἄχε'—οὐδέ μοί ἐστι πατὴρ καὶ πότνια μήτηρ.
Ἤτοι γὰρ πατέρ' ἁμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
Ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν,
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
Ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν,
Ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
Οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
Οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄϊδος εἴσω·
Πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀΐεσσιν.
Μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν
Ἂψ ὅγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα

Πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
Ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
Ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
Μὴ παῖδ' ὀρφανικὸν θήῃς, χήρην τε γυναῖκα·
Λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
Ἀμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τεῖχος.
Τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
Ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα,
Ἠδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·
Ἤ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
Ἤ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
Αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
Αἴ κε, κακὸς ὥς, νόσφιν ἀλυσκάζω πολέμοιο·
Οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
Αἰεί, καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
Ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
Ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
Καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
Ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
Οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
Οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
Ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
Δακρυόεσσαν ἄγηται ἐλεύθερον ἦμαρ ἀπούρας·
Καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις
Καί κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης,
Πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη·
Καί ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν·
Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.

Ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
Χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἦμαρ.
Ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
Πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι.

Ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ.
Ἂψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
Ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθείς,
Ταρβήσας χαλκόν τε, ἰδὲ λόφον ἱππιοχαίτην
Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας·
Ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
Αὐτὰρ ὅγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλέ τε χερσίν,
Εἶπεν ἐπευξάμενος Διί τ' ἄλλοισίν τε θεοῖσιν·

Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
Παῖδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
Ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἶφι ἀνάσσειν·
Καί ποτέ τις εἴπῃσι—πατρός γ' ὅδε πολλὸν ἀμείνων·
Ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
Κτείνας δήϊον ἄνδρα, χαρείη δὲ φρένα μήτηρ.

Ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
Παῖδ' ἑόν· ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ
Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ·
Οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προϊάψει·
Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
Οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται·
Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
Ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
Ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει,
Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.

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Ὣς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
Ἵππουριν· ἄλοχος δὲ φίλη οἶκόνδε βεβήκει
Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας
Ἕκτορος ἀνδροφόνοιο· κιχήσατο δ' ἔνδοθι πολλὰς
Ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
Αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·
Οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
Ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιων.

Οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν·
Ἀλλ' ὅγ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
Σεύατ' ἔπειτ' ἀνὰ ἄστυ ποσὶ κραιπνοῖσι πεποιθώς.
Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
Δεσμὸν ἀποῤῥήξας θείῃ πεδίοιο κροαίνων,
Εἰωθὼς λούεσθαι ἐϋῤῥεῖος ποταμοῖο,
Κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
Ὤμοις ἀΐσσονται· ὁ δ' ἀγλαΐηφι πεποιθώς,
Ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων·
Ὣς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
Τεύχεσι παμφαίνων, ὥςτ' ἠλέκτωρ, ἐβεβήκει
Καγχαλόων, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα
Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν
Στρέψεσθ' ἐκ χώρης, ὅθι ᾗ ὀάριζε γυναικί.
Τὸν πρότερος προςέειπεν Ἀλέξανδρος θεοειδής·

Ἠθεῖ', ἦ μάλα δή σε καὶ ἐσσύμενον κατερύκω
Δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες.

Τὸν δ' ἀπαμειβόμενος προςέφη κορυθαίολος Ἕκτωρ·
Δαιμόνι', οὐκ ἄν τίς τοι ἀνήρ, ὃς ἐναίσιμος εἴη,
Ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
Ἀλλὰ ἑκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
Ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
Πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο.

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'Αλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ' αἴ κέ ποθι Ζεὺς
Δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτῃσιν
Κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν
'Εκ Τροίης ἐλάσαντας ἐϋκνήμιδας 'Αχαιούς.

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NOTES.

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NOTES ON THE FIRST BOOK

ARGUMENT.

THE PESTILENCE, AND THE QUARREL BETWEEN ACHILLES AND AGAMEMNON.

During the War of Troy, the Greeks, having sacked some of the smaller towns of the Troad, and having obtained among the plunder two beautiful female captives, Chrysëis and Brisëis, allot the former of these to Agamemnon, and the latter to Achilles. Chryses, the father of Chrysëis, and a priest of Apollo, thereupon comes to the Grecian camp for the purpose of ransoming his daughter from slavery. He meets, however, with a harsh refusal from Agamemnon, and, on his departure from the presence of the monarch, offers up an earnest prayer for redress and vengeance to the deity whom he serves. His appeal is heard, and Apollo retaliates on the Greeks by inflicting upon the host a destructive pestilence. After this pestilence had raged for the space of nine days, Achilles calls a general assembly of the forces, and bids Calchas, the soothsayer of the Grecian army, declare to the collected people the cause of the plague under which they are suffering. Calchas, after some hesitation, ascribes the pestilence to Apollo's anger at the refusal of Agamemnon to restore the daughter of Chryses. Thereupon a violent quarrel ensues between Agamemnon and Achilles, which Nestor strives to pacify, but the immediate result of which is the seizure by Agamemnon of Briseis, the prize of Achilles, out of revenge for the loss of his own captive Chryseis, whom he sends away to her father. Achilles, in anger, withdraws himself and his forces from the rest of the Greeks, and complains to his mother Thetis, entreating her to interest Jupiter in his behalf, and induce him to grant success to the Trojans, that the Greeks may feel the loss of their bravest warrior. Jupiter, on being supplicated by Thetis, grants her prayer, but thereby incenses Juno, and an angry dialogue ensues between the monarch of Olympus and his spouse, until Vulcan interposes, and dexterously effects a reconciliation.

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The poem opens, in the tenth year of the war, with the visit of Chryses to the Grecian camp. The time occupied by the first book is generally computed at twenty-two days, namely, nine during the plague, one in the assembly of the forces and the quarrel of Achilles with Agamemnon, and twelve for Jupiter's stay among the Ethiopians, at his return from among whom Thetis prefers her request Consult, however, the note on verse 222.—The scene lies at first in the Grecian camp, then changes to Chrysa, the residence of Chryses, and lastly to Olympus.

1–2. Μῆνιν ἄειδε θεὰ, κ. τ. λ. "Sing, goddess, the destructive wrath of Achilles, son of Peleus." The bard invokes Calliope, the muse of epic poetry, to sing, that is, to inspire the poet himself with suitable ability for celebrating, in song, the anger of Achilles and its injurious consequences to the Greeks. The opening of the Iliad has been much admired by both ancient and modern critics, for its boldly hurrying the reader into the very midst of affairs.—Observe in μῆνιν the absence of the definite article. In the old epic language, the article, as such, is never expressed. When the forms ὁ, ἡ, τό, &c., do occur in Homer, they stand for the demonstrative pronoun, *this*, *that*, &c., changing occasionally, in our idiom, into the personal pronoun. (*Vid.* Excursus I.) In translating, therefore, from the Homeric language into our own, we are to be guided entirely by the context, as in Latin, with respect to the employment of the English definite and indefinite articles.

θεά. Calliope is meant, the muse of epic poetry, who is called by Hesiod (*Theog.*, 79) "the most excellent of all," προφερεστάτη ἁπασέων.—οὐλομένην. The poetic participle here passes over into an adjective, with the active signification of "destructive" or "fatal."

ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν. "Which brought countless sufferings upon the Greeks" Literally, "which placed."—Ἀχαιοῖς. In Homer's time there was no general appellation for the Grecian race (the term Ἕλληνες being one of later origin). The poet, therefore, when he wishes to designate the Greeks collectively, employs the names of some powerful and ruling tribes. The Achæan race bore sway at this period in the Peloponnesus, and they are hence put for the Greeks in general. On other occasions we have Δαναοί and Ἀργεῖοι.

3–5. Πολλὰς δ' ἰφθίμους ψυχάς, κ. τ. λ. "And hurled to Hades many valiant souls of heroes." Observe, that by "Hades" a person is here meant, the god of the lower world. So in Virgil (*Æn.* ii

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βεν), "*multos Danaûm demittimus Orco.*"—A difference of opinion exists with regard to the meaning of *προΐαψεν* in this line, many commentators translating it "*prematurely* sent." This, however, is incorrect. The preposition *πρό* has here in composition the force of "onward," or "forward," and *προϊάπτω* has the literal meaning of "to hurl onward," just as in Latin we have *proturbare, propellere, protrudere,* where *pro* has no reference whatever to time. Compare verse 435 of this book, *προέρεσσαν ἐρετμοῖς*, "they urged forward with oars," and also *Apollon. Rhod.*, i., 386, where the form *προπροβιαζόμενοι* is employed with the double preposition, to denote the strenuous efforts of the Argonauts in pushing forward their ship from the land into the sea.

αὐτοὺς δὲ ἑλώρια, κ. τ. λ. "And made themselves a prey for dogs and all birds," *i. e.*, made their bodies, the pronoun *αὐτοὺς* being equivalent here, in effect, to *σώματα αὐτῶν*. Observe the reflexive meaning of *αὐτοὺς*, the oblique cases of *αὐτός* having this force whenever they begin the construction.

Διὸς δ' ἐτελείετο βουλή. "And yet the will of Jove was all this while undergoing its accomplishment." This is said parenthetically. Notwithstanding the fierce resentment of Achilles, and the disastrous consequences which resulted from it to the Greeks, still the will of Jove, that Troy should fall, was all the while advancing to its accomplishment, and converting the apparently implacable wrath of the son of Peleus into a means for accomplishing its end. The disasters which befell the Greeks in consequence of the withdrawal of Achilles urged his friend Patroclus to the battle-field, and the fall of that friend roused Pelides himself to take up arms once more, and become reconciled to Agamemnon. Then ensued the death of Hector and the fall of Troy.—*ἐτελείετο.* Observe the peculiar force of the imperfect in denoting continuance of action.

6–7. *ἐξ οὗ δή, κ. τ. λ.* "From that very time when both the son of Atreus, king of men, and the godlike Achilles first stood apart after having quarreled." The words *ἐξ οὗ* refer back to *προΐαψεν* and *τεῦχε*, and when resolved are equivalent to *ἐκ τοῦ χρόνου δή, ἐξ οὗ*. The particle *δή*, when joined with an adverb of time, or, as in the present instance, with a clause indicative of it, denotes a precise point of time. Thus, Hesiod says, when you hear the note of the crane, *δὴ τότε χορτάζειν ἕλικας βοῦς, κ. τ. λ.*, "then is the very time to fodder well," &c.—*τὰ πρῶτα.* Wolf distinguishes between *τὰ πρῶτα* and *ταπρῶτα*, making the former equivalent to *res primas*, the latter to *imprimis*. This, however, is denied by Spitzner: *τὰ πρῶτα* is here poetic for *πρῶτον*

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8–10. *τίς τ' ἄρ σφωε, κ. τ. λ.* "And what one, then, of the gods brought them both together, so as to contend in angry words?" Heyne joins *ἔριδι* in construction with *ξυνέηκε*, but Wolf, with far more propriety, connects it with *μάχεσθαι*, making it define more particularly the idea contained in this latter verb, which in its general acceptation refers to arms and bloodshed, but here relates merely to an angry collision in words. Some grammarians supply *ὥστε* before *μάχεσθαι*, but this is hardly necessary, the infinitive being freely appended to *ξυνέηκε* in order to mark the result.

Λητοῦς καὶ Διὸς υἱός. "The son of Latona and Jove," *i. e.*, Apollo. This is an answer to the preceding question. We are not, however, to suppose that the muse herself here takes up the strain. The bard still speaks, but after having been inspired by the muse whom he has invoked.—*ὁ γάρ.* "For this (deity)." Observe that *ὁ* is not the article, either here or anywhere else in Homer, but the demonstrative pronoun, and equivalent to *οὗτος*. Compare note on verse 1.—*βασιλῆϊ.* Agamemnon.—*ἀνὰ στρατὸν ὦρσε.* "Excited throughout the host."—*ὀλέκοντο δὲ λαοί.* "And the people kept perishing." Observe the force of the imperfect. By *λαοί* are meant the various tribes or communities of which the Grecian army was composed.

11–13. *οὕνεκα τὸν Χρύσην, κ. τ. λ.* "Because the son of Atreus had treated with indignity that Chryses, the priest." Observe here again the demonstrative force of *τόν*. It is not the prose article, simply prefixed to a proper name, but denotes *that* Chryses who plays so important a part in the legend of the Trojan war; *that* Chryses, who was, in one sense, the cause of the memorable quarrel between Achilles and Agamemnon.

ὁ γάρ. "For this (priest)."—*λυσόμενός τε.* "Both to redeem." More literally, "to free for himself," *i. e.*, as a father. Observe the force of the middle.—*φέρων τ' ἀπερείσι' ἄποινα.* "And bringing a boundless ransom," *i. e.*, an invaluable one. Observe the force of the active in *φέρων*: bringing for another, *i. e.*, for his child.

14–15. *στέμμα τ' ἔχων ἐν χερσὶν, κ. τ. λ.* "And having in his hands the fillet of the far-darting Apollo on a golden sceptre," *i. e.*, attached to, or wound around the sceptre *at the top*. The preposition *ἀνά* is found with a dative in the epic language, and also among the lyric writers, and denotes in this construction continuance or rest. The fillet and the sceptre or staff both denote the sacerdotal office, and the former is called the "fillet of Apollo" because accustomed at other times to be worn by Chryses around his brow, as the priest of that god. The following woodcuts represent back and front

views of the heads of statues from Herculaneum, on which we perceive the fillet.

The earlier editions have στέμματ' ἔχων, for which H. Stephens substituted στέμμα τ' ἔχων, which has been followed by Heyne and others. It is certainly the preferable reading, and would appear to be confirmed by στέμμα in verse 28. Those commentators are wrong who suppose στέμματ' to refer to fillets of wool wrapped around a staff or branch after the manner of suppliants. This custom on the part of suppliants was not known in Homeric times, but came in with a later age. Equally erroneous is it, notwithstanding the authority of the minor scholiasts, to make στέμμα signify "a crown of bay." In the first place, the ornament termed a crown was not as yet known in the time of Homer; and, secondly, the legend of the metamorphosis of Daphne was subsequent to the poet's day. Pope's translation, therefore, of a "laurel-crown" is wrong.

σκήπτρῳ. The σκῆπτρον was properly a staff. As the staff was used not merely to support the steps of the aged and infirm, but as a weapon of defence and assault, the privilege of habitually carrying it became emblematic of situation and authority. Hence we find the sceptre borne in ancient times, not only by kings, princes, and leaders, but also by judges, heralds, priests, and seers. The original wooden staff, in consequence of its application to the uses just described, received a variety of ornaments or emblems. It early became a truncheon, pierced with golden or silver studs (Compare verse 246.) It was also enriched with gems, and was sometimes made of precious metals or ivory. The woodcut on the following page, taken from a fictile vase, and representing Æneas followed by Ascanius, and carrying off his father Anchises, who holds the sceptre in his right hand, shows its form as used by kings.

17–19. *καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί*. "And ye other well-greaved Greeks.' The greave, or κνημίς (in Latin, *ocrea*), covered the leg in front, from the knee to the ankle. That the Greeks took great delight in handsome greaves may be inferred from the epithet employ-

ed here and elsewhere, as also from Homer's minuteness in describing some of their parts. (Compare note on book iii., verse 331.)—*ὑμῖν μὲν θεοὶ δοῖεν, κ. τ. λ.* "Unto you, indeed, may the gods, who occupy the Olympian mansions, grant to sack the city of Priam, and in safety to come unto your home." More literally, "and happily to come," &c. Observe the opposition between *μέν*, in this part of the sentence, and *δέ* in *παῖδα δέ*. Observe, also, the use of the aorist in *δοῖεν*, *ἐκπέρσαι*, and *ἱκέσθαι*, to express the speedy occurrence of certain wished-for events.

19–20. *παῖδα δ' ἐμοὶ λῦσαί τε, κ. τ. λ.* "But both release unto me my child, and receive this ransom." The infinitives *λῦσαι* and *δέχεσθαι* are here employed as imperatives, a construction which Hermann regards as a remnant of the old simplicity of the language, in which the action required is expressed by means of the verb used absolutely, without any ellipsis. We have given *λῦσαί τε*, with Heyne. The old reading *λύσατε*, the penult of which is short, violates the metre, unless we have recourse to the doctrine of the arsis, or cæsural pause. Barnes's *λύσασθε* offends against the sense, inasmuch as the Greeks are entreated to release for another, not for themselves, and therefore the middle cannot stand here. Clarke reads *λύσαιτε* and *δέχεσθε*, to which no material objection can exist, since the optative *λύσαιτε* will imply the earnest entreaty of Chryses for the immediate release of his daughter, while the change to the imperative in *δέχεσθε* denies any reluctance in paying the ransom, in case of such release.

τὰ ἄποινα. Observe here the force of the demonstrative *τά*, for

ταῦτα, as indicating a gesture on the part of Chryses, who points at the ransom which he has brought with him.

21–25. ἐπευφήμησαν αἰδεῖσθαι, κ. τ. λ. "Testified by acclamations their assent, both to reverence the priest and to receive the splendid ransom." Compare, as regards ἐπευφήμησαν, the explanation of the minor scholiast: μετ' εὐφημίας ἐβόησαν. Plato, in his metaphrasis of this part of the Iliad, has οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνῄνουν.—ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι, κ. τ. λ. "But not to the son of Atreus was it pleasing in soul; on the contrary, he dismissed him rudely, and added thereunto a harsh injunction." Compare, as regards the force of κακῶς, the explanation of Plutarch (*De Aud. Poet.*, p. 67, R.): κακῶς, τουτέστιν, ἀγρίως καὶ αὐθαδῶς καὶ παρὰ τὸ προσῆκον.—κρατερὸν δ' ἐπὶ, κ. τ. λ. Observe here the adverbial force of ἐπί, "thereunto," or "besides." In the older state of the language, as, for example, in Homer and Herodotus, it is a very common thing to find the preposition and the verb separated by other words. This is not properly a *tmesis*, that is, the separation of a word used at that time in its compounded form; but the prepositions, at this period of the language, served really as adverbs, which were put either immediately before or after the verbs. At a later period, however, particularly in Attic, the composition became more firmly established, and the prepositions were considered as a part of the verb. (*Vid.* Excursus II.)

26–28. Μή σε κιχείω. "Let me not find thee." More literally, "let me not catch thee." Observe the force of the subjunctive. Some commentators supply ὅρα, others φυλάσσου, before μή. There is, however, no need of any ellipsis at all. The strong emotion of the speaker supplies the place of any verb.—ἢ ὕστερον αὖτις ἰόντα. "Or hereafter coming again." Αὖτις, as a reading, is softer and more Ionic than αὖθις.—μή νύ τοι οὐ χραίσμῃ, κ. τ. λ. "Lest, in that event, the sceptre and the fillet of the god prove in reality of no avail." Observe the force of νύ (shortened from νυν), analogous to the more prosaic οὖν. So, again, τοι has here the force of τῷ ὄντι, "in reality," "in truth." Compare, as regards both these particles, the compound form τοίνυν, for which, in book vii., 352, we have τῶ νυ.—σκῆπτρον καὶ στέμμα θεοῖο. By "the sceptre and the fillet of the god" are meant the sceptre, and fillet which he is accustomed to wear as a priest of the god. Compare note on verse 14.

29–32. Τήν. "This daughter of thine." Observe the demonstrative force of τήν, which does not here, however, refer to Chryseïs as being present, but only near at hand. Or else, and perhaps more correctly, to the maiden as having been just mentioned in her fa-

ther's speech.—ἐγώ. Emphatic, and therefore expressed.—πρίν μιν καὶ γῆρας ἔπεισιν. "Sooner upon her shall even old age come," *i. e.*, she shall rather remain a captive of mine, even until old age shall come upon her. Compare the explanation of Heyne: "*Potius illa consenescet apud me in servili conditione.*" This clause is often erroneously translated as follows: "before even old age comes upon her." Such a meaning, however, would require the verb to be in the infinitive. Observe, with regard to ἔπεισιν, that εἶμι, "to go," &c., has regularly in the present the signification of the future.

ἐν Ἄργεϊ. "In Peloponnesus." By Ἄργος is here meant, not the city of that name, for this was under the sway of Diomede, but a large portion of the Peloponnesus, including particularly the cities of Mycenæ and Tiryns, and constituting, along with many adjacent islands, the hereditary dominions of Agamemnon.—*Ἱστὸν ἐποιχομένην.* "Plying the loom." Literally, "going unto the loom." The reference here is to the upright loom, the management of which required the female to stand, and move about, at one time coming toward, at another receding from it. There was also another kind of loom, at which they sat. The annexed woodcut gives the picture of Circe's loom, in the very ancient illuminated manuscript of Virgil's Æneid, preserved at Rome in the Vatican library.

καὶ ἐμὸν λέχος ἀντιόωσαν. "And preparing my couch." A euphemism, involving a much grosser idea. Ἀντιόωσαν is equivalent here, as the old grammarians correctly explain it, to εὐτρεπίζουσαν, and the phrase λέχος ἀντιᾶν is precisely analogous to λέχος πορσύνειν, in book iii., 411, and *Od.*, iii., 403. We must be careful, in this passage, not to translate, as some do, "sharing my couch," a mode of rendering which would make the Greek imply something wished for and desired on the part of the female captive, a meaning directly opposite to the spirit of the context. Ἀντιᾶν, with the *genitive* λέχεος, would undoubtedly mean "to partake of," or "share my couch;" but not with the *accusative*, as in the present instance. (*Buttmann, Lexil.*, vol. i., p. 10.)

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Ἀλλ' ἴθι. "Go, then." More literally, "(Tarry not, then), *but* go." The abrupt use of ἀλλά here is intended to mark strong excitement. —σαώτερος ὥς κε νέηαι. "In order that thou mayest, in that event, depart with greater safety." Observe here the force of κε (analogous to ἄν in prose), and consult the remarks of Donaldson on this particle. (*New Cratylus*, p. 248.)

33-36. ἔδδεισεν δ' ὁ γέρων. "That old man thereupon became afraid." Observe, again, the demonstrative force of ὁ, as equivalent to οὗτος or ἐκεῖνος: that same Chryses of whom the bard has just been speaking.—ἀκέων. "In silence." He utters not his prayer for vengeance until out of hearing of the Grecian host. Hence the remark of the scholiast, in explanation of this silence: ἵνα μὴ ἀκούσωσιν οἱ πολέμιοι.—παρὰ θῖνα πολυφλοίσβοιο θαλάσσης. "Along the shore of the loud-roaring sea." Observe the beautiful onomatopœia in πολυφλοίσβοιο, as imitative of the dashing of the waves and the loud roar of the sea when lashed by tempests. The advocates for the Romaic mode of pronouncing the ancient Greek have fallen into a singular error with regard to the Homeric term πολύφλοισβος, in consequence of their viewing it as an epithet for the sea on all occasions. They enunciate the words in the text as if written *polyphlisvéo thalásses*, and then add that this expression refers to "the gentle laving of the shore by a summer-wave, and not the roaring of a wintry ocean." But what becomes, in that event, of the Homeric φλοῖσβος, as indicating the din and roar of battle? Must we render it "the *gentle murmur* of the fight?"

πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν, κ. τ. λ. "And then, going apart, that aged man prayed earnestly to King Apollo, whom the fair-haired Latona bore," *i. e.*, going to a distance from the Grecian camp. So Plato, in his prose metaphrase of this passage, has ἀποχώρησας δ' ἐκ τοῦ στρατοπέδου.—ἄνακτι. A general term of honor here, as indicating one high in power, and applied to many gods. (Compare *Donaldson's New Cratylus*, p. 417.)—τόν. For ὅν, a usage retained afterward in Ionic Greek.

37-38. Ἀργυρότοξ'. "Bearer of the silver bow," *i. e.*, the bow adorned with silver. So *aureus arcus* (*Virg.*, *Æn.*, xi., 652), as applied to a bow with golden ornaments, such as the ring or handle, &c.—ὃς Χρύσην ἀμφιβέβηκας. "Who hast ever protected Chrysa." Observe here the continued action implied by the perfect, which makes ἀμφιβέβηκας equivalent, in effect, to "who hast protected and still dost continue to protect." Observe, also, the peculiar meaning of the verb itself, "to go around," "to keep moving around," "to guard or protect on all sides." The god keeps watch, as it

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were, over this, his favored city.—*Χρύσην*. Chrysa, the residence of Chryses, was a town of Troas, on the coast, to the south of Troy, and near the promontory of Lectum. Strabo, however, places it in the innermost part of the Adramyttian Gulf, and hence some are in favor of making two places of this name, an old and a new Chrysa. The city spoken of in the text, wherever it was situate, was famous for a temple of Apollo Smintheus, called Sminthium, a name sometimes applied to the town itself.

Κίλλαν. Cilla was a town of Troas, not far to the northwest of Adramyttium, and lying in what was called Cilicia Thebaica. It also contained a temple of Apollo.—*Τενέδοιό τε ἶφι ἀνάσσεις*. "And (who) rulest powerfully over Tenedos," *i. e.*, and who art the tutelary god and powerful defender of Tenedos. The island of Tenedos lay off the coast of Troas, and directly opposite to Troy. It was sacred to Apollo, whose worship appears to have been brought in by a Cretan colony. (Compare *Müller, Gesch. Hell. St.*, vol. ii., p. 218, *seq.*) —*ἀνάσσεις*. This verb governs the genitive here, because that case expresses the object which calls forth the activity of the subject.

39–42. *Σμινθεῦ*. "O Smintheus." Apollo was worshiped under this appellation in various parts of Asia Minor, but particularly at Chrysa, where he had a temple called *Sminthium* (*Σμινθεῖον*). The origin of the name Smintheus is variously explained. The most common derivation is from the Cretan term *σμίνθος*, "a rat," Apollo having indicated, by means of field-mice, to the Teucri, when migrating from Crete, the place where they were to settle. The Teucri had been told by an oracle to make their new abode in that place where they should first be attacked by the original inhabitants of the land; and having halted for the night in a particular spot, a large number of field-mice came and gnawed away the leathern straps of their baggage, and the thongs of their armor. Here, then, says the legend, they fixed their settlement, and hence the deity who had directed their wanderings was called by them Smintheus. Another and better explanation makes Apollo to have derived this name from the rat as the type of primitive night; and thus the animal in question, when placed in works of art at the base of Apollo's statue, indicated the victory of day over night.

εἴ ποτέ τοι χαρίεντ', κ. τ. λ. "If ever, beside other acts of homage, I erected unto thee the beauteous temple." Ἐπί (more literally, "in addition") is here, according to strict Homeric usage, an adverb, and is not to be regarded as merely separated from *ἔρεψα* by tmesis. (Compare note on verse 25.)

ἔρεψα. An erroneous translation of this verb is often given here

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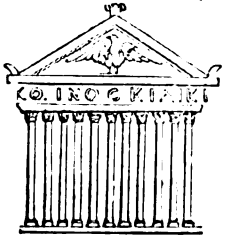
in the sense of "to adorn," or "to hang with garlands." This, however, is very far from being its meaning in the present passage. The verb ἐρέφω properly signifies "to cover over," "to roof over," and the literal sense of the text, therefore, is, "if ever I have *roofed over* for thee a beauteous temple." As, however, the operations of roofing over and completing a structure are nearly identical, the former is here employed to express the latter, and ἔρεψα becomes equivalent to the simple ᾠκοδόμησα. It is in this sense that the present passage is understood by Plato in his metaphrasis, where he has ἐν ναῶν οἰκοδομήμασιν, by Eusthathius in his commentary, who remarks, ἰστέον δὲ ὅτι τὸ ἔρεψα συνταίνει μὲν τὸ ὠρόφωσα, and by some of the best scholars in modern times. (Compare *Ast, ad Plat., De Rep.*, iii., p. 293.) But how can a mere priest be said to erect a temple? This difficulty, which is noticed by Heyne, may easily be obviated by supposing, as the name itself of the priest would almost appear to indicate, that Chryses combined in his own person the offices of both priest and ruler at Chrysa, a union of dignities often met with in ancient times. Ast thinks that ἔρεψα contains a special reference to the completing of a structure by the erection of the pediment or *fastigium*, called by the Greeks ἀέτωμα or ἀετός, because the pediment of the earliest temples which were dedicated to Jupiter was usually ornamented by an eagle in relief, an instance of which is afforded by the coin represented in the annexed wood cut



Ἢ εἰ δή ποτέ τοι, κ. τ. λ. "Or if ever, then, (before this), I consumed in honor of thee." We have here what is termed the use of δή in gradation, when a fresh topic is introduced into a discourse —κατά. An adverb. The same remark applies to it as to ἐπί in the previous line. The literal meaning of κατὰ ἔκηα is, "I burned completely," or "entirely," *i. e.*, "I consumed." Chryses means, that the choicest parts of the victim were given to the god, and that none were reserved for human purposes.—τόδε μοι κρήηνον

ἐέλδωρ. "Accomplish for me this desire." The prayer is based on the rude idea entertained of the deity in an early age. The priest enumerates what he has done for the god, and then asks for a recompense.—*τίσειαν Δαναοὶ ἐμὰ δάκρυα, κ. τ. λ.* "May the Greeks atone by thy arrows for my tears," *i. e.*, by the slaughter which thy arrows shall inflict.—*Δαναοί.* Consult note on verse 2. We have here again a special appellation used in speaking of a whole race. The term *Δαναοί* is considered by some as equivalent to *γηγενεῖς*. Thus the scholiast on Æschylus (*Prom.*, 568) remarks, *οἱ γὰρ Δωριεῖς τὴν γῆν δᾶν φασιν.* (Compare *Haupt, Quæst. Æschyl.*, ii., 70.)

43–45. *τοῦ δ'.* "This one thereupon."—*Βῆ δὲ κατ', κ. τ. λ.* "And he went down from the summits of Olympus." Observe the adverbial force of *κατά*, and also the idea of motion *from* a place implied in *καρήνων.*—*κῆρ.* Accusative of nearer definition.—*τόξ'.* "His fearful bow." The plural of excellence or intensity.—*ἀμφηρεφέα τε φαρέτρην.* "And his closely-covered quiver." More literally, "and his quiver covered all around." The top or cover of the ancient quiver was called *πῶμα*, and resembled an inverted drinking cup, whence the name.

46–49. *Ἔκλαγξαν δ' ἄρ' ὀϊστοὶ, κ. τ. λ.* "And then the arrows rattled on the shoulders of him enraged, as he himself moved along." Literally, "he himself having been moved." The arrows rattled on the shoulders of the god as he moved along in anger.—*αὐτοῦ.* Observe the reflexive force of the oblique case, as it begins the clause; and compare note on verse 4.—*ὁ δ' ἤϊε νυκτὶ ἐοικώς.* "And he moved along like the night." More literally, "and this same deity moved along," &c. A nobly-graphic image. Eustathius indulges in a far-fetched explanation, when he makes the present passage a figurative allusion to the thick and vapory appearance of the atmosphere, proceeding from the corruption of the air, during the season of pestilence. The meaning merely is, that the god moved along gloomy of visage, and fearful as the night. So Hesychius has, *φοβερὸς τὴν θέαν, καταπληκτικὸς καθάπερ νύξ.*

μετὰ δ' ἰὸν ἕηκε. "And discharged an arrow at them," *i. e.*, at the ships. More literally, "sent an arrow after (*i. e.*, among) them." Clarke supplies *νῆας* after *μετά*, but the adverbial nature of the latter forbids, of course, any such ellipsis. If we explain this part of the poem physically, the discharge of the arrow marks the beginning of the pestilence, which arose, very probably, from the action of the sun on the stagnant waters in the vicinity of the Grecian camp, and near the mouth of the Simois. Hence the figurative allusion to the

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arrows of the god, that is, his burning rays.—δεινὴ δὲ κλαγγὴ γένετ', κ. τ. λ. "And fearful was the twang of his silver bow." Observe, in ἀργυρέοιο βιοῖο, the beautiful onomatopœia, or echo of sound to sense.

50–52. Οὐρῆας. The poet here appears as a close observer of nature. In pestilential disorders, four-footed animals are said to be first attacked, from their living more in the open air than man, and being, therefore, more immediately affected by any change in the purity of the atmosphere. (Compare *Wolf*, *Vorles. zu Hom.*, *Il.*, vol. i., p. 66.)—ἐπῴχετο. "He attacked." Literally, "he went against." Passow incorrectly refers this to the arrow itself. (*Griech. Handwört.*, *s. v.* ἐποίχομαι.)—Αὐτὰρ ἔπειτ', αὐτοῖσι, κ. τ. λ. "But afterward, discharging a sharp-pointed arrow at (men) themselves, he kept smiting, and numerous pyres of the dead were continually being burned." An incorrect punctuation of this line makes αὐτοῖσι apparently violate the rule about the reflexive force of the oblique cases of αὐτός when beginning a clause. The difficulty, however, is removed, and the rule saved from infraction, by placing a comma after ἔπειτ', and another after ἐφιείς.

ἐχεπευκές. This is commonly rendered "bitter," *i. e.*, deadly or destructive. Buttmann, however, has shown, very conclusively, that the radical idea in ἐχεπευκής is not that of *bitterness*, but of *pointedness*. (*Lexil.*, vol. i., p. 18.)—Βάλλ'. Observe the continued action indicated by the imperfect.—θαμειαί. Commonly, but erroneously, rendered "frequent," which makes a tautology with αἰεί. The idea meant to be conveyed is that of funeral piles standing closely together, or, as it were, crowded together.

53–56. ᾤχετο. "Kept going." More freely, "continued to speed their way."—καλέσσατο. "Summoned." Observe here the peculiar force of the middle voice. Achilles takes upon himself the responsibility of summoning the people to an assembly, an idea that harmonizes well with his own impetuous character.—τῷ γὰρ ἐπὶ φρεσὶ, κ. τ. λ. "For Juno, fair-armed goddess, had suggested it in mind unto this warrior." More literally, "had put it upon his mind unto this one." The preposition ἐπί with the dative (a case the leading idea of which is rest or continuance) has here in some degree the force of ἐν.—φρεσί. Homer, following the idea of a rude and early age, places the region of thought in the breast; of the head, as the seat of intellect, he knows nothing. The legend of Minerva springing from the head of Jove is of later origin.—θῆκε. Observe the pluperfect force which the aorist here assumes, and which we often find in similar cases. (Compare *Nägelsbach*, *ad loc.* and *Kühner*, *G. G.*, § 444.)

Κήδετο γάρ. The particle γάρ is twice employed, once in this, and once in the previous line, in order to explain a result arising from two combined causes. Achilles summoned the people because Juno had suggested the idea; and Juno suggested this idea because she felt concerned for the Greeks.—ὅτι ῥά. "Because, namely." Observe here the explanatory force of the particle ῥά, corresponding to the Latin *nempe*, *scilicet*, or *utique*.

57–58. Οἱ δ' ἐπεὶ οὖν ἤγερθεν, κ. τ. λ. "Now when these, then, were collected (from on all sides), and had become assembled together." The particle οὖν, if more freely rendered, would be, "in consequence of this summons."—Heyne thinks that there is something tautological in the text, if we form ἤγερθεν from ἀγείρω, and proposes, therefore, to deduce it from ἐγείρω, "to arouse," making it refer to an arousing, or calling forth, of the people from their previous employments or situations. This, however, is very justly condemned by Wolf, in his Review of Heyne's edition, who regards the passage as merely marking the progress of an action from its commencement to its completion. The people are first collected from the various quarters of the camp, and flock in from on all sides, and at last the assembly itself becomes full, and ready to proceed to business.

Τοῖσι δ' ἀνιστάμενος, κ. τ. λ. "Among these (same) thereupon, Achilles, swift of foot, arising, spoke." Observe the force of δέ in this verse. It is by no means expletive, as some suppose, but follows out the idea expressed by the particle δέ in the previous line. Observe also the peculiar meaning of the dative in τοῖσι, equivalent, in fact, to ἐν τούτοις, and compare the remarks of Kühner on the *Dativus localis*. (*Gr. Gr.*, § 568, 2.) The idea of "among" is still farther expressed by the preposition μετά in μετέφη, though not required to be given in translation. Some editors make τοῖσι depend for its government on this same μετά, but such a construction would not be Homeric, μετά having here merely the force of an adverb. Nägelsbach regards τοῖσι as the dative of advantage ("for these"), but this is decidedly inferior. Equally objectionable is Passow's explanation, who makes τοῖσι the same here as τούτοις ἔπεσι or μύθοις.

59–60. Ἀτρεΐδη, νῦν ἄμμε, κ. τ. λ. "Son of Atreus, I am of opinion that we, having wandered away (from the object of our expedition), will have to go back (to our homes)," *i. e.*, that we having utterly failed in our object, &c. The object of the expedition was, of course, the taking of Troy. Observe, in παλιμπλαγχθέντας, the use of the passive in a middle sense. This participle is commonly, but erroneously, rendered "having renewed our wanderings," or "having

again wandered." In the first place, there were, in fact, no previous wanderings; and, in the next, the adverb πάλιν in Homer, whether in or out of composition, has always the meaning of "back," or "away from," analogous to the Latin *retro*, and never that of "again." This last-mentioned signification is of later date. Consult, on the whole passage, the remarks of Doederlein, *Lat. Syn. und Etymol.*, vol. i., p. 92.

εἴ κεν θάνατόν γε φύγοιμεν. "If, perchance, we would escape death at least." The particle κεν is here employed to denote something uncertain and contingent, so that the meaning of the clause, when more fully given, is, "if, (should it so please heaven), we would escape," &c., equivalent to εἰ, θεοῦ διδόντος, φύγοιμεν ἂν θάνατον, "if, the deity granting this, we might in that event escape."—θάνατόν γε. Observe here the limiting force of γέ, "if we would escape *death at least*, since we have not been able to escape war and pestilence."

61–63. Εἰ δὴ ὁμοῦ, κ. τ. λ. "Since, as things now go, both war and pestilence together are subduing the Greeks." Observe that εἰ with the indicative has here the meaning of "since," as denoting certainty, whereas in the previous line, when joined to the optative, it has its usual conditional force.—δή. This particle here refers to matters as at present existing, and fully determinate in their character. Hence the ease with which it passes, in the next line, into the kindred meaning of "now."—δαμᾷ. For a literal translation supply another δαμᾷ with λοιμός. The combined effect is expressed by ὁμοῦ, the separate action in producing it, by the verb in the singular.

ἄγε δή. "Come now."—τινα μάντιν ἐρείομεν. "Let us interrogate some seer," *i. e.*, let us consult, &c. Present subjunctive, for ἐρέωμεν.—μάντιν. The term μάντις indicates one inspired by the deity, and who, by virtue of such inspiration, unfolds the future to the view. Hence its meaning of seer or prophet. On the other hand, ἱερεύς is a priest of some particular deity, who discloses the future from an inspection of the entrails of victims, &c. And again, ὀνειροπόλος is an expounder of dreams, who discovers in them an expression of the will of heaven.—καὶ γάρ τ' ὄναρ, κ. τ. λ. "For even the dream too is from Jove," *i. e.*, even the dream, as well as other signs, is an indication of his will. Observe the peculiar force of ἐκ, literally "out of," *i. e.*, out of, or emanating from the great source of all knowledge.

64–67. Ὅς κ' εἴποι, ὅτι τόσσον, κ. τ. λ. "Who, in that event, might tell on what account Phœbus Apollo has become so greatly incensed." Observe the force of the particle κε, "who, *on our asking him*

—ὅτι. Equivalent to the later δι' ὅτι.—ἐχώσατο. The aorist here denotes the having passed into that state which is indicated by the present.

Εἴ τ' ἄρ' ὅγ' εὐχωλῆς, κ. τ. λ. "Whether, then, this particular deity has a complaint against us, either on account of a vow (unperformed) or a hecatomb (unoffered)." There is properly an ellipsis here. The sentence ought to begin as follows: "And let us see whether," &c.—ὅγ'. Observe the force which the particle γέ imparts to ὁ, namely, "this deity for his part," *i. e.*, this same deity.—εὐχωλῆς. This genitive, and also ἑκατόμβης, are commonly supposed to be governed by ἕνεκα understood. It is better, however, to make the employment of the genitive here a general one, equivalent, literally, to "in respect of," "by reason of." (Compare *Matthiæ*, § 337.)

Αἴ κέν πως ἀρνῶν, κ. τ. λ. "If in any way, after having enjoyed the savor of perfect lambs and goats, he may be willing to ward off destruction for us," *i. e.*, from us. The particle αἰ here takes the place of the ordinary εἰ, from its implying a latent wish that things may turn out so. (Consult *Hartung*, part ii., p. 214.)—τελείων. It was essential that the victim be free from imperfection or blemish of any kind. The same was also enjoined on the Israelites respecting the sacrifice of the paschal lamb. (*Exod.*, xii., 5.)—κεν βούλεται. Not the indicative, as some think, showing it to be very probable that such an offering will propitiate the god; on the contrary, βούλεται is the old form for the subjunctive βούληται.—ἀντιάσας.

More literally, "having participated in," "having partaken of" (*Buttmann, Lexil.*, s. v.)—ἀπό. Used adverbially, according to Homeric usage.

68–73. Ἤτοι δγ' ὣς εἰπών. "This warrior, indeed, having thus spoken." More literally, "this warrior, indeed, for his part." The particle ἤτοι is nearly the same in force as μέν. The two principal points of difference are that ἤτοι is the more poetic term, and that it may stand first in a clause or sentence. (Compare *Hartung*, vol ii., p. 358.)—ὥς. Observe the accentuation here, distinguishing this ὣς (for οὕτως) from the ordinary ὡς, "as," &c.—κατ' ἄρ' ἕζετο. No tmesis. Compare note on verse 25.

Θεστορίδης. "The son of Thestor."—ὄχ'. "By far." The term ὄχα occurs only in Homer, and is used to strengthen the superlative. —ὃς ᾔδη τά τ' ἐόντα, κ. τ. λ. "Who knew as well the things that are, and the things that shall be, and the things that are (gone) before," *i. e.*, the present, future, and past. Observe the peculiar demonstrative force in τά as connected with ἐόντα and ἐσσόμενα, "those things that are," "those things that are to be." So in English, "that which is," "that which is to be."

Καὶ νήεσσ' ἡγήσατ', κ. τ. λ. "And was guide for the ships of the Greeks unto Ilium." We must be careful not to connect with ἡγήσατο here any idea of command or authority. The term merely indicates the influence which a seer like Calchas would exercise over such an expedition, in explaining omens, and other signs from on high, and in determining by these means the course of the fleet.—Ἴλιον. The accusative of motion toward a place, and not depending on εἴσω.—ἣν διὰ μαντοσύνην. "By means of his skill in divination." ἣν for ἑήν.—τήν. "Which." Epic for ἥν.

Ὁ σφιν ἐΰφρονέων, κ. τ. λ. "This one, being favorably disposed toward them, harangued and spoke among them (as follows)." Literally, "this one thinking well for them." We have given ὁ σφιν, with Wolf and Spitzner, as supported by the authority of Aristarchus and the best ancient grammarians; and have assigned to ὁ the force of οὗτος, as usual. (Compare *Usteri, Wolf Vorles.*, vol. i., p. 75.) Some make ὁ, however, Homeric for ὅς (*Kühner*, § 343); and Heyne and others read at once ὅς σφιν.—ἀγορήσατο. This merely relates to the occasion on which the speech was delivered, namely, in a public assembly; it was so far, therefore, an ἀγορά, or *concio*. The term μετέειπεν, on the other hand, refers to the contents of the speech.

74–79. κέλεαί με. "Thou biddest me." Not directly, but impliedly.—μῆνιν. "The cause of the wrath."—ἐρέω. "Will declare

it." Nägelsbach supplies ἔπος, in the sense of *rem*; but this is un necessary, since ἐρέω refers back to μῆνιν.—σὺ δὲ σύνθεο. "Do thou, however, consider well." More literally, "place (or arrange) the matter carefully in thy own mind." Supply φρεσίν. Observe the force of the middle voice: Achilles must do this for himself; he must take the whole responsibility.—ὄμοσσον. We have removed the comma after this verb, in order to connect it immediately with what follows. The old punctuation turns on an erroneous translation of σύνθεο.

ἦ μέν μοι πρόφρων, κ. τ. λ. "That thou wilt in very truth promptly aid me with words and hands." More literally, "wilt ward off (danger) for me." In the form ἦ μέν, the particle μέν corresponds to the prose form μήν. (Consult Nägelsbach's Excursus on μήν.)—πρόφρων. Observe the employment of the nominative with the infinitive, the reference being to the same individual that forms the subject of the preceding verb.—ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν. "For I do assuredly think that I shall anger the man." Observe the force of ἦ. Some connect it, in translating, with χολωσέμεν, but it unites more naturally with ὀΐομαι.—χολωσέμεν. When the subject of the infinitive is the same with that of the preceding finite verb, it is omitted with the former, unless an emphasis be laid upon it.

μέγα. "With powerful sway."—καί οἱ πείθονται Ἀχαιοί. "And him the Greeks obey." We have here what grammarians call a Parataxis, the personal pronoun οἱ taking the place of the relative ᾧ, or, in other words, the expression "and him" being employed instead of "and whom." In Homer, this construction savors of the simplicity of the early language, when the relative was not as yet generally employed. With later writers, however, it is done either to avoid the too frequent use of the relative, or else to impart additional force to what is said by the sudden turn of expression.

80–83. κρείσσων γὰρ βασιλεύς, κ. τ. λ. "For a king is the more powerful (of the two) whenever he shall have become incensed against a man of inferior rank." Commentators are divided here in opinion relative to the form χώσεται, some regarding it as the simple future, others as the aorist of the subjunctive with a shortened mood-vowel. The latter appears to be the more correct view of the matter, since the reference is merely to a supposed case, which has no connection with the reality at the moment when the words are uttered. (Compare Nägelsbach, Stadelmann, Crusius, &c., *ad loc.*)

εἴπερ γάρ τε χόλον γε, κ. τ. λ. "For though he may have stifled open wrath, indeed, even on the same day, yet at least afterward also does he retain secret resentment in his breast until he may have

fulfilled (its dictates)." The particle ὄφρα with the aorist of the subjunctive is here equivalent to *donec* in Latin with the *Futurum exactum*. (*Nägelsbach, ad loc.*)—χόλον. By χόλος is meant an outburst of passion, open resentment; by κότος, on the other hand, a feeling of secret anger, long harbored in the breast. Compare the *Etym. Gud.*, χόλος δὲ οἱονεὶ κίνησις χολῆς, κότος δὲ ζέσις τοῦ περικαρδίου αἵματος.—ἀλλά γε. We have given this reading, with Heyne. More recent editors have ἀλλά τε.

σὺ δὲ φράσαι. "Do thou therefore consider." Observe here the force of the middle voice. In the active, φράζω means "to speak to or with another;" but in the middle, "to or with one's self," *i. e.*, to consider, to deliberate.—εἴ με σαώσεις. "Whether thou wilt save me (from harm)," *i. e.*, wilt protect me.

85–88. θαρσήσας μάλα. "Having taken courage fully."—εἰπὲ θεοπρόπιον, κ. τ. λ. "Explain the heavenly sign, what thou knowest (it to be)." The heavenly sign here meant is the plague, viewed as an indication of the will of the deity. We have given to θεοπρόπιον the meaning assigned to it by Buttmann, who derives the word from θεός, and πρέπω in the sense of σημαίνω. According to this writer

therefore, the old expression *θεὸς πρέπει* means "a god sends a sign." The sign sent was called *θεοπρόπιον*, and the interpreter of it *θεοπρόπος*. (*Buttmann*, *Lexil.*, vol. i., p. 19.)

οὐ μὰ γὰρ Ἀπόλλωνα. "No! for by Apollo." The particle *οὐ* makes here, in fact, a double, that is, a stronger negation with *οὔτις* in verse 88.—*ᾧτε.* "And unto whom." To be construed with *εὐχόμενος*.—*θεοπροπίας ἀναφαίνεις.* "Revealest his heavenly signs," *i. e.*, explainest their import. The term *θεοπροπία* is the same in effect as *θεοπρόπιον*.—*ἐμεῦ ζῶντος, κ. τ. λ.* "While I live and see on earth," *i. e.*, live and enjoy the blessing of sight. Compare the Attic *ζῶν καὶ βλέπων*, and the Latin *vivus vidensque*.

89–91. *παρά.* "At."—*βαρείας χεῖρας ἐποίσει.* "Shall lay heavy hands," *i. e.*, the hand of violence.—*οὐδ' ἢν εἴπῃς.* "Not even though thou mention," *i. e.*, not even though thou name as the cause of Apollo's anger. The more common construction in prose would be, *οὐδ' Ἀγαμέμνων, ἢν ἄρα τοῦτον εἴπῃς.*—*ὃς νῦν πολλὸν ἄριστος, κ. τ. λ.* "Who professes to be at the present time by far the most powerful of the Greeks." We must be careful not to render *εὔχεται εἶναι*, "boasts that he is." It is the Latin *profitetur esse*, and is explained in Plato (*Gorg.*, p. 449, B.) by *ἐπαγγέλλεται*, "proclaims himself." We have here the plain and simple manners of an early age, where nothing boastful is intended, but an individual merely says of himself what he actually thinks. "I am an inspired singer," says the bard. "I am the representative of Jove," says the monarch.—*πολλόν.* Equivalent to *πολύ*, or the Latin *multo*, *longe*.

92-96. *θάρσησε.* "Took courage." More literally, "became encouraged." Compare *ἐχώσατο* verse 64.—*Οὔτ' ἄρ'.* "Neither, in very truth." The speaker, according to Kühner, begins an address with *οὔτ' ἄρα . . . . οὔτε*, when he opposes some false view of a matter that has just been taken previously. (*G. G.*, § 755. Compare *Hartung*, vol. i., p. 431, 444.)

οὐδ' ἀπέλυσε θύγατρα. "Nor did he release his daughter." Our form of expression would be, "and whose daughter he released not."—*τοὔνεκ' ἄρ'.* "On this account, namely," *i. e.*, on this very account. The particle *ἄρα* is here explanatory, and serves, as it were, to recapitulate what has gone before. (*Nägelsbach*, *Excurs.*, § 3.)

97–100. *οὐδ' ὅγε πρίν, κ. τ. λ.* "Nor will this same deity keep away his heavy hands from the pestilence, before, at least, some one give back unto her father the maid of the quick-rolling eye," &c. Observe the repetition of *πρίν* in order to impart additional

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force to the expression; literally, "sooner, sooner at least; and observe also the force of γε with the second πρίν, more freely, "before that, *at all events*."—χεῖρας. Markland conjectured Κῆρας, but χεῖρας is more correctly preferred by Heyne, Spitzner, and others. The meaning is, that Apollo will not keep off his hands from sending the pestilence. Compare the analogous form of expression in the Odyssey (xxii., 316), κακῶν ἀπο χεῖρας ἔχεσθαι.

ἀπό. Used adverbially here, as usual. No tmesis of ἀποδόμεναι —δόμεναι. We must supply before this infinitive the indefinite pronoun τινά. Calchas is afraid of naming Agamemnon, though he means him all the while.—ἑλικώπιδα. Referring to the quick-glancing, flashing eye, that forms so striking a constituent of female beauty, and is indicative also of youth and spirits.

ἀπριάτην, ἀνάποινον. "Without price, without ransom." Two adverbs. The absence of the connecting conjunction is here intended to mark how free the surrender must be. (*Nägelsbach, ad loc.*)—Χρύσην. Consult note on verse 37.—τότε κέν μιν, κ. τ. λ. "Then, perhaps, after having propitiated, we may persuade him (to save)," *i. e.*, after having propitiated him by the surrender of the maiden, we may prevail upon him, by sacrifices, to remove the pestilence from among us.

101–105. ἤτοι ὅγ' ὣς εἰπών. "This one, indeed, having thus spoken." The particle ὥς (observe the accent) is here again put for οὕτως.—τοῖσι. Consult note on verse 58.—μένεος δὲ μέγα φρένες, κ. τ. λ. "And his diaphragm, black all around, was greatly filled with anger." By φρένες is here meant the diaphragm. When the mind is violently agitated by passion, the veins become swollen with blood, and the φρένες are properly said to be μέλαιναι.—ὄσσε δέ οἱ πυρί, κ. τ. λ. "And his two eyes resembled blazing fire." Literally, "the two eyes for him."—κάκ' ὀσσόμενος. "Sternly regarding." The verb ὄσσομαι has also the meaning of foreseeing together with that of prognosticating and foreboding. Hence Buttmann remarks, that although, in the present passage, the first and most simple signification is certainly that of looking at one sternly or malevolently, yet doubtless ὄσσεσθαι is chosen as the more expressive word, to show that Agamemnon's look threatened and foreboded evil. (*Lexil.*, *s. v.*)

106–108. μάντι κακῶν. "Prophet of ills." Compare the explanation of Eustathius: ὁ κακὰ μαντευόμενος.—τὸ κρήγυον. "That which was pleasing." The primitive meaning of this term approximates, perhaps, more closely to "good," "useful." We have given "pleasing," however, as more in accordance with the spirit of the

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passage.—*αἰεί τοι τὰ κάκ' ἐστὶ, κ. τ. λ.* "Ever are the things that are evil dear in mind unto thee to predict," *i. e.*, ever dost thou take delight in divining what is evil. We have adopted here what appears to be the more natural construction. The common mode of rendering is, "ever unto thee is it dear in mind to predict the things that are evil." According to this latter view, *φίλα* is here for *φίλον*. (Consult *Nägelsbach, ad loc.*)—*τὰ κάκ'*. Observe the demonstrative force of *τά*. More literally, "those things (that are) evil."

ἐσθλὸν δ' οὐδέ τί πω, κ. τ. λ. "Neither hast thou ever as yet uttered any favorable prediction, or done aught that was advantageous (for me)." The commonly-received translation of *οὔτ' ἐτέλεσσας*, "nor brought it to its accomplishment," cannot stand, though sanctioned by the names of Wolf, Heyne, and others; for how can a diviner be said to accomplish his own prediction? (Consult *Nägelsbach, ad loc.*)

109–115. *θεοπροπέων*. "Revealing signs from on high," *i. e.*, pretending to reveal them. Consult note on verse 85.—*ὡς δή*. "How that, forsooth." The particle *δή* is here ironical, and answers to the Latin *scilicet*.—*κούρης Χρυσηΐδος*. "Of the damsel Chryseis," *i. e.*, offered for her.—*ἐπεὶ πολὺ βούλομαι, κ. τ. λ.* "Since much do I wish to have herself at my home." *Αὐτήν* is here put in opposition to *ἄποινα*, and answers to the Latin *ipsam*, not *eam*.—*καὶ γάρ ῥα, κ. τ. λ.* "For in very truth I prefer her even to Clytemnestra, my wedded wife." The particle *καί* must be joined in construction with the proper name.—*προβέβουλα*. Observe the force of the perfect here. Literally, "I have preferred, and I continue to prefer."—*κουριδίης*. The Homeric adjective *κουρίδιος* does not mean "youthful," as many render it, but "wedded," and is opposed to the union between master and slave, or to concubinage.—(*Buttmann, Lexil., s. v.*)

ἐπεὶ οὔ ἑθέν, κ. τ. λ. "Since she is not inferior to her, either in person or in mien, either, again, in mind, or at all in accomplishments," *i. e.*, or in any accomplishments.—*ἑθέν*. The accentuation of this pronoun in the greater number of editions is erroneously given as *ἕθεν*. The law is correctly laid down by Spitzner: "*Si personæ tertiæ pronomina ἕο, ἕὸ, ἕθεν, ad eum ipsum, de quo sermo est, referuntur, tenor in iis subsistit, sin ad alium quempiam pertinent, inclinatur.*" In the present instance, therefore, since *ἑθέν* refers not to Chryseis, but to Clytemnestra, it becomes an enclitic.

δέμας. By *δέμας* appears to be here meant, in strictness, the developement of the frame; by *φυή*, on the other hand, the symmetry, or proportion of the different parts to one another the natural air

or carriage. Voss, in his review of Heyne's edition, states the difference between the two terms very accurately: "*Weder an Leibeswuchs, noch an Bildung,*" meaning by the latter expression, "*an schönem Verhältniss dieses Wuchses.*" (*Usteri, Wolf Vorles*, vol. i., p 87.)—οὔτ' ἄρ. The particle ἄρ is here employed to carry on, and give a new view to, the enumeration; just as we would say in English, "nor *then again.*"—ἔργα. By ἔργα are here meant accomplishments in the Homeric sense of the term, namely, such as were of a domestic nature, especially those appertaining to the loom.

116–120. ἀλλὰ καὶ ὥς. "And yet even thus," *i. e.*, even though the case stand thus, and she be so beautiful and accomplished.—ἐθέλω. "I am willing."—πάλιν. "Back," *i. e.*, to her father. Consult note on verse 59.—τόγ'. "This particular course." Observe the limiting force of γε.—βούλομαι. "I wish rather." This verb, when followed by ἤ, has frequently the force of βούλομαι μᾶλλον, or the Latin *malo.*—αὐτὰρ ἐμοὶ γέρας, κ. τ. λ. "But prepare ye straightway (another) reward for me, that I may not alone," &c The particle αὐτάρ is poetic, and has the same force as ἀλλά, or δέ, in prose, denoting a difference and opposition.—ἐμοί. Observe the employment of the emphatic form of the pronoun.—ὄφρα. For ἵνα·

οἷος. "Alone." Not to be confounded with οἷος, "such as."

ἐπεὶ οὐδὲ ἔοικε. "Since that is not fitting either." Observe the force of οὐδέ. While, on the one hand, it is not right for Agamemnon to retain a prize that involves the ruin of his followers, so, on the other, it is not fitting either that he alone, the leader of the expedition, should be without a reward.—ὅ μοι γέρας ἔρχεται ἄλλῃ. "That my prize is going in another direction," *i. e.*, than was originally intended. That another is about to take it from me. The allusion is to the surrender of the daughter into the hands of her father.—ὅ. The neuter of the relative ὅς stands here, by Homeric usage, for ὅτι. (*Matthiæ*, § 486, 3.)—ἄλλῃ. An adverb, and incorrectly written with the subscript ι, as is shown by the Doric form ἄλλᾱ. Most adverbs with the dative (or locative) flection express not only the relation of rest (*dativus localis*), but also the direction whither, as in the present instance. (*Kühner*, § 571, *An.* 3.)

122–124. Ἀτρείδη κύδιστε, κ. τ. λ. "Son of Atreus, most conspicuous for thy station, most greedy of all men." The rapacious spirit of Agamemnon does not destroy his claim to official respect In the simple language of an early age, both qualities are mentioned, without any actual clashing of the one epithet with the other.—πῶς γάρ τοι, κ. τ. λ. "(Why talk in this way?) for how shall the high-souled Greeks give thee a reward?" *i. e.*, why talk of another

γέρας! for how shall the host be able now to give thee one? The particle γάρ is here, as often elsewhere, elliptical, and refers to something preceding, and to be supplied.

οὐδέ τί που ἴδμεν, κ. τ. λ. "Neither do we at all know of any quantity of presents lying any where in common," *i. e.*, remaining any where undivided. We may supply with *πολλά* either *χρήματα* or *γέρα*. Observe the very delicate use of the particle *οὐδέ*. Neither, if the Greeks should even deem it right for thee to have another prize, are they now possessed of the means of bestowing one. —*τί*. Many editors read *οὐδ' ἔτι που*. We have given, however, the lection of Spitzner, which is more in accordance with Homeric usage.

125–126. *ἀλλὰ τὰ μὲν πολίων, κ. τ. λ.* "But those things, indeed, (which) we once obtained by sacking from cities, these have been divided." More literally, "(which) we once sacked from cities." Observe here the peculiar employment of the demonstrative, as savoring of the simplicity of the early language before the relative was as yet commonly employed. It is the same as if we were to say in English, "*that* we plundered, *that* we have divided." Compare the English version of Scripture, "take *that* thine is." (*Matth.*, xx., 14.)—*τὰ δέδασται*. Observe that there is no *δέ* in this clause, answering to *μέν* in the preceding one, because *μέν* has there a strong affirmative force, which is carried out still farther in *τὰ δέδασται*.

λαοὺς δ' οὐκ ἐπέοικε, κ. τ. λ. "And it is not fitting that the people heap up these gathered back," *i. e.*, gather these back from their previous possessors, and heap them up preparatory to a second distribution. Observe in *ἐπαγείρειν* the force of *ἐπί* in composition, "to gather *upon*," *i. e.*, to heap one *upon* the other, and compare the German *an* in *anhäufen*.—*παλίλλογα*. More literally, "selected back." The idea involved is that of going around unto all who had received prizes, *picking these out* from among their other possessions, and bringing them *back* to some general place of deposit preparatory to a new division of the same.

127–129. *τήνδε θεῷ πρόες.* "Send on this (maiden) out of reverence toward the god," *i. e.*, and propitiate the god by so doing. Observe the force of *πρό* in *πρόες*. "Send *forward*," "send *onward* to her home." Compare note on verse 3, *προΐαψεν*.—*ἀποτίσομεν* "Will recompense (thee)." More literally, "will pay thee back." There is no need, when thus translating literally, of our supplying *τήνδε* here with special reference to Chryseis. The poet merely has in view the general idea of loss sustained by Agamemnon without any more particular allusion.

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αἴ κε ποθι Ζεὺς δῷσι. "If Jove, perchance, ever grant (unto us)." Observe the employment here of *αἰ* for *εἰ*, as indicating a latent wish that things may turn out so. Compare note on verse 66. —*πόλιν Τροίην εὐτείχεον.* "The well-walled city, Troy." Not *Τροίης*, as we find with *πτολίεθρον*, nor *Τροΐην* of three syllables, as Aristarchus and Herodian maintain. (Consult *Spitzner, ad loc.*)

131–132. *μὴ δ' οὕτως, κ. τ. λ.* "Now do not thus, godlike Achilles, because thou art an exceedingly clever man, conceal (thy real sentiments) in mind; since thou wilt not overreach nor persuade me." The term *ἀγαθός* is here "clever," or "skilful," not "brave," as it is commonly rendered.—*περ.* Not to be taken here in the sense of *quamvis*, a meaning which it often elsewhere has with the participle, but with the force of *valde*. It is the same, therefore, as the Latin *per*, in such expressions as "*pergrata perque jucunda*," "*per mihi mirum visum est.*"—*ἐών.* To be taken "*causaliter.*"

κλέπτε νόῳ. The object of the verb is not named, but may be easily supplied by the mind. The verb *κλέπτω* here is the same as *furtim occulto.*—*παρελεύσεαι.* A metaphor borrowed from the race, in which one competitor *runs by*, or outstrips another. Hence to overreach, to outwit.

133–134. *ἦ ἐθέλεις, ὄφρ' αὐτὸς, κ. τ. λ.* "Dost thou wish that thou thyself have a prize, but for me to be sitting thus in want of one?" The interrogative meaning of *ἦ* arises very naturally from its original disjunctive force: "(am I wrong in my surmise), *or* dost thou wish," &c.—*ὄφρ' αὐτὸς ἔχῃς.* The construction of *ὄφρα* with the subjunctive, followed by the accusative with the infinitive, after a verb of wishing like *ἐθέλω*, has excited some surprise on the part of commentators. The truth is, however, that *ὄφρα* with *ἔχῃς* is intended to mark the purpose or object in a more emphatic manner than ordinary, and therefore this construction is expressly employed.

αὔτως. A difference of opinion exists with regard to the proper form of this adverb. Buttmann, following Damm and Heyne, maintains that it ought always to be written *αὕτως*, with the aspirate. Hermann, on the other hand, is decidedly in favour of *αὔτως* with the lenis, and his decision appears the more correct one. In the present passage it means, "thus," or "even as you now see me," and answers to *hoc ipso modo* in Latin. (*Herm.*, *Opusc.*, vol. i., p. 308, 341.—*Buttmann*, *Lexil.*, *s. v.*)

135–139. *ἀλλ'.* "Well, then."—*δώσουσι γέρας.* Supply *μοι.*—*ἄρσαντες κατὰ θυμὸν, κ. τ. λ.* "Having adapted it to my mind, so that it shall be a full equivalent, (all will be right)." The ellipsis after *ἔσται* may be supplied as follows: *πάντα καλῶς ἕξει.* This non

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struction forms what grammarians call σχῆμα ἀνανταπόδοτον.—ἄξιον. Equal in value to the one which I shall have lost; namely to Chryseis.

ἐγὼ δέ κεν αὐτὸς ἕλωμαι, κ. τ. λ. "Then, in that event, will I in person, having gone, seize either thine or Ajax's prize, or having taken, will lead away that of Ulysses." Briseis had fallen to the share of Achilles, Tecmessa to Ajax, and Laodice, daughter of Cycnus, to Ulysses. Agamemnon threatens that he will come and bear away any one of these whom he pleases.—*ἢ Ὀδυσῆος ἄξω ἑλών* The excitement under which the speaker labors leads him here into a kind of repetition. This is in accordance with the character of early eloquence, where the main idea is continually brought forward and dwelt upon. The change from the middle *ἕλωμαι* to the active *ἑλών* is particularly worth observing.

ὁ δέ κεν κεχολώσεται. "And that one shall long be angry," *i. e.*, shall have cause for lasting resentment. The exercise of authority on the part of the speaker shall be so galling in its nature as long to be remembered. Observe the continuance of action expressed by the third future. The particle *κεν* has reference to the same particle in the second clause: *in case* Agamemnon shall have come unto any one, *in that event* this one shall have occasion long to be angry.—*ὃν κεν.* "Unto whomsoever."

140–142. *μεταφρασόμεσθα καὶ αὖτις.* "We will deliberate upon even hereafter." Observe here the force of *μετά* in composition, "we will consider *among* ourselves," *i. e.*, I will take into my own consideration.—*καὶ αὖτις.* Literally, "even again," *i. e.*, at some other time.—*νῆα μέλαιναν.* Heyne refers this to the action of the air and water in blackening the sides of the ship; but Wolf, with more propriety, to some color or preparation laid over the timbers to protect them from the atmosphere, &c. It was probably a mixture of wax and pitch. (Compare *Müller*, *Archäol.*, § 320, 3.)

ἐρύσσομεν. For *ἐρύσωμεν.* "Let us draw." The ships were drawn up on the shore when a voyage was ended, and drawn down again when one was to be commenced.—*δῖαν.* To be rendered here "boundless." Literally, "divine." The idea of boundless extent and vast energy is here transferred from the deity to one of the noblest of his works.—*ἐς δ' ἀγείρομεν.* "And let us collect and put into it." Observe that *ἀγείρομεν* is for *ἀγείρωμεν.* The employment of the adverb *ἐς* supplies, as it were, the place of a second verb. Compare the explanation of Nägelsbach: "*Collectos remiges imponamus in navem.*"—*ἐπιτηδές.* "As many as are proper." A neuter in -*ες*, attached adverbially to *ἀγείρομεν*, here supplies the

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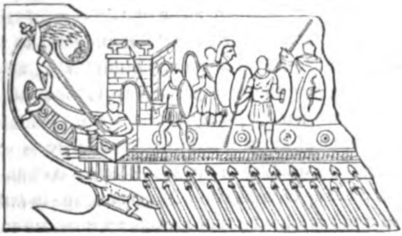

same sense as its adjective would give if joined to ἐρέτας in the accusative plural. (*Buttmann, Lexil.*, *s. v.*)—ἑκατόμβην. Consult note on verse 315.

143–145. θείομεν. For θῶμεν.—ἂν δὲ βήσομεν. "And up let us cause to go," *i. e.*, up the sides of the vessel. More freely, "let us put on board." Observe here the causative meaning in βήσομεν (which is for βήσωμεν). In other words, βήσομεν comes from the old stem-form βάω, "to cause to go," the middle future of which is borrowed by βαίνω. The signification here given, however, is confined to the Ionics and poets.—αὐτὴν. "Herself." Referring to Chryseis, who is thus placed in opposition to ἑκατόμβη.—εἷς τις. "Some one," *i. e.*, one, whoever he may be.—δῖος Ὀδυσσεύς. Compare Glossary verse 7, δῖος.

146–147. ἠὲ σύ. "Or even thou."—ἐκπαγλότατ'. "Most formidable." The literal meaning of ἔκπαγλος is "striking," "terrible," and the root is ἐκπλαγῆναι, the first λ being dropped for the sake of euphony. This would make the primitive form to have been ἔκπλαγλος. (*Buttmann, G. G.*, p. 290, *Robinson's transl.*) The epithet ἐκπαγλότατε is not to be taken here in an ironical sense. It is rather a surly admission of the possession of distinguished qualities.

ἱλάσσεαι. For ἱλάσσηαι.—ἱερὰ ῥέξας. "Having offered sacrifices." More literally, "having performed sacred things." Compare the analogous use of *facio* in Latin: "*Quum faciam vitulâ pro frugibus*" (*Virg. Eclog.*, iii., 77.)

148–151. τόν. Depending in construction on προσέφη—ὑπόδρα ἰδών. "Having sternly eyed."—ὤ μοι. "Ah!" The exclamation of one stung with indignation. Observe the accentuation. The interjection ὤ has a twofold accent, namely, the circumflex in the sense of calling, &c., that is, before the vocative; but the acute or grave when employed as an exclamation, that is, before the other cases.—ἀναιδείην ἐπιειμένε. "Man clothed with shamelessness (as with a garment)." Similar metaphorical expressions are not unfrequent in Holy Writ. Compare *Psalm* xxxiv., 26; cix, 18, 29 &c.—κερδαλεόφρον. "Lusting after gain."—τοι ἔπεσιν. "Thy orders." Literally, "orders for thee." Equivalent to ἔπεσι σοῖς.

ὁδὸν ἐλθέμεναι. "To go on any expedition," *i. e.*, any plundering expedition. Literally, "to go along the way," *i. e.*, to go marauding. and seizing whatever they may fall in with. We have here one of the usual aspects of early warfare. The other is expressed by ἀνδράσιν ἶφι μάχεσθαι, warfare in the battle-field. Achilles, therefore, asks how any one of the Greeks can willingly engage in either of these, for the sake of a monarch who will always appropriate to himself the best part of the plunder, and even take away from others what belongs of right to them; and who, on the other hand, will requite exertions in the battle-field with the basest ingratitude. The view which we have here given of the phrase ὁδὸν ἐλθέμεναι is not, however, the one generally adopted. The ancient commentators refer the expression to the going into, or laying an ambuscade; while some of the more recent German critics, such as Nägelsbach and Stadelmann, give the phrase a general meaning, as applicable to any going forth ("*Gang*," im allgemeinen), as, for example, an embassy. Both these explanations appear inferior.

152–157. οὐ γὰρ ἐγώ, κ. τ. λ. "(I will not, for one), for I came not hither," &c. Observe the elliptical force of γάρ, requiring something to be supplied like what we have here inserted.—μοι αἴτιοι. "In fault toward me," *i. e.*, the authors of any injury unto me.—οὐ πώποτε. "Never as yet."—ἤλασαν. "Drove they away."—οὐδὲ μέν. "Nor yet." The meaning is that they did not even drive away his horses, although these were much more tempting objects of plunder, and more frequently carried off than cattle.

ἐριβώλακι, βωτιανείρῃ. "Deep of soil, nurse of heroes." It is more in accordance with the spirit of the Homeric poems to translate the epithets separately from the noun.—By Phthia is meant the native district of Achilles in Thessaly, forming part of the larger district of Phthiotis.—ἐπεὶ ἦ μάλα πολλά, κ. τ. λ. "Since both very many shade-covered mountains, indeed, (lie) between" &c.

We have given ἐπεὶ ἦ, with Spitzner, Thiersch, and Bothe, in preference to ἐπειῆ, the reading of Heyne and Nägelsbach. It is far more emphatic, and avoids, besides, the abbreviation ἐπεῖῆ, in the middle of a word. (*Thiersch, G. G.*, § 149.)—σκιόεντα. Referring to mountains clothed with forests, and therefore covered with shade; not mountains casting a shade around them.

158–160. ἀλλὰ σοί. Not ἀλλά σοι, since σοί has the emphasis.—ὦ μέγ' ἀναιδές. "O truly shameless man." Literally, "greatly shameless."—ἅμ' ἑσπόμεθ'. The verb ἕπομαι is found very frequently, in Homer, in connection with ἅμα and μετά. In this there is nothing pleonastic, but it is because the primitive meaning of ἕπω refers, not to any *following after* another, but to the being employed *upon* (ἐπί) any matter in obedience to, or under the control or influence of another.—ὄφρα σὺ χαίρῃς. The subjunctive is frequently used, although the preceding verb be in past time, when the verb which depends upon the conjunction denotes an action which is continued to the present time. (*Matthiæ*, § 518, 1.)

τιμὴν ἀρνύμενοι. "Seeking to obtain satisfaction" By τιμή is here meant a penalty, amercement, or fine, which the Trojans were to pay, independently of the restoration of Helen.—κυνῶπα. "Thou dog-faced one." More literally, "dog-eyed." The dog was with the ancients the type of impudence and shameless effrontery.—τῶν οὔτι μετατρέπῃ, κ. τ. λ. "Which things thou not at all regardest nor carest for." τῶν for ὧν. The literal force of μετατρέπεσθαι is "to turn one's self toward any thing," "to turn one's self and go *after* it."

161–164. καὶ δή. "And now, forsooth,"—μοι. To be construed with ἀπειλεῖς, not with ἀφαιρήσεσθαι. "Thou threatenest me, to my very face."—αὐτός. "That thou, with thine own hands," *i. e.*, that thou in person. Observe the employment of the nominative with the infinitive, and consult note on verse 77.—ᾧ ἔπι. "For which." In later Greek, ἐφ' ᾧ.—δόσαν δέ μοι, κ. τ. λ. "And the sons of the Greeks gave (it) to me." Commonly, but incorrectly, rendered, "and (which) the sons of the Greeks gave to me." Crusius falls into this error, making δόσαν δέ stand here for ὃ ἔδοσαν. The true principle is stated in the note on verse 79.

οὐ μὲν σοί ποτε, κ. τ. λ. "Never, indeed, have I a prize equal to thee, whenever the Greeks may have sacked any well-inhabited town of the Trojans," *i. e.*, any town of Troas. Observe here the employment of ἔχω in the present, in order to bring the action more fully before the eyes. Heyne and others, with less propriety assign here to ἔχω a future signification, and make Τρώων πτολίεθρον refer to Troy itself.—σοὶ ἶσον. According to the usage of the earlier ism

guage, the personal pronoun is here employed, where we would ex pect the possessive. Compare the somewhat analogous usage in Livy: "*Supra Coclites Muciosque id facinus esse*" (ii., 13); and, again, "*Jovis Solisque equis æquiparari dictatorem*" (v., 23).

165–168. ἀλλὰ τὸ μὲν πλεῖον, κ. τ. λ. "Yet the greater part of harassing warfare my hands despatch; while if at any time," &c. More literally, "my hands are busied *upon*." Consult note on verse 158.—πλεῖον. Supply μέρος.—σοὶ τὸ γέρας. "Unto thee (devolves) that prize (which is)." Supply ἐστί with σοί.—ὀλίγον τε φίλον τε. "One both small and dear," *i. e.*, small, but yet not the less dear on that account. Compare the explanation of Nägelsbach: "*Klein, aber nichts desto weniger lieb.*" Wolf cites *Od.*, vi., 208. δόσις ὀλίγη τε φίλη τε, a gift small, indeed, but yet acceptable, since one perceives that it is well meant.—ἐπὴν κεκάμω πολεμίζων. To be construed immediately after ἐγὼ δ'.

169–171. νῦν δ' εἶμι Φθίηνδ'. "Now, however, I will go to Phthia," *i. e*, I will return to my home. Consult note on verse 155.—εἶμι The present indicative of this verb is used in a future sense frequently by Homer, and invariably by the Attic writers.—ἐπεὶ ἦ. Consult note on verse 156.—σὺν νηυσὶ κορωνίσιν. "With my ships of bending sterns," *i. e.*, of curved or rounded sterns. The sterns of ancient vessels, as may be seen in the representations that have come down to us, were much rounder than the prow. This rounding was called κορώνη, from which is formed the adjective κορωνίς. Compare Hesychius: κορωνίδες. καμπυλόπρυμνοι νῆες. Consult also, *Köppen, ad loc.*

οὐδέ σ' οἴω, κ. τ. λ. "Nor do I think that I, being (thus) unhonored, will obtain abundance and wealth here for thee." There is considerable doubt respecting the true sense of this passage. Every thing depends on the question whether the οι in σοί can be elided by apostrophe, since, if the answer be in the affirmative, the translation which we have given will be correct; whereas, if σ' is to be taken for σέ, ἀφύξειν must be referred to Agamemnon, and ἄτιμος ἐών taken either as a nominative absolute, or else in close connection with ἐγώ, the nominative (not expressed) to οἴω. The weight of authority seems to be in favor of making σ' here to be apostrophized from σοί, while Bentley and others propose, as a sort of middle course, to read σοι οἴω. (Consult *Lobeck ad Soph.*, *Ajac.*, 191; *Buttmann*, *Ausf. Spr.*, § 30, 6; *Heyne ad Il.*, vol. vii., p. 401; *Spitzner*, *Excurs.*, xiii., *ad Hom.*, *Il.*, § 3, p. xxxix; *Kühner*, *G. G.*, § 33, 3.)

ἄφενος. This word, according to Buttmann (*Lexil.*, *s. v.*), implies

nothing more than the simple idea of the wealth and abundance in which a person is living. Its adjective is ἀφνειός.—ἀφύξειν. The primitive meaning of ἀφύσσω is "to draw," "to draw from a larger into a smaller receptacle;" hence "to obtain," "to acquire generally." If the form ἀφύξεσθαι had been employed, this would have been an argument in favor of σ' for σέ, and would have referred to Agamemnon; whereas ἀφύξειν indicates acquiring or obtaining for another, not for one's self, and must relate to Achilles.

173–175. φεῦγε μάλ', κ. τ. λ. "Desert by all means, if thy spirit has been incited (to that course) for thee," *i. e.*, if thy spirit has prompted thee to such a course. Observe here the peculiar force of φεῦγε, and the contemptuous idea connected with it.—μάλ'. Nägelsbach makes μάλα equivalent here to καὶ λίην, and explains it by "*so sehr du magst*," *i. e.*, "by all the means in thy power."—ἔγωγε. "I, for my part."—πάρ' ἔμοιγε καὶ ἄλλοι, κ. τ. λ. "For me, indeed, there are even others present, who will probably honor me." Observe that here πάρ' is for πάρεισι, as Wolf maintains, and as we have indicated by the accent. Heyne reads παρ' ἔμοιγε, making παρ' the preposition, or, Homerically speaking, the adverb, and understanding, of course, εἰσί. But an ellipsis here is at variance with the strong idea intended to be conveyed.—ἔμοιγε. Observe here the force of γε, "for a man such as I am," "for a man of my rank in the host."—κε τιμήσουσι. The particle κέ or κέν (the prose ἄν), when joined with the future indicative, designates as only probable that which the future alone would declare decidedly to be about to happen. In the present instance, however, this expression of probability subserves the purposes of irony. Agamemnon says, "There are others, *I think*, who will honor me," when he knows very well that they will certainly do so.

176–177. ἔχθιστος δέ μοί ἐσσι. Not opposed to ἄλλοι in verse 174, but a continuation of the thought expressed in οὐδέ σ' ἔγωγε λίσσομαι.—Διοτρεφέων. This epithet designates monarchs as peculiar objects of care unto Jove, and calls in a religious feeling to strengthen their political power.—ἔρις τε φίλη. Observe that ἔρις is here placed first, in order to show that Achilles was fonder of wrangling than even of warfare. This, of course, is intended as a bitter sarcasm.

178–181. εἰ. "Even if."—θεός που σοὶ τόγ' ἔδωκεν. "Some deity, I think, gave thee this." The particle ποι is here equivalent to the prose δήπου, or the Latin *opinor*.—σῇς. For σαῖς.—Μυρμιδόνεσσιν ἄνασσε. "Keep ruling over thy Myrmidons," *i. e.*, keep ruling over thy own immediate subjects, for they alone are worthy

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of having such a prince. Do not think to rule over us here.—Observe the employment of the dative here to denote continuance. The Myrmidons were a Thessalian tribe, on the southern borders of that country.

σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, κ. τ. λ. "Thee, indeed, I regard not nor care for, though angry." The verb *ὄθομαι*, according to Buttmann, has for its radical idea that of shyness or timidity. (*Lexil.*, vol. i., p. 270.)—*ἀπειλήσω δέ.* The particle *δέ* has here the meaning of "still, however."

182–187. *ὡς.* "Since."—*σὺν νηΐ τ' ἐμῇ, κ. τ. λ.* "With both my own ship and my own companions," *i. e.*, in both my own ship.—*ἑτάροισιν* His more immediate followers are meant.—*ἐγὼ δέ κ' ἄγω, κ. τ. λ.* "But I, having gone myself to thy tent, will in all probability lead away the fair-cheeked Briseis, that prize of thine," *i. e.*, thy own reward. Observe here the difference between *πέμψω* and *κ' ἄγω*. The former denotes something that will certainly take place; the latter, something that will probably be done. —*Βρισηΐδα.* We have followed custom in calling this female Briseis. The true meaning of the term, however, is "the daughter of Brises." Her real name was Hippodameia, and she was made captive by Achilles at the sack of Lyrnessus. (Compare book ii., 689; *Tzetzes ad Lycophr.*, 299.)

στυγέῃ. "May dread." Literally, "may hate." Compare the remark of Heyne: "*Est autem στυγεῖν, hoc loco, simpliciter vereri Apollon., Lex., ἐπὶ τοῦ φοβεῖσθαι.*"—*ἶσον ἐμοὶ φάσθαι, κ. τ. λ.* "To call himself equal to me, and to liken himself openly unto me." Some give a different turn to the first part of this clause, making it refer to the claiming of equal freedom of speech with Agamemnon (*ἐξ ἴσης ἐμοὶ λέγειν. Bekker, Paraphr.*). The explanation, however, which we have adopted is far simpler, and is also more in unison with what follows. Compare the following, as given by one of the scholiasts: *φάσθαι ἑαυτὸν εἶναι ἶσον ἐμοί.*—*ὁμοιωθήμεναι.* The passive with a middle signification.—*ἄντην.* More literally, "to my (very) face."

188–192. *ἄχος γένετ'.* "Indignant grief arose."—*ἐν δέ οἱ ἦτορ, κ. τ. λ.* "And his heart within, in his hairy bosom, meditated in two ways," *i. e.*, between two courses. Observe the adverbial force of *ἐν.*—*στήθεσσι λασίοισι.* A hairy breast is here, as with us, the sign of manhood, and of the full development of physical powers.—*ἢ ὅγε.* "Whether he." A beautiful use of *γέ* with the demonstrative. The heart, within the bosom of the hero, deliberates whether *this one* namely, the hero to whom that heart belonged, should

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pursue this course or that. Hence, in such cases, where a kind of recapitulating power is assigned to the pronoun and particle in combination, the form ὅγε has somewhat of the force of αὐτός.

τοὺς μὲν ἀναστήσειεν. "Should make these, indeed, rise up (from their seats)," *i. e.*, should drive them from their seats. By *τούς* are meant the assembled princes and leaders of the host, and the demonstrative becomes, with reference to these, beautifully graphic.—*ὁ δ'.* "And whether he." The form ὁ δ', which seems at first superfluous after ὅγε, is nevertheless required here as a necessary opposition to *τοὺς μέν.*—*ἠὲ χόλον παύσειεν, κ. τ. λ.* "Or whether he should even cause his wrath to cease, and restrain his feelings." Observe the force of the active voice in *παύσειεν.* The middle would be, "should cause himself to cease," *i. e.*, should cease.

193–196. *ἕως ὅγε ταῦθ' ὥρμαινε, κ. τ. λ.* "While he was deliberating upon these things in his mind and in his soul, and was drawing," &c. We have adopted here the reading proposed by Bentley (ἕως ὅγε to be pronounced ὥς ὅγε), as both simple in its character, and in accordance with the Homeric idiom. The common text has ἕως ὁ, making an amphibrach. In order to avoid such a foot as this in dactylic measure, Clarke supposes that ἕως ὁ is to be pronounced rapidly, as if forming ὥσω, or ὥσεο. Heyne, on the other hand, thinks that the pronunciation ought to be ἕως ὀτταῦθ', doubling the initial letter of the succeeding word. Knight deduces ἕως from the ancient digammated form ἕFος, and contends that the first syllable is sometimes long and sometimes short. Hermann is of opinion that, in such cases as the present, we must read εἷος, an earlier form for εἵως, Homer having preferred εἵως with its final syllable shortened, to the ordinary ἕως. (*Elem. Doctr. Metr.*, i., 10, p. 58.) Thiersch coincides in this view of the subject. (*G. G.*, p. 221.) Spitzner endeavors to explain the difficulty on the principle of accentuation (*De Vers. Græc. Heroic.*, p. 82), while Wolf ranks all such anomalies under the head of "*lectiones tolerabiles*" (*Præf. ad Hom. Nov. Ed.*, p. iv.) Williams, again, the author of a treatise on the Versification of Homer, adopts Bentley's reading, as we have done, and makes this passage one of the sources of argument in favor of his "Theory of the Particles' in Homer. (*Versif. of Homer*, p. 12. *seqq.*)

ὥρμαινε. The verb ὁρμαίνω, according to Buttmann, always occurs with the idea of reflection, of deliberating what to do; but generally, as might be expected from the stem or root ὁρμᾶν, accompanied by a quickness or warmth of feeling. (*Lexil.*, vol. ii., p. *I.*)—*κατὰ φρένα καὶ κατὰ θυμόν.* Compare the explanation of the

scholiast : φρένα (δηλοῖ) τὸν λογισμόν, θυμὸν δὲ τὸ θυμικόν.—ἕλκετο. A beautiful use of the imperfect, the prolonged action, which it expresses, denoting the calming influence of reflection as it steals over and soothes an excited spirit. This same idea, indeed, appears to be allegorized (if we may talk of allegories in Homer) by the descent of Minerva.

ἦλθε δ' Ἀθήνη. "That instant, then, came Minerva." Observe the use of the aorist in denoting instantaneous action, and also the force of the particle δέ ("then," "thereupon").—πρὸ ἧκε. "Sent her forth." Observe the adverbial force of πρό, and compare note on verse 3, and also on verse 25.—κηδομένη τε. There ought to be no comma before this clause. Such a stop is erroneously placed there by those who make κηδομένη govern a genitive (ἀμφοῖν or αὐτῶν) understood. But verbs of caring are not unfrequently joined with the accusative as transitives, and κηδομένη, therefore, refers back to ἄμφω along with φιλέουσα. (*Bernhardy*, *Wiss. Synt.*, p. 176; *Kühner*, § 533, 1.)

197–198. στῆ δ'. "She took her station thereupon." Minerva's descent from the skies, and her entering the tent and taking her station behind Achilles, are instantaneous acts.—ξανθῆς κόμης. "By a lock of his auburn hair." Observe the employment of the genitive as indicating a part. The accusative Πηλείωνα, on the other hand, shows that the whole man was brought under the influence of the goddess, and his whole attention aroused.—οἴῳ. "To him alone." —τῶν δ' ἄλλων. The particle δέ is here equivalent to γάρ, and φαινομένη should, therefore, have a comma, not a colon after it.—ὁρᾶτο. "Saw her." Homer always uses the middle of ὁράω in an active signification.

199–201. μετὰ δ' ἐτράπετ'. "And turned around." More literally, "turned himself after," (*i. e.*, in the direction of) the one who was grasping his hair from behind.—ἔγνω. "He recognized."—δεινὼ δέ οἱ ὄσσε φάανθεν. "Dreadful, thereupon, did her eyes appear to him," *i. e.*, fearfully shone the eyes of the goddess. The ancients assigned to Minerva a bright, piercing, brilliant eye, of a light bluish-gray color, as indicated by the epithet γλαυκῶπις.—ὄσσε. Supply αὐτῆς. The reference is to the eyes of Minerva, not to those of Achilles. Compare, as regards the bright-glowing eyes here assigned to the goddess, the language of Virgil (*Æn.*, v. 647): "*divini signa decoris, Ardentesque notate oculos.*"—ἔπεα πτερόεντα. "Winged words." The epithet πτερόεντα carries with it not only the idea of swiftness, but also that of flying forth from the lips.—μιν προσηύδα "He addressed unto her." Observe that προσηύδα has here two

accusatives depending upon it, namely, μιν and ἔπεα. The former of these connects it closely with the adverbial πρός.

202–203. τίπτ' αὖτ'. "Why, then, again?" τίπτ' is here for τί ποτε, and answers to the Latin *quid tandem*, "why, then," "why, pray." The particle αὖτε implies some previous visit on the part of the goddess, probably in some previous moment of excitement on the part of Achilles.—τέκος. "Offspring," *i. e.*, daughter.—ἦ ἵνα ἴδῃ. "Is it that thou mayest see?" *i. e.*, mayest be a witness unto. As regards the interrogative force of ἦ, consult note on verse 133.

204–205. ἀλλ' ἐκ τοι ἐρέω. "But I will declare to thee openly." Observe here the force of ἀλλά. It is the same as saying, Grossly indeed has he insulted me, *but* dearly shall he pay for it.—ἐκ. Observe the adverbial force of this word. As before remarked, there is no tmesis here; and yet ἐξερέω occurs in book viii., 286.—ἐρέω. The future, from the present εἴρω, which, in the sense of "I say," is epic.—τὸ δὲ καὶ τελέεσθαι ὀΐω. "And I think that this (which I am going to declare) will even be accomplished." Observe the demonstrative force of τό.—τελέεσθαι. This form of the future occurs also elsewhere, as in book ii., 36, 156, and especially in the Odyssey (i., 201; iii., 226; iv., 664, &c.). The common text has τετελέσθαι, which Heyne, Wolf, and others very properly reject, following in this the authority of Aristarchus. The objection to τετελέσθαι is, that it is not common with Homer to use the perfect for the future The only way of saving τετελέσθαι (and this, too, is a very doubtful process) is, as Heyne remarks, to deduce it from τετέλομαι as a present, changing the place of the accent to the antepenult.

ᾗς ὑπεροπλίῃσι τάχ' ἄν, κ. τ. λ. "By his acts of arrogance shall he at some early period or other, in all probability, lose his life." Observe the combined force of the particles τάχα and ποτέ, the former implying that a thing will *soon* take place, while the latter shows that the *particular time* is uncertain. Observe also the force of ἄν with the subjunctive, denoting something uncertain, indeed, but highly probable.—ὑπεροπλίῃσι. The idea of *arrogance* lies at the basis of this word, as is shown by Buttmann (*Lexil.*, vol. ii., p. 215). The plural is employed here, moreover, with reference to various preceding acts of arrogance on the part of Agamemnon, all which go to form the general character of ὑπεροπλία, as expressed by the singular. (Consult *Roth, Excurs. ad Tac. Agric.*, p. 112; and *Nägelsbach, Excurs.*, xx., "*Die Metonymischen Plurale.*")

206–208. τὸν δ' αὖτε. "Him, then, in turn."—θεὰ γλαυκῶπις "The bright-eyed goddess." The epithet γλαυκῶπις indicates properly an eye of a bluish-gray like that of the cat or the owl The com

mon translation, however, of "blue-eyed" does not convey its meaning with sufficient clearness, since it does not express the associate idea of brightness. The eye assigned to the goddess of wisdom among the Greeks was one of a bluish-gray, bright and piercing, the gray colour preponderating over the blue. Compare the remarks of Donaldson on the adjective γλαυκός. (*New Cratylus*, p. 559.)

ἦλθον ἐγώ. "I have come this instant." Observe here the force of the aorist in denoting instantaneous action; and also the emphatic employment of the personal pronoun.—*παύσουσα τὸ σὸν μένος.* "To cause this excitement of thine to cease." Consult note on verse 192.—*αἴ κε πίθηαι.* "If, perchance, thou wilt obey (me)." More literally, "wilt persuade thyself (to follow my directions)." Observe the employment of *αἴ* for *εἰ*, implying a wish, on the part of the goddess, that Achilles would listen to her monitions. Consult note on verse 66.—*οὐρανόθεν.* The position of this word in the sentence is worth noting. It is brought in last, in order to add full force, together with the accompanying gesture, to all that precedes.

210–211. *μηδὲ ἕλκεο.* "Nor be drawing."—*χειρί.* Not a mere poetic appendage, as Wolf explains it, but uttered, as the grammarians term it, *δεικτικῶς*, that is, Minerva points, while using the word, to the hand of Achilles, as it still rests on the hilt of his sword—*ἀλλ' ἤτοι ἔπεσιν μὲν ὀνείδισον, κ. τ. λ.* "But yet reproach him in words just as it shall be," *i. e.* just as they shall happen to occur to

case. The particle ἤτοι is here employed to indicate concession. (*Nägelsbach*, *Excurs.*, ii., § 12.)

212–214. ἐξερέω. "Will I declare openly." Compare, with regard to this verb, and also the expression τὸ δὲ, following immediately after, the note on verse 204.—*καὶ τετελεσμένον ἔσται.* "Shall even be accomplished." Minerva speaks here like a deity, but Achilles, in verse 204, like a mere mortal, who only expresses his opinion as to the future.—*καί ποτέ τοι, κ. τ. λ.* "Hereafter, even thrice so many splendid gifts shall be present unto thee," *i. e.*, shall be presented unto thee. Alluding to the future reconciliation of the two chieftains.—*ἴσχεο.* "Restrain thyself."—*ἡμῖν.* Referring to herself and Juno.

216–218. *χρὴ μεν σφωΐτερόν γε, κ. τ. λ.* "It behooves me, O goddess, to observe the mandate of you two in particular," *i. e.*, of you two at least, if of no other of the gods. The allusion here is to previous acts of favor shown toward him by these two deities, to whom, of course, he ought to be particularly grateful and obedient.—*σφωΐτερον.* Formed from the dual *σφῶϊ*, and therefore possessing a dual force. The old grammarians took *σφωΐτερον*, by a strange kind of enallage, as equivalent merely to *τεόν*, and referring to Minerva alone! (*Etym. Mag.*, *s. v.*) Buttmann thinks that the poet (or reciter, as he terms him) intentionally chose this form, which the ear so seldom met with, in order to make it at once perceptible that Achilles intended only the two goddesses, who were in this case the sole agents; although afterward (v. 218), by a very natural transition to a more general mode of expression, he speaks of all the deities collectively. (*Lexil.*, vol. i., p. 52.)

εἰρύσσασθαι. The primitive meaning of *ἐρύειν* is "to draw;" in the middle voice, "to draw to one's self," "to draw for one's self," &c. It is thus applied, in its middle signification, to the drawing of a dead body, in battle, toward one's self, to get it into a place of safety, whether it be the body of a friend or a foe. From this idea of dragging from amid a crowd of enemies comes the general idea of "to save," whence arises the collateral meaning of "to keep," "to observe," "to watch" that which has thus been dragged away; and hence we have the more general idea of "to observe, keep, or obey," on any occasion.—(*Buttmann*, *Lexil.*, *s. v.*)

καὶ μάλα περ, κ. τ. λ. "Even though greatly incensed in soul," *i. e.*, however much incensed.—*ὥς.* For *οὕτως.*—*ἄμεινον.* Supply *ἐστί.*—*ὅς κε.* "Whosoever."—*μάλα τ' ἔκλυον αὐτοῦ.* "Him very readily are they even accustomed to hear." Observe the force of the aorist in *ἔκλυον*, denoting what is accustomed to take place

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The particular import of τε, on the other hand, will best appear from a paraphrase: "In proportion as a man obeys the gods, *in that same proportion* are they wont to listen to his prayers." (*Hartung*, vol. i., p. 58, 69.)—αὐτοῦ. This pronoun carries with it here a peculiar force. The construction forms a kind of parataxis, for which in the later language we would have τούτου μάλα τ' ἔκλυον.

219–222. ἦ. For ἔφη.—ἐπ' ἀργυρέῃ κώπῃ. "On his silver hilt," *i. e.*, his silver-decked hilt. The epithet ἀργυρέῃ has here the same force as ἀργυροήλῳ, "adorned with silver studs."—σχέθε. "He checked."—ὦσε. "He drove."—ξίφος. The early Greek sword had generally a straight, two-edged blade (ἄμφηκες, *Il.*, x., 256), rather broad, and nearly of equal width from hilt to point.—ἡ δ' Οὔλυμπόνδε βεβήκει. "That goddess, however, had gone unto Olympus." Observe here the beautiful use of the pluperfect in denoting rapidity of action. Achilles drove back his weapon into its sheath, and the goddess that same instant *had gone* to the skies.

μετὰ δαίμονας ἄλλους. "To the midst of the other deities." More literally, "among." Observe that in this passage the "*terminus ad quem*" is indicated in three different ways: *unto* Olympus, and when she has come there, *into* the palace of Jove, and then *into the midst* of the other deities.—The ancient critics raise a difficulty here How, they ask, can Minerva be said to have either come from the skies, or to have gone back to the same and to the society of the other deities, when in verse 423 it is stated that Jupiter had, on the previous day, gone with all the gods into Æthiopia? To this some of them reply, that either all the deities of Olympus did not accompany Jupiter on this occasion, or else that the *gods* alone went, and that the *goddesses* were left behind! Voss, however, takes a much more reasonable view of the matter. According to this scholar, several days were occupied in sending the ship to Chrysa (v. 308), in purifying the army (v. 313), and in offering up the hecatomb (v. 315). It is after this that Achilles is deprived of Briseis (v. 318), and then has the interview with his mother, who informs him that the gods had gone to Æthiopia *on the previous day*. (*Voss, Anm.*, p. 7.)

223–224. ἐξαῦτις. "Again anew."—ἀταρτηροῖς ἐπέεσσιν. "In injurious words," *i. e.*, grossly personal and offensive. The scholiast explains the epithet by βλαβεροῖς, χαλεποῖς.—λῆγε χόλοιο. Achilles obeys Minerva, in ceasing from open strife and collision (ἔριδος), but he still goes on giving vent to his angry feelings.

225–228. οἰνοβαρές. "Man heavy with wine," *i. e.*, drunkard. This epithet refers here more to the habit of intoxication than its

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adherence at the moment. Observe in the language of Achilles a picture of the rude manners of a semi-barbarous age. Freedom of speech is ever characteristic of such a state of society, and Plato, therefore, was wrong in blaming the poet for the employment of such language as we find in the text. He ought to have praised him rather for his close adherence to nature. (*Plat.*, *Repub.*, iii., p. 390, A.) Equally unnecessary, moreover, was the rejection of the whole passage, down to verse 233, by the grammarian Zenodotus. His object appears to have been to shield the poet against the attack made upon him by the philosopher.

κυνὸς ὄμματ' ἔχων, κ. τ. λ. "Having the eyes of a dog, but the heart of a stag," *i. e.*, impudent in visage, but a coward at heart. The dog, as already remarked, was a type among the ancients of impudence and effrontery. Compare verse 159.—*οὔτε ποτ'.* "Neither at any time."—*ἐς πόλεμον θωρηχθῆναι.* "To arm thyself for war." The passive in a middle sense.—*λόχονδ'.* "To an ambuscade."—*τέτληκας θυμῷ.* "Hast thou dared in soul." Observe the continued action implied by the perfect. The verb *τλῆναι*, in such constructions as the present, refers to the taking upon one's self what is beyond one's powers, or contrary to one's nature. Literally, "hast thou *endured* in soul."—*τὸ δέ τοι, κ. τ. λ.* "For this appears to thee to be death," *i. e.*, very death, death itself. *Κῆρ* is here equivalent to *θάνατος*.

229–232. *ἦ.* "In very truth."—*λώϊον.* Ironical.—*κατὰ στρατὸν εὐρὺν.* "Throughout the wide army."—*δῶρ' ἀποαιρεῖσθαι.* "To take away unto thyself the gifts (of that one)," *i. e.*, to appropriate unto thyself. Observe the force of the middle.—*ὅςτις εἴπῃ.* In prose *ὅςτις ἂν εἴπῃ.*—*σέθεν ἀντίον.* "In opposition to thee."

δημοβόρος βασιλεύς. "Thou art a people-devouring king," *i. e.*, a king that lives on, or wastes the property of his people. It is better to supply *εἶ* here, with Eustathius, than to make this a species of exclamation in the nominative, as is done by Nägelsbach.—*ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις.* "Since thou reignest over men of no worth." The particle *ἐπεὶ* serves here to explain what immediately precedes. Thou devourest the substance of thy people, because they are too spiritless to resist thee.—*ἦ γὰρ ἄν, Ἀτρείδη, κ. τ. λ.* "For in very truth (were this not so), thou wouldst now, for the last time, have been insolent." In order to complete the sentence, we may supply, after *ἦ γάρ*, with Eustathius, *εἰ μὴ οὐτιδανοὶ ἦσαν οἷς ἀνάσσεις* Achilles means that if the Greeks were not so spiritless, they would soon put a stop to the rapacity of their king. The main idea with the speaker is the insult which he has received, and he therefore

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alludes at once to this, without expressing the collateral idea, "as this were so."

233–236. ἀλλ' ἐκ τοι ἐρέω. Consult note on verse 204.—ἐπι. "In addition." An adverb. Consult note on verse 25.—ναὶ μὰ. "Yes! by."—σκῆπτρον. Consult note on verse 15.—τὸ. For ὅ.—φύσει. "Will produce." The meaning of the oath is this: as surely as this sceptre shall never again put forth leaves and branches, so surely shall the absence of Achilles from the battle-field be keenly felt by the Greeks.—ἐπειδὴ πρῶτα. "Since first."—τομὴν. "The trunk," *i. e.*, its parent trunk.—περὶ γὰρ, κ. τ. λ. "For round about, in very truth, has the brass lopped it of both leaves and bark." Observe that περί is here merely adverbial. Observe, also, that the verb ἔλεψεν takes here a double accusative, one of the whole (ἑ), and another of individual parts (φύλλα τε καὶ φλοιόν). When, in addition to the whole object, which receives the operation of the verb, particular specification is also made of a part, in which this operation is immediately and principally shown, both the whole and part stand, as proximate objects, in the accusative. (*Rost, G. G.*, § 104, 6.) This construction is called by the grammarians σχῆμα καθ' ὅλον καὶ μέρος.—ἑ. This pronoun stands here as a neuter, for αὐτό, referring to σκῆπτρον. Homer and Herodotus frequently use it, in all three genders, for the corresponding parts of αὐτός. (*Matthiæ*, § 147.)

237–239. νῦν αὖτέ μιν. "Now, on the contrary, it." The particle αὖτε here denotes an opposition to its former state, when it flourished as a branch of the parent tree. Observe that μίν is for αὐτό.—δικασπόλοι. The sceptre which Achilles here holds is not his own, but a herald's sceptre or staff, which the chieftain had taken into his hands when arising to speak. Whoever rose to speak in the general assembly of the host, received a sceptre or staff from one of the heralds, which he held in hand while delivering his sentiments. (*Il.*, 18, 505; 23, 566, *Od.*, 2, 38.) Not every one, however, was allowed to speak in assembly, but only a particular class; and as these privileged individuals also acted on other occasions as "dispensers of justice" (δικασπόλοι), Achilles here designated them by that particular name, to show that they formed a particular class.

οἵτε θέμιστας, κ. τ. λ. "And who watch over the laws (received by them) from Jove." All human laws, according to the poet, come from Jove, the great source and fountain-head of justice, and kings and rulers receive these from him to watch over and defend. Observe, therefore, the force of πρός here with the genitive, and compare the following passage of Plutarch, where the same explanation is given to the present text: καὶ τοὺς βασιλεῖς Ὅμηρός φησιν οὐ

ἐικασπόλεις οὐδὲ ναῦς χαλκήρεις, ἀλλὰ θέμιστας παρὰ τοῦ Διὸς λαμβάνοντας ῥύεσθαι καὶ φυλάσσειν. (*Vit. Demetr.*, 42.)—*οἵτε.* Literally, "even who." Observe the force of *τε* in showing the relation of the latter clause to the one that goes before: *as* they are *δικασπόλοι*, *even so* do they watch over, &c.—*ὁ δὲ.* "And this."—*μέγας.* "Great in its consequences," *i. e.*, fraught with serious consequences to Agamemnon.

240–244. *ἦ ποτ'.* "Assuredly hereafter," *i. e.*, depend upon it, at some future day.—*Ἀχιλλῆος ποθὴ.* "A desire for Achilles," *i. e.*, regret for the absence of the warrior from the battle-field. Compare the Latin *desiderium*. Homer uses the feminine form *ποθή* much more frequently than the masculine *πόθος*.—*ἀχνύμενός περ.* "Though deeply troubled (thereat)."—*εὖτ' ἄν.* For *ὅτ' ἄν*.—*ὑφ' Ἕκτορος ἀνδροφόνοιο θνήσκοντες.* "Dying beneath the hand of the man-slaughtering Hector."—*σὺ δ' ἔνδοθι θυμὸν ἀμύξεις.* "And thou within thee shalt tear thy soul," *i. e.*, and thy bosom shall be torn by keen remorse. Observe that *ἔνδοθι* is here equivalent to *κηρόθι*. —*χωόμενος.* "Enraged at thine own self."

245–249. *ποτὶ.* For *πρός*.—*χρυσείοις ἥλοισι πεπαρμένον.* "Pierced through and through with golden nails," *i. e.*, adorned with golden studs. The heads of the nails formed the studs.—*ἕζετο δ' αὐτός.* The pronoun is here introduced to mark an opposition between the person of the hero and the act just performed by him.—*ἑτέρωθεν ἐμήνιε.* "Kept raging on the other side." Observe the force of the imperfect.—*λιγὺς Πυλίων ἀγορητής.* "The clear-toned speaker of the Pylians." By the Pylians are meant the subjects of Nestor who was King of Pylos, in the Peloponnesus. The epithet *λιγύς* refers here to the clear and silver tones of age. Among a people like the Greeks, a clear and harmonious enunciation would form, of course, one of the most important requisites of a public speaker. To this, however, was joined, in Nestor's case, the sound experience of a lengthened life.

τοῦ καὶ ἀπὸ γλώσσης, κ. τ. λ. "From whose tongue also flowed speech sweeter than honey." Observe that *τοῦ* is here for *οὗ*. If we place a fuller stop after *ἀγορητής*, then *τοῦ* will be for *τούτου*; but this appears harsh, on account of the presence of *τῷ* for *τούτῳ* in the line that follows.—*καὶ.* This particle must not be joined with *μέλιτος*, but refers back to *ἡδυεπής*, and is intended to introduce a still farther explanation of that epithet.—*αὐδή.* Referring not so much to the subject-matter of what he said, as to his voice and its varied intonations. These came, as the poet remarks, more sweetly to the ear than honey is wont to come to the tongue

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250-252 *τῷ δ' ἤδη.* "Unto this one already," *i. e.*, during his lifetime. A peculiar usage of the dative, indicating, in fact, the period during which an action is represented to have been going on. (Compare *Bernhardy*, *Wiss. Synt.*, p. 79.)—*μερόπων ἀνθρώπων.* "Of articulate-speaking men." The term *μέροψ* distinguishes man from the inferior class of creatures. The latter merely utter inarticulate cries; whereas the human voice breaks up and divides off its sounds, so as to form syllables and words.—*ἐφθίαθ'.* "Had passed away." More literally, "had been destroyed," or "had perished," *i. e.*, had fulfilled their allotted time on earth.

τράφεν ἠδ' ἐγένοντο. "Had been reared, and had lived." Nägelsbach regards this as a Hysteron-proteron, for "had lived and been reared." Not so, by any means. The poet refers to the two generations individually. The first of these had been *nurtured* along with Nestor, and *reared* with him to manhood. The second came into being about thirty years after his birth, and *lived* with him as a younger generation. And now he was reigning among a third. Reckoning thirty years, or thereabout, for a generation, Nestor would be over sixty years of age at the commencement of the Trojan war.—*μετὰ τριτάτοισιν.* "Among the men of a third." For the more prosaic *μετὰ τριτάτῃ*, scil. *γενεᾷ*.

Πύλῳ. There were three places named Pylos, in the Peloponnesus, all of which contended for the honor of having been the birth place of Nestor. One was situate about eighty stadia to the east of the city of Elis; a second was situate in the Triphylian district of the country of Elis; while the third was on the western coast of Messenia, opposite the island of Sphacteria. The second of these appears to have the best argument in its favor, and is so regarded by Strabo.

253–258. *ὁ σφιν ἐϋφρονέων, κ. τ. λ.* Repeated from verse 73.—*Ὢ πόποι.* "O ye gods." We have here a very early term. The ancient Dryopes are said to have called the gods *πόποι*, which, when we examine it etymologically, appears to mean nothing more than "fathers." Compare the forms *πάπας*, *παπαῖ*, *papa*, &c., and consult *Pott.*, *Etymol. Forsch.*, vol. i., p. 193.—*ἦ.* "In very truth."—*Ἀχαιίδα γαῖαν ἱκάνει.* "Is coming unto the Grecian land."—*κεν γηθήσαι.* "Would be delighted."—*μέγα κεν κεχαροίατο.* "Would greatly exult."—*εἰ σφῶϊν τάδε πάντα, κ. τ. λ.* "If they should learn all these things of you two contending together," *i. e.*, if they should hear of your contending in this way. Homer says *πεύθεσθαί τι* and *πεύθεσθαί τινος ποιοῦντος*, *i. e.*, *ὅτι ποιεῖ*. In the present passage he has blended these two constructions together, so that *σφῶϊν*

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depends on τάδε πάντα, and μαρναμένοιιν is to be resolved, in a free translation, into ὅτι, &c.

οἱ περὶ μὲν βουλῇ, κ. τ. λ. "(You), who are superior to the rest of the Greeks in counsel, and are superior (to them) in fight," *i. e.*, superior as senators in counsel, and as warriors in the field. We must be careful not to regard βουλή here as equivalent merely to νοῦς or φρήν, intelligence or mental power.—*μάχεσθαι.* The infinitive is here employed as a kind of noun. Schæffer cites a similar instance in prose, where the infinitive occurs without an article as a substantive: ἀποτρέψαι τοὺς ἄλλους ἐπιτίθεσθαι τῇ Λιβύῃ. (*Diod. Sic.*, xx., 68.—*Schæff. ad Plut.*, vol. i., p. 183, v. 35.)

259–262. *ἄμφω δέ.* The particle δέ is here equivalent to γάρ.—*ἤδη ποτ'.* "Many a time before this." Compare Stadelmann: "*Schon manchmal.*"—ἠέπερ ὑμῖν. "Than even you." This is the reading of the grammarian Zenodotus, which Aristarchus rejected, because, in his opinion, derogatory to Achilles, and for which he substituted ἡμῖν, a lection in which he is followed by Spitzner, Nägelsbach, and others. We have retained ὑμῖν, however, with Heyne, as the more spirited reading, and more in accordance with what follows.—Observe that ἠέπερ is much stronger than the simple ἤ, and implies that Achilles and Agamemnon are also distinguished for valour; as if we were to say, "than you, brave *though* (περ) you undoubtedly both are." (*Kühner*, § 747, 4.) Observe, also, that we have the dative ὑμῖν, not the nominative ὑμεῖς. The reason of this is as follows: ἠέπερ ὑμῖν is the same as ἠέπερ ὑμῖν ὁμιλῶ; but as this is not in accordance with the English idiom, we are compelled to render the clause as if the Greek had been ἠέπερ ὑμεῖς ἐστὲ οἷς νῦν ὁμιλῶ.—(*Kühner*, § 748, *b.*)

καὶ οὔποτε οἵ γ'. "And not even these ever." The particle γέ, when it has, as in the present instance, the force of the Latin *vel*, combines with a preceding negative, and the two then become equivalent to *ne quidem*.—οὐ γάρ πω. The particle γάρ here serves to explain more fully the previous clause, καὶ ἀρείοσιν ἠέπερ ὑμῖν.—*οὐδὲ ἴδωμαι.* "Nor am I likely to see," *i. e.*, nor do present appearances lead me to entertain the belief that I will again see such. Observe here the employment of the subjunctive to indicate likelihood or probability. The future would have been too strong, and, in conjunction with the negative, would have meant that he was never again to see such. (*Rost.*, § 119, *β.*)

263–265 *Πειρίθοον.* Pirithoüs was son of Ixion and Dia, and monarch of the Lapithæ, a Thessalian race. At his nuptials with Hippodamia arose the famous contest between the Lapithæ and

Centaurs, to which Nestor presently alludes. The other chieftains mentioned in the text were also Lapithæ, with the single exception of Theseus. Polyphemus must not be confounded with the Cyclops of that name. He was the son of Elatus. (Compare *Apollon. Rhod.*, i., 40.)—*Θησέα τ' Αἰγείδην.* This line is regarded as spurious by Wolf, since it is wanting in most manuscripts, and is mentioned by no scholiast. It is supposed to have been interpolated from Hesiod (*Scut. Herc.*, 182) by some Athenian, who was anxious to have mention made of his national hero. (*Müller, Homerische Vorschule*, p. 84, *seq.*)

266–270. *κάρτιστοι δή.* "The very bravest." The particle *δή* has here what is termed its *determinative* force, and when joined with an adjective, as in the present instance, denotes that such adjective is to be taken in its fullest possible extent of meaning (*Hartung*, vol. i., p. 280, *seq.*; *Kühner*, § 691, 692, *C. c.*)—*Φηρσὶν ὀρεσκῴοισι.* "With the wild race dwelling on the mountains," *i. e.*, the Centaurs. By the term *Φηρσίν* (*i. e.*, *θήρσιν*) are here indicated a wild and savage race of men, inhabiting Mount Pelion, and known in mythic history by the name of Centaurs. Of the form assigned to them by fable, namely, half human, half that of the horse, Homer knew nothing. This appears to have been a later addition.—*ἐκπάγλως ἀπόλεσσαν.* "In a terrific manner did they destroy them," *i. e.*, did the Lapithæ destroy the Centaurs. As regards the form *ἐκπάγλως*, consult note on verse 146.—*καὶ μέν.* "And, as I tell you." Observe that *μέν* is here equivalent to *μήν*, which, in this passage, has the force of *ὥσπερ λέγω.*—*τηλόθεν ἐξ ἀπίης γαίης.* "From afar, out of a distant land." An Homeric abundance of terms. We must be careful not to confound the *ἀπίη γαίη* of Homer with the *'Απία γῆ* of the tragic writers. The former means merely a distant land, whereas the latter denotes the Peloponnesus. There is also a difference between the two terms as regards quantity. The Homeric adjective has the initial vowel short, whereas the geographical appellative, *'Απία*, has it long. (*Buttmann, Lexil.*, *s. v.*)—*καλέσαντο.* "Called me unto them." Observe the force of the middle.

271–274. *κατ' ἔμ' αὐτόν.* "To the best of my power." Literally, "according to myself," *i. e.*, according to the strength I had. Compare the scholiast: *κατὰ τὴν ἐμαυτοῦ δύναμιν.* Some commentators render this differently, "by myself," and refer, in support of their version, to *κατὰ σφέας*, in book ii., 366. The two cases, however, are by no means parallel.—*κείνοισι.* "With those warriors." As *κεῖνος* or *ἐκεῖνος* refers generally to an object more or less distant,

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we may see in its use here a reference to those who are now dead and gone; in other words, to the men of an earlier and more powerful day.—τῶν. For τούτων.

καὶ μέν. "And I can assure you." Observe that *μέν* is here, again, for *μήν*.—*μευ βουλέων ξύνιεν.* "They listened to my counsels." *βουλέων* for *βουλάων*. So, in verse 495, *ἐφετμέων* for *ἐφετμάων*, as *Πηληιάδεω* for *Πηληιάδαο*.—*ξύνιεν.* The common text has *ξύνιον*, for which we have given, with Spitzner, the reading of Aristarchus.—*ἀλλὰ καὶ ὔμμες.* "Do you, therefore, also." The particle *ἀλλά* has here a kind of hortatory force.

275–276. *ἀγαθός περ ἐών.* "Powerful though thou art." Nägelsbach and Stadelmann, following one of the scholiasts, regard these words as a kind of "*captatio benevolentiæ*," making the meaning to be, "who art a most excellent man:" so that, according to them, Nestor advises Agamemnon not to commit an act unworthy of himself. The version which we have given, however, appears much more natural. Compare verse 131.—*τόνδ' ἀποαίρεο κούρην.* Observe the double accusative depending on the verb.

ἀλλ' ἔα, ὥς, οἱ, κ. τ. λ. "But let (him retain her), even as the sons of the Greeks first gave (her as) a prize unto him," *i. e.*, let him retain her, since he has the better right to her. Supply *αὐτὸν ἔχειν*, or something equivalent. Some understand *αὐτήν*, but *ἔα αὐτήν* would mean, "let her go."

277–279. *ἔθελ'.* "Feel inclined." Equivalent to the Latin *inducas in animum.* Observe that the verb *ἐθέλω* expresses in particular that kind of wish in which there lies a purpose or design; consequently, a desire of something, the execution of which is in one's own power, or at least appears to be so. (*Buttmann, Lexil.*, *s. v.*)—*ἐπεὶ οὔποθ' ὁμοίης, κ. τ. λ.* "Since a sceptre-bearing king, unto whom Jove has given glory, has never received for his share equal honor (with the rest of men, but an elevation far exceeding theirs)." By *τιμή* is here meant elevation, rank, or standing in society. We have given to this passage the explanation of Nägelsbach. Thus, *ὁμοίης, scil. τῇ τῶν ἄλλων, ἀλλὰ μείζονος.* (Compare book v., 441, *seq.*) Heyne has a different and inferior interpretation, *ὁμοίης, scil. τῇ τοῦ Ἀγαμέμνονος τιμῇ.* "Since no sceptre-bearing king, &c., has ever obtained honor equal to his," *i. e.*, to Agamemnon's.—*ἔμμορε.* The perfect, not the aorist.—*φῦτε.* Compare note on verse 79.

280–284. *εἰ δὲ σὺ κάρτερός ἐσσι, κ. τ. λ.* "For if thou art valiant, and (if) a goddess mother brought thee forth, yet is this one here more powerful," &c. Observe the peculiar force of *εἰ* with the indicative, not implying any doubt whatever in the mind of the speak

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er, but referring rather to what is actually the case. "if thou art valiant, and the son of a goddess, *as we all well know*."—πλεόνεσσιν. The dative is here employed to denote continuance of rule. Compare note on verse 180.

Ἀτρείδη, σὺ δὲ. For σὺ δὲ, Ἀτρείδη. The vocative of the proper name is often placed thus before the personal pronoun for the sake of emphasis.—αὐτὰρ ἔγωγε λίσσομαι, κ. τ. λ. "For it is I, even I, that entreat thee to lay aside thy wrath in the case of Achilles." We have given a free translation here, in order to show the meaning more clearly. The more literal version would be: "But I, for my part, entreat," &c. Observe here the force of αὐτάρ, which involves in some degree the meaning of γάρ. So in Latin, we often find *autem* where *enim* might stand.—Ἀχιλλῆϊ. More literally, "to," or "for Achilles," *i. e.*, for the behoof or advantage of Achilles. The *dativus commodi*, or dative of advantage. (*Kühner*, § 579, 3.)

μέγα ἕρκος πολέμοιο κακοῖο. "The great defence against evil war," *i. e.*, the great rampart against the foe. So a shield is called ἕρκος ἀκόντων, "or defence against darts."

286–291. ναὶ δὴ. "Yes, indeed."—γέρον. "Aged warrior."—κατὰ μοῖραν. "Rightly."—ἀλλ' ὅδ' ἀνὴρ, κ. τ. λ. Agamemnon admits the correctness of all that Nestor has said, and acknowledges that all would be well were it not for the arrogant and domineering spirit of Achilles.—περί. "Above," *i. e.*, superior to.—κρατέειν. "To bear rule over."—ἀνάσσειν. "To lord it over."—σημαίνειν. "To prescribe."—ἅ τιν' οὐ πείσεσθαι ὀΐω. "In which things I think that some one will not obey him." Observe that ἅ is here the accusative of nearer definition, while in τινά Agamemnon alludes to himself, and he uses this form of expression in order not to provoke his antagonist anew by any more direct employment of words.

εἰ δέ. "For if."—ἔθεσαν. Equivalent to ἐποίησαν.—τοὔνεκα οἱ προθέουσιν; "Do they on this account give him the right?" Observe that προθέουσιν is from the simple stem-form προθέω, whence προτίθημι comes. It stands, therefore, for προτιθεῖσιν.

292–294. ὑποβλήδην. "Interrupting his speech." Compare the scholiast: μεσολαβήσας τὸν Ἀγαμέμνονος λόγον, πρὶν ἢ σιωπῆσαι αὐτὸς εἰπών.—ἦ γάρ κεν, κ. τ. λ. "(Yes, indeed), for assuredly I should be called both a coward," &c. The particle γάρ is here, as often elsewhere, elliptical, and refers to something going before and understood. "Yes, indeed," exclaims Achilles, "I have done right in acting as I have, *for*," &c.—εἰ δὴ σοὶ, πᾶν ἔργον, κ. τ. λ. "If I shall now any longer give way to thee in every affair, whatsoever thou mayest direct," *i. e.*, if I shall yield to thy every command

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Observe that ὑπείξομαι is here the future of the indicative, and not, as some pretend, the aorist of the subjunctive, with a shortened mood-vowel. The future is required to express certainty and full determination. The propriety of its employment, moreover, instead of the optative, will plainly appear if we resolve ὅττι κεν εἴπῃς into its equivalent ἐάν τι εἴπῃς.—πᾶν ἔργον. The accusative of nearer definition.

295–296. ἄλλοισι δή. "Unto others, whosoever they may be." Inasmuch as the particle δή supports and strengthens the meaning of the word with which it is connected, it makes definites still more definite, and indefinites, on the other hand, still more indefinite. In the present case the indefinite nature of ἄλλοισι is increased by it, and, therefore, the true force of δή is, "be they who they may," "whomsoever it may please," &c. (*Hartung*, vol. i., p. 277.—*Nägelsbach, ad loc.*)—μὴ γὰρ ἔμοιγε σήμαιν'. "For prescribe not unto me, at least." The particle γάρ refers back to ἄλλοισιν ἐπιτέλλεο, and shows why that was said.—οἴω. "I am resolved."

297–299. σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν. "And do thou lay it up in thy mind." Observe that we have here, not εἰς φρένας, but ἐνὶ with the dative. The meaning intended to be conveyed, therefore, is, that Agamemnon must not only put or cast these things into his mind, but must keep them there. The preposition ἐν here, with the dative, reminds us, therefore, of Virgil's "*tu condita mente teneto.*"

Κούρης. Briseis.—οὔτε τῳ ἄλλῳ. "Nor with any one else." τῳ for τινί.—ἐπεί μ' ἀφέλεσθέ γε δόντες. "Since, after having given, ye, even took her away from me." The true force of γέ here is explanatory, so that ἐπεί . . . γε may be rendered more freely, "and that too because," as in Latin, "*idque propterea quod.*" (*Hartung*, vol. i., p. 390.)—μ' ἀφέλεσθε. For με ἀφέλεσθε αὐτήν.

300–301. τῶν δ' ἄλλων . . . . . τῶν. "Of those other things, however, ... of these." We have here in τῶν an instance of repetition common to many languages. Sometimes this is resorted to when a long clause intervenes, and it is then done for the sake of perspicuity; sometimes, as in the present instance, it is made to answer the purposes of emphasis. (*Kühner*, § 632.)—οὐκ ἄν τι φέροις ἀνελών. "Thou shalt not, I think, having taken up, bear any one away." Observe here the indefinite meaning which ἄν imparts to the optative, and which is made to subserve the purposes of bitter irony. We have expressed it by the words "I think."—ἀνελών. Indicating the manner; that is, coming openly, and taking up boldly, in order to carry away. Heyne, following the Venice edition, reads ἂν ἑλών

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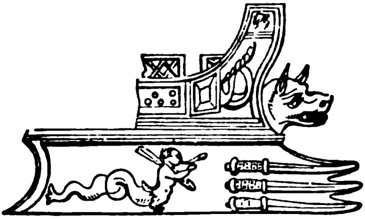
making this an instance of the repetition of the particle ἄν, as it often subsequently occurs in the Attic writers.

302–303. *εἰ δ' ἄγε μὴν πείρησαι.* "But if thou wilt, come indeed, make trial for thyself," *i. e.*, make the experiment in person. Observe the force of the middle voice. With *εἰ δὲ* supply *βούλει*, a common ellipsis.—*ἄγε μήν.* Wolf places commas on either side of this clause, but Spitzner very correctly removes them.—*ἵνα γνώωσι καὶ οἵδε.* "In order that these here also may know," *i. e.*, may know the truth of what I say, may see me do what I threaten.—*ἐρωήσει περὶ δουρί.* "Shall stream around my spear." More literally, "shall stream around for my spear." Observe that *περὶ*, according to Homeric usage, is an adverb here, not a preposition.

304–306. *ὣς μαχεσσαμένω.* "After having both contended thus." *ὣς* for *οὕτως*. Buttmann considers *μαχεσσαμένω* more in accordance with analogy than *μαχησαμένω*, the reading of Aristarchus and Wolf. —*λῦσαν δ' ἀγορήν.* "And dissolved the assembly." As the dual is not a necessary form, the subject of a proposition may be in this number, and the verb in the plural, and *vice versa*.—*νῆας ἐΐσας.* "Equal ships," *i. e.*, having equal sides, a general epithet for a ship, as indicative of its shape and structure. The ships of the Greeks were drawn up on shore between the two promontories of Sigeum and Rhœteum, and probably in several rows, one behind the other. Achilles had his ships in the foremost row inland, on the right wing toward Sigeum; and Ajax, the son of Telamon, had his ships stationed on the left wing of the same row, toward Rhœteum, while the Athenians are thought to have occupied the centre of this line. The hindermost row of all contained the ships of Agamemnon, Ulysses, and Diomede. In front of the ships were the tents, which were, in reality, rude huts, tents of canvass being then unknown.

307–311. *Μενοιτιάδῃ.* "The son of Menœtius." Patroclus, the intimate friend of Achilles.—*προέρυσσεν.* "Launched." Literally, "dragged forward," *i. e.*, caused this to be done.—*ἐς δ' ἔκρινεν.* "And selected and put into it." Consult note on verse 142.—*ἑκατόμβην.* Consult note on verse 315.—*ἐς δὲ βῆσε.* "And into it caused to go." Consult note on verse 144.—*ἀνὰ δὲ εἷσεν ἄγων.* "And up (its side) conducting, seated (therein)." Observe the active force of *εἷσεν*, *sedere fecit*, or *collocavit*.—*ἐν δ' ἀρχὸς ἔβη.* "And in (it) went as commander."—*πολύμητις.* "The sagacious." A common epithet of Ulysses.

312–314. *ἀναβάντες.* "Having embarked." Literally, "having gone up (the vessel's sides)."—*ἐπέπλεον ὑγρὰ κέλευθα.* "Began to sail upon the watery ways," *i. e.*, the watery paths of ocean. Heck



maintains that ὑγρός is not a general term for any thing liquid or watery, but that it means something in a tumid state, and which, if touched, will gently recede. If this be correct, ὑγρός is the very adjective to be employed here. (*Beck, Comment. prima de Interpret. Lat. Scriptorum et Monum.*, &c., *Lips.*, 1791, p. xviii.)

ἀπολυμαίνεσθαι. "To purify themselves," *i. e.*, to perform a lustration. The reference is to bodily ablutions, by which both a medical and religious end were answered. The washing of the person would be conducive to health, and would also be a symbol of expiation from sin. The Grecian host had become impure by contact with the bodies of the dead, and also by reason of the offence of Agamemnon; but, as the anger of Apollo had ceased with the submission of the monarch, the people were to be purified, partly as a sanatory measure, and partly that they might be able to engage in the solemn sacrifice to the god.—*καὶ εἰς ἅλα λύματ' ἔβαλλον.* "And cast the offscourings into the sea." By *λύματα* is here meant the water by which the ablution of their persons had been effected. On the present occasion it was thrown into the sea. It was cus-

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tomary also to cast it into rivers, and if neither sea nor river was near at hand, to dig a hole in the earth, and pour it in. (*Hase, Class. Alterthumsk.*, vol. i., p. 94.)—ἔβαλλον. Observe the force of the imperfect in denoting an act done by many in succession.

315–317. ἔρδον. "They sacrificed." Consult note on verse 147. —τεληέσσας ἑκατόμβας. "Perfect hecatombs," *i. e.*, of perfect and unblemished victims. Consult note on verse 66.—ἑκατόμβας. According to the common explanation, a hecatomb was an offering of a hundred oxen; but it was afterward used to express every solemn sacrifice at which several animals were slain. Thus, one hecatomb, mentioned in the Iliad (vi., 115: *ib.*, 308), consisted of twelve bulls. The hecatomb which Ulysses bore in his galley to Chrysa was probably a still smaller number. That vowed to the Sperchius consisted of fifty sheep. (*Hase, Public and Private Life of the Greeks*, p. 101.)

παρὰ θῖν'. "Along the shore." Θῖν' is here the accusative, and the action is so represented by this, as if the acting parties had spread themselves over the shore. *Qui sacra faciunt, non in litore sed per litus versantur.* (*Nägelsbach, ad loc.*)—κνίση δ' οὐρανὸν ἷκεν, κ. τ. λ. "And the savor went to the sky, whirling itself in the smoke round about it." We have given here the interpretation of Nägelsbach, according to which ἑλισσομένη is middle, not passive, and περί belongs to καπνῷ, not to the participle. As regards the middle meaning here assigned to ἑλισσομένη, compare *Il.*, xxi., 11. So, again, with respect to the construction here given to περί, compare the phrase ἀμφὶ πυρὶ στῆσαι (*Od.*, viii., 434).

318–325. τὰ πένοντο. "Were busily employed upon these things." The reference is to the process of purification, and after that to the offering up of the hecatombs.—τὴν πρῶτον. "With which in the first instance."—ἀλλ' ὅγε. "This hero, on the contrary."—τώ οἱ ἔσαν. "Who were unto him." τώ for ὥ.—ὀτρηρὼ θεράποντε. "Active attendants."

ἔρχεσθον κλισίην "Go ye two unto the tent." With verbs of going, coming, &c., the accusative of the place whither is often joined, without a preposition.—χειρὸς ἑλόντ' ἀγέμεν. "Having taken by the hand, lead away." Observe that ἑλόντ' is for ἑλόντε and that ἀγέμεν, the infinitive, has here the force of an imperative, instances of which often occur in the poets. (*Matthiæ*, § 546.) Some editors place a comma after Ἀχιλῆος, and then make ἀγέμεν equivalent to ὥστε ἄγειν, but this wants spirit.—εἰ δέ κε μὴ δώῃσιν, κ. τ. λ. Compare verse 137.—σὺν πλεόνεσσι. "With greater numbers." Literally, "with more men." Supply ἀνδράσι.—τό. For ὅ

326–330. πρόϊει. "He sent them onward." Compare note on προΐαψε, verse 3, and Gloss., verse 25.—κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. Compare verse 25.—ἀέκοντε. "Reluctant."—βάτην. For ἐβήτην.—Μυρμιδόνων. Consult note on verse 180.—ἐπί τε κλισίας, κ. τ. λ. The adverb ἐπί serves here to determine with more precision the direction expressed by the accusative. (*Kühner*, § 545, 2.)—τόν δ' εὗρον, κ. τ. λ. Referring to Achilles.—οὐδ' ἄρα τώγε ἰδὼν, κ. τ. λ. "Nor, in very truth, did Achilles rejoice on having seen these two."

331–333. τὼ μὲν ταρβήσαντε, κ. τ. λ. "They both stood, having become confused (the instant they beheld him), and continuing to regard the monarch with looks of reverence." Observe the change from the aorist to the present participle, and the peculiar force of each. The former has reference to what took place at the instant, the latter to what was continued.—οὐδέ τί μιν προςεφώνεον. "Neither did they address aught unto him." Observe the double accusative in τί μιν, the latter term being for αὐτόν.—ἔγνω ᾗσιν ἐνὶ φρεσί. "Knew in his own mind (the object of their coming)."

334–342. χαίρετε. "Hail," *i. e.*, joy be with ye. The common expression on either accosting or taking leave.—Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν. Heralds are called "messengers of Jove," because they are the interpreters of that which Jove has established on earth through the agency of kings. The epithet, therefore, has reference to the supporting of regal authority. So, again (*Il.*, viii., 517), they are called Διὶ φίλοι, inasmuch as they share in the honor rendered unto kings, which honor the latter derive, along with their power, from Jove.

μοι ἐπαίτιοι. "In fault toward me," *i. e.*, blamable in my eyes—ὅ. For ὅς.—Διογενὲς Πατρόκλεις. "High-born Patroclus." Observe that proper names in -κλος are often declined like those in -κλῆς, and again, those in -κλῆς like those in -κλος. Hence Πατρόκλεις, for Πάτροκλε. (*Matthiæ*, § 92, 1.)—σφωϊν. The dative of the pronoun of the third person, differing from that of the second person in being always an enclitic. (*Thiersch*, § 204, 6.)—τὼ δ' αὐτὼ μάρτυροι ἔστων, κ. τ. λ. "And let these two themselves be witnesses both before the blessed gods," &c., *i. e.*, witnesses of the insult offered to Achilles by Agamemnon. Observe the peculiar force of τὼ αὐτὼ, not "these same persons," but "these very persons themselves," who are made the innocent instruments in carrying into execution the unjust mandates of another.—καὶ πρὸς τοῦ βασιλῆος ἀπηνέος. "And before that hard-hearted king."

εἴποτε δ' αὖτε. "If ever again hereafter." For εἴποτε δὴ αὖτε.

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not δὲ αὖτε. These words are generally made to commence a new sentence, which is supposed to break off abruptly after τοῖς ἄλλοις by an aposiopesis. The reading of Wolf, however, which places a comma after ἀπηνέος, instead of a colon, and which we have adopted in our text, is decidedly preferable. According to this reading, the words εἴποτε δ' αὖτε κ. τ. λ. form the ending of the previous sentence, not the beginning of a new one. Wolf is followed by most of the recent editors of Homer.—ἀμῦναι. "For the purpose of warding off." The infinitive is here employed to express the object or intent —τοῖς ἄλλοις. Consult note on ἡμῖν in verse 67.

342–344. ἦ γὰρ δγ' ὀλοῇσι, κ. τ. λ. "For, in very truth, this man rages with destructive thoughts," *i. e.*, intends, in his ungovernable excitement, to do things fraught with the most pernicious consequences.—οὐδέ τι οἶδε, κ. τ. λ. "Nor does he at all know how to observe at the same time the future and the past," *i e.*, to make the events of the past the lessons for the future.—σόοι. "In safety," *i. e.*, so far as security can be found in the battle-field. Referring to the taking of all proper steps to secure success, both by personal prowess and sagacious plans.—μαχέωνται. We have followed here the conjecture of Schäffer. The common text has μαχέοιντο, but the subjunctive harmonises better with οἶδε that precedes. Thiersch proposes μαχέονται, *i. e.*, μαχέσονται. The common reading makes an hiatus before 'Αχαιοί.

346–351. ἐκ κλισίης. "Forth, out of the tent." Observe the adverbial force of ἐκ.—δῶκε δ' ἄγειν. "And gave (her to them) to lead away."—αὖτις ἴτην. "Went back."—παρὰ νῆας. Consult note on ἐπὶ κλισίας in verse 328.—ἡ δὲ γυνή. "And she, the woman."—αὐτὰρ 'Αχιλλεύς. The particle αὐτάρ, according to Kühner (§ 739, 3), generally expresses something unexpected, or surprising, &c. On the present occasion, when we should have looked for a calmer and more quiet deportment in the warrior, we are, as it were, taken by surprise on finding him suddenly burst into tears.

δακρύσας. "Having burst into tears." These were tears, not of sorrow for the loss of Briseis, but of indignation for the insult which had been offered him in her abduction. Compare verse 355, *seq.*—ἑτάρων ἄφαρ ἕζετο, κ. τ. λ. "Forthwith, turned away from his companions, seated himself on the shore of the hoary sea, looking upon the dark-hued deep." The genitive ἑτάρων depends on νόσφι λιασθείς, which may be more literally rendered, "having gone aside from." (*Buttmann*, *Lexil.*, vol. i, p. 73.)

θῖν' ἐφ'. Observe here that θῖν' is by apostrophe for θῖνα, the accusative, and that it is erroneous to write θίν', which would be for

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ἐπί, the dative. The accusative θῖνα here depends, not on the adverbial ἐπί, nor yet on ἕζετο merely, but on the combined idea implied by both. (*Kühner*, § 619, *b.*—*Nägelsbach*, *ad loc.*)—ἁλὸς πολιῆς. The reference here is to the sea near the shore, where the dark billows break into foam, the adjective πολιός denoting properly something that is of a gray color, or a mixture of dark and bright. Its root is found also in the Latin *pullus*, and *palleo*. (*Pott*, *Etymol. Forsch.*, vol. i., p. 120.)—οἴνοπα πόντον. Referring to the appearance of the main ocean, afar off from the land. Observe that οἴνοπα has here the force of μέλανα, the early wine, according to Eustathius, having been of a dark hue, approaching to black: ὅτι ἔοικε τὸ παλαιὸν ὁ οἶνος μέλας εἶναι τὴν χροίαν.

πολλά. "Earnestly."—χεῖρας ὀρεγνύς. It was customary, in praying to a deity of ocean, to stretch out the hands in front.

352–356. ἐπεί μ' ἔτεκές γε, κ. τ. λ. "Since thou didst indeed bring me forth, being very short-lived." The particle γέ here serves to strengthen the idea expressed by the verb: Achilles addressed Thetis as *indeed* his mother. (*Hartung*, vol. i., p. 364.) Observe, moreover, that πέρ has here the force of *valde*, while in the succeeding clause it passes into the kindred meaning of *omnino*.—τιμήν πέρ μοι ὄφελλεν, κ. τ. λ. "Olympian Jove, the lofty thunderer, ought by all means to have bestowed honor upon me. Now, however, he has honored me not even in a small degree," *i. e.*, as matters now go, however, &c.

ἦ γάρ. "For in very truth."—αὐτὸς ἀπούρας. "Having taken it away by his own authority." These words form an epexegesis, or additional explanation, to ἑλών, which merely indicates the seizure without the additional idea implied in αὐτός.

357–361. πότνια μήτηρ. "His revered mother."—ἐν βένθεσσιν ἁλός. The sea-deities were supposed to dwell amid the depths of the sea.—παρὰ πατρὶ γέροντι. "By her aged sire." Alluding to Nereus, one of the earliest of the sea-deities, and the eldest son of Pontus and Terra. He married Doris, and became by her the father of the Nereids, of whom Thetis was one.—ἀνέδυ. "She emerged."—ἠΰτ' ὀμίχλη. The comparison here refers merely to ἀνέδυ, the idea expressed by καρπαλίμως being excluded.—πάροιθ' αὐτοῖο. "In front of him." She seated herself in such a way as to be seen fully *from* the place where her son was sitting. Hence the genitive αὐτοῖο.—χειρί τέ μιν κατέρεξ', κ. τ. λ. "And she both soothed him with her hand, and said what she wished to say, and uttered it aloud." Compare the version of Nägelsbach: "*Sie sagte, was sie zu sagen hatte, und sagte es völlig heraus.*" The words ἔκ τ' ὀνόμαζεν are often er-

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roneously translated "and called him by name." The incorrectness of this version is sufficiently shown by what immediately follows.—Observe, that the comma must be removed from the ordinary text after ἔφατ', because ἔπος is the object of both verbs.

362–363. τί δέ σε φρένας ἵκετο πένθος; "And why has grief come suddenly upon thee in thy mind?" *i. e.*, upon thy mind. Observe the instantaneous action denoted by the aorist, and also the double accusative connected with the verb. The principle on which this construction is founded has been explained in the note on verse 236. —ἐξαύδα, μὴ κεῦθε νόῳ. The asyndeton, or absence of the copulative, shows the earnest character of the speech.—ἵνα εἴδομεν ἄμφω "That we both may know." Observe the dual subject with the plural verb, and note also that εἴδομεν is for εἰδῶμεν.

365–366. οἶσθα. "Thou knowest (already)."—τίη ἀγορεύω. "Why need I tell." Observe the force of the subjunctive.—πάντ'. Depending on εἰδυίῃ.—ᾠχόμεθ' ἐς Θήβην. "We went to Thebe." The reference is to Thebe, a city of Mysia, north of Adramyttium, and called, for distinction' sake, *Hypoplacian*, because lying at the *foot* of Mount *Plakos* (ὑπό and Πλάκος). Eëtion was king of this city, and was slain in its defence, along with his sons, by Achilles. Eëtion was father of Andromache, the wife of Hector.—In the Venice edition of Homer, 27 lines, beginning with the 366th, are marked with an obelus, and a scholium on line 365 says that they are interpolated. Knight is of opinion that they were introduced into the text by some inattentive and ignorant rhapsodist, who confounded the city of Thebe, the native place of Andromache, with Chrysa, the native city of Chryseis. From a discussion of this kind, however, nothing satisfactory can ever be elicited. Chryseis might have been sojourning in Thebe at the time of its capture, or the city of Chrysa might have been sacked by the same force that plundered Thebe. Consult, also, note on verse 369.

ἱερὴν πόλιν. "Sacred city." Cities, regions, &c., are often termed "sacred" by the earlier poets, when nothing more appears to be meant than that they are under the protection of some deity or other. Heyne, however, regards ἱερήν here as equivalent to *praeclaram*, just as θεῖος and δῖος are often used in speaking of any thing superior of its kind.

367–368. τὴν δὲ. "And this (city)." After the Trojans had shut themselves up within their walls, which they did very early in the war, the Greeks were compelled to ravage the adjacent countries in order to obtain subsistence for their numerous forces. In one of these plundering excursions the city of Thebe was sacked.—καὶ τὰ

μὲν εὖ δάσσαντο, κ. τ. λ. "And these things the sons of the Greeks divided fairly among themselves." Observe that the accentuation here is *μετὰ σφίσιν*, not *μετά σφισιν*. Enclitic pronouns always become independent when orthotone prepositions precede them; retaining, then, their natural accent, because, by reason of the preposition, the pronoun is expressed independently, and with an emphasis. (*Göttling*, § 47, 3.)

369–370. *ἐκ δ' ἕλον.* "And out of them they selected," *i. e.*, as a peculiar reward, independently of his proper share of the booty. Princes and distinguished chieftains always received such. Compare *Od.*, xi., 534: *Νεοπτόλεμος μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν.*—*Χρύσης δ' αὖθ', κ. τ. λ.* The lines that follow this are a repetition of those that occur in the beginning of the poem. It seems probable, remarks Valpy, that these repetitions, so frequent in Homer, are derived from the detached manner in which his poems were scattered among the Greeks. Separate parts were doubtless sung at festivals and public entertainments; and therefore, to complete the sense, a necessity would frequently arise of fetching introductions and explanatory verses from preceding parts of the poem. The same solution, he adds, may be applied to the recurrence of many single verses at the beginning of speeches throughout the poem.

380–388. *πάλιν ᾤχετο.* "Went back." Consult note on verse 59, as regards the Homeric force of *πάλιν*.—*τοῖο δὲ εὐξαμένοιο, κ. τ. λ.* "And this one, (on his) having prayed, Apollo heard." *τοῖο* for *τοῦ*, *i. e.*, *τούτου*.—*ἧκε δ' ἐπ' Ἀργείοισι, κ. τ. λ.* "And he sent a destructive shaft against the Greeks." Observe that the dative here depends on the verb, and that *ἐπί* merely marks the direction of the action. Consult *Nägelsbach, Excurs.*, xvii., p. 308.—*οἱ δέ νυ λαοί.* "And they, the forces, now." Observe the pronominal force of *οἵ*, approximating in our idiom to a personal more than a demonstrative meaning, but still radically the latter. Observe, also, the peculiar meaning of the particle *νύ*, as if we were to say in a paraphrase, "one can *now* well imagine that the forces," &c.—*ἐπασσύτεροι.* "One after another." Compare the scholiast: *Αἰολικὴ λέξις, τῇ ἐπαλληλίᾳ πυκνότεροι, ἀλλεπάλληλοι, συνεχεῖς.*

τὰ δὲ κῆλα θεοῖο. "But they, the arrows of the god."—*πάντη.* "In every direction." The *terminus ad quem*, which is still more fully explained by *ἀνὰ στρατόν.*—*εὐρύν.* "The wide," *i. e.*, wide-spread.—*θεοπροπίας.* Consult note on verse 87.—*ἠπείλησεν μῦθον, κ. τ. λ.* "He uttered a threat, which in very truth has been accomplished," *i. e.*, carried into effect. Literally, "he threatened a

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speech," *i. e.*, uttered a threatening speech.—ὅ. Used for the relative ὅς.

389–392. τὴν μέν. "The one (female)." Literally, "this (female), indeed." Referring to Chryseis.—ἑλίκωπες. Consult note on verse 98.—πέμπουσιν. "Are escorting."—ἄνακτι. "To the king," *i. e.*, to Apollo. Consult note on verse 36.—τὴν δὲ κούρην Βρισῆος. "While the other, the daughter of Brises." Literally, "but this one, the daughter," &c. Observe the latent demonstrative meaning in τὴν μέν and τὴν δέ.—νέον. "But just now." Literally, "lately," or "recently."—τήν μοι δόσαν. For ἥν μοι δόσαν.

393–398. εἰ δύνασαί γε. "If, at least, thou art able." The indicative here implies a strong belief on his part that she does possess this ability.—περίσχεο παιδὸς ἑῆος. "Aid thy valiant son." We must write ἑῆος, not ἐῆος. It is the genitive of ἐΰς. This expression of self-praise on the part of Achilles is in full accordance with the habits, &c., of the heroic age. The form ἑῆος is supposed to be the genitive of ἑός or ἑεύς, a sister form of ἑός, and to have the meaning of "thy." But consult *Buttmann's Lexilogus, s. v.*

εἴ ποτε δή τι. Compare verse 40.—ὤνησας. "Thou didst gratify."—ἠὲ καί. "Or even, also." πολλάκι γάρ σέο, κ. τ. λ. "For often, in the halls of my father, have I heard thee boasting, when thou didst say that thou alone, among the immortals, didst ward off unseemly destruction from the dark-cloud-enveloped son of Saturn." Compare the analogous Latin form of expression: *audiebam ex te, quum diceres.*—σέο. Depending on ἄκουσα. The palace of Peleus is meant, not the ocean-abode of Nereus. Had this latter been intended, the Greek would have been πατρὸς σοῖο. Achilles had never been in the ocean-house of Nereus; and, besides, the separation of Thetis from Peleus is a posthomeric legend. The bard makes no mention of any such divorce. (Consult *Spitzner, ad loc.*)

κελαινεφέϊ. A striking epithet, applied to the god of rains and tempests, and describing him as enthroned amid darkest clouds, or, as Virgil expresses it, "*mediâ nimborum nocte.*" (*Georg.*, i., 328 Compare the explanation of Passow: "*in düstre Gewölke gehullen.*" (*Lex.*, *s. v.*)—οἴη. Observe the employment of the nominative with the infinitive, the reference being to the same subject with the verb (ἔφησθα) that precedes.—As regards the literal force of the dative Κρονίωνι, consult note on verse 67.

400–404. Παλλὰς Ἀθήνη. Neptune and Juno, the latter more especially, were frequently brought into collision with Jove; but Minerva, the beloved daughter of Jupiter, seldom, if ever. Wolf, therefore, prefers the reading of Zenodotus, who gives Φοῖβος Ἀπόλ

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λὰς instead of Παλλὰς Ἀθήνη.—τόν γ' ὑπελύσαο δεσμῶν. "Didst rescue this same deity from bonds." Observe the force of γέ in conjunction with τόν: "this deity, indeed," "this particular deity," "this same deity." Observe, also, in ὑπελύσαο the force of ὑπό in composition, "didst free him from falling *under* fetters," *i. e.*, *under* the control of fetters.

ἑκατόγχειρον. "The hundred-handed one."—Βριάρεων. "Briareus." This name is supposed to mean "the powerful one," and is regarded as a derivative from the adjective βριαρός. It is worthy of observation, that, according to Ælian (*V. H.*, 11), the Columns of Hercules were called, in the earliest poetry, αἱ στῆλαι Βριάρεω, "the Columns of Briareus."—καλέουσι θεοί. Homer often gives two names to objects, one of these being, according to him, the appellation used by the gods, and the other that employed by men. On all such occasions, the so-called language of the gods is supposed to give the oldest forms of expression, such, for example, as were employed in the earliest poetic legends, wherein the gods themselves were introduced as speakers, and which forms or names became, in process of time, more or less obsolete; whereas, by the language of men, he means the common or current idiom of his own day. Hence the remark of the scholiast: τὸ μὲν πρωγενέστερον ὄνομα εἰς τοὺς θεοὺς ἀναφέρει ὁ ποιητής. "The poet attributes the more ancient name to the gods."

ἄνδρες δέ τε πάντες Αἰγαίων'. "But all men also Ægæon." Observe here the peculiar force of τε. The gods named him Briareus; and men *also* gave him a name, *but* this latter was Ægæon.—Αἰγαίων'. The gigantic being here alluded to had fifty heads and a hundred hands. His brothers were Gyges and Cottus, each with the same number of heads and hands. With regard to the parentage of the three, however, ancient legends differ. Hesiod makes them the sons of Uranus and Gea; whereas Homer would seem to indicate Neptune as their father, an account in which the scholiast agrees, who, in speaking of Ægæon, remarks, τὸν πατέρα Ποσειδῶνα κατεβρίθεσεν. Many commentators, however, prefer the pedigree given by Hesiod, and make Neptune to have been merely the father-in-law of Ægæon, the latter having married his daughter Cymopoleia. (*Wolf*, *Vorles. ed. Ust.*, p. 145.) The three beings here mentioned are mere personifications of the extraordinary powers of nature, as developed in earthquakes, volcanic eruptions, and the like.

404-406. ὁ γὰρ αὖτε βίῃ, κ. τ. λ. "For this one in his turn, was better in strength than his sire." By πατρός Neptune is meant,

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whether we are to regard him as the father or father-in-law of Ægæon. (Consult preceding note.)—γάρ. This particle refers back to καλέσασ', and assigns the reason why Thetis called on him for aid.—αὖτε. Neptune, in union with the other gods, was more powerful than Jupiter; but Briareus or Ægæon, *in his turn*, was stronger than Neptune.

ὅς ῥα. "Who, namely," *i. e.*, he, namely. We have here in Greek an instance of the construction so frequent in Latin, where the relative is introduced after one or more intermediate clauses, and takes the place of a personal or demonstrative pronoun. In such cases the particle ῥα or ἄρα is added to the relative, in order to indicate recapitulation, and show that the thread of the narrative is resumed. (*Kühner*, § 800.) Compare *Cic.*, *Phil.*, iv., 5: "*Virtus est una altissimis defixa radicibus: quæ* (*i. e.*, hæc enim) *nunquam ullâ vi labefactari potest*," &c.—κύδεϊ γαίων. "Exulting in his high renown," *i. e.*, proud of the conspicuous part he was performing.

τὸν καὶ ὑπέδδεισαν, κ. τ. λ. "This one the blessed gods even dreaded, nor did they bind (Jove)." Literally, "nor did they also bind." Observe here the peculiar force of τε. As, on the one hand, they dreaded Briareus, so *also*, on the other, they bound not Jupiter: or, in the Latin idiom, "*ut illum metuebant, ita nec Jovem vinciebant.*" The legend partially detailed in the text is given more fully by one of the scholiasts. Jupiter, after having obtained the sovereignty of the skies, indulged in a tyrannical exercise of authority, and a sedition in consequence arose among the other gods, who formed thereupon a conspiracy to bind him. Thetis, however, having learned their intentions by means of Nereus, her prophetic sire, hastened to the aid of Jove, attended by Briareus, who terrified the gods from their purpose. Jupiter, as a punishment, suspended Juno by the wrists from the skies, and commanded Neptune and Apollo to work for Laomedon, and build the walls of Troy.

407–412. καὶ λαβὲ γούνων. "And take hold of him by the knees." Supply μιν. Observe in the genitive γούνων the reference to a *part* of the entire frame. The usual attitude of suppliants was to clasp the knees of the person addressed with one hand, and to touch his chin or beard with the other. Compare verse 500, *seq.*—αἴ κέν πως. "If, perchance, in any way." Observe the wish that this may happen, implied in the particle αἰ, and consult note on verse 66. — ἐπὶ Τρώεσσιν ἀρῆξαι. "To lend aid unto the Trojans." Here, as before, there is no tmesis, but the adverb ἐπί, though forming one blended idea with the verb, retains, nevertheless, its distinct adverbial signification.

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τοὺς δὲ κατὰ πρύμνας, κ. τ. λ. "And to hem in those others, the Greeks, at their sterns, and round about the sea (shore), getting slaughtered (all the while)." As regards the force of *ἔλσαι* here, consult Buttmann, *Lexil.*, *s. v.* The sterns of the vessels, as these lay drawn up on the beach, were turned toward the inland parts, and their prows toward the sea. This was always customary after voyages. Achilles, therefore, wishes that the Greeks may be hemmed into the space between the first line of ships and the land. Compare note on verse 306.—*ἐπαύρωνται.* "May enjoy." Ironical.—*ἣν ἄτην.* "His evil folly." The term *ἄτη* appears to imply here a kind of judicial blindness, inflicted on erring mortals, under the influence of which they commit deeds which finally induce their own destruction. (Compare *Williams's Homerus*, p. 82.)— *ὅτ'.* For *ὅτε.* "When." Not for *ὅτι*

413–416. *κατὰ δάκρυ χέουσα.* "Pouring down the tear." Observe the adverbial force of *κατά.*—*τί νύ.* "Why, indeed." Analogous to the Latin *quidnam.*—*αἰνά.* "Unhappily," *i. e.*, in an evil hour. The neuter plural of the adjective is here employed adverbially, instead of the regular adverbial form *αἰνῶς.*

αἴθ' ὄφελες ἧσθαι. "Would that thou wast sitting." The scholiast refers *ἧσθαι* to an idle and inactive life (*φησὶ δὲ ὅτι προεθέμην ἂν σὲ ἄπρακτον βίον ζῆσαι*). Not so, however. The spirit of the wish is contained in *ἀδάκρυτον* and *ἀπήμονα.*—*ἐπεί νύ τοι, κ. τ. λ.* "Since, indeed, the fated portion of existence unto thee is for a very short time, and not at all very long." In the old language the same idea is often expressed twice, once affirmatively, and immediately thereafter negatively.—*μίνυνθα.* The adverbs *μίνυνθα* and *δήν* come in here with a sort of adjective force. So we have *ὥς* for *τοῖος*, in *Il.*, iv., 318, and elsewhere; *χαλεπῶς* for *χαλεπόν*, *Il.*, vii., 424, &c.—*τέρ.* Equivalent here to the Latin *valde.*

417–420. *περὶ πάντων.* "Above all." Compare verses 258 and 287.—*ἔπλεο.* "Thou art." Properly speaking, "thou wast and still art." The imperfect of *πέλομαι* has very commonly, as here, the force of a present.—*τῷ.* "Therefore." For *τούτῳ*, *i. e.*, *διὰ τοῦτο.*—*κακῇ αἴσῃ.* "Unto an evil destiny."—*τοι ἐρέουσα.* "To communicate for thee," *i. e.*, for thy gratification: *τοι* for *σοι.*—*εἶμ' αὐτή.* "I myself will go." Compare, as regards the force of *εἶμι* here, the note on verse 169.

ἀγάννιφον. "The very snowy." Homer has here Olympus in view merely as a mountain, and therefore describes it as having its summit covered with snow. Modern travellers agree in this, and portray Olympus as never free from snow at the top. (Dodwell

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Class. Tour, vol. ii., p. 105.) When, however, the poet has Olympus before his imagination as the abode of the gods, all is bright and clear, and no mention whatever is made of a snowy mountain. (Consult *Völcker*, *Hom. Geogr.*, p. 6.)

422–424. *μῆνι' Ἀχαιοῖσιν.* "Indulge thy wrath against the Greeks." More literally, "be angry with the Greeks."—*ἐς Ὠκεανὸν, μετ' ἀμύμονας*, &c. "To Oceanus, among the blameless Æthiopians, unto a banquet." As regards the distinction between *ἐς* and *μετά*, Voss correctly remarks, that these two prepositions, or rather adverbs, are frequently so employed in connection by Homer, that the former has reference to the place, the latter to the assemblage encountered there. (*Kr. Bl.*, i., p. 200.)

Ὠκεανόν. According to Homer, the earth is a circular plane, and Oceanus is an immense stream circling around it, and from which the different rivers run inland in the manner of bays. Homer terms the Oceanus *ἀψόῤῥοος*, because it thus flowed back into itself.—*Αἰθιοπῆας.* Who the Homeric Æthiopians were is a matter of doubt. The poet elsewhere speaks of two divisions of them, one dwelling near the rising, the other near the setting of the sun, both having imbrowned visages, from their proximity to that luminary, and both leading a blissful existence, because living amid a flood of light; and, as a natural concomitant of a blissful existence, blameless, and pure, and free from every kind of moral defilement. By the Eastern Æthiopians, Homer is generally thought to mean the imbrowned natives of Southern Arabia, who brought their wares to Sidon; and by the Western Æthiopians the Libyans. Völcker, however, is in favor of making the legend of the Eastern Æthiopians to have arisen from some obscure acquaintance, on the part of the Greeks, with the land of Colchis. (*Homerische Geogr.*, p. 87, *seqq.*)

μετὰ δαῖτα. The gods here attend a banquet or great festival given by the blameless and pious race of the Æthiopians, but whether given by the Eastern or Western race is not stated by the poet. —The common text has *μετὰ δαῖτα*, as we have given it. Wolf and Heyne, however, following Aristarchus, give *κατὰ δαῖτα*, in order to avoid the double *μετά*. But *κατὰ δαῖτα*, as Spitzner remarks, can only signify *ad cibum sibi parandum*, which is certainly not the meaning here. Besides, that Homer is not averse to the repetition of prepositions, the following passages will abundantly show. *Il.*, xvii., 432: *τὼ δ' οὔτ' ἂψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον ἠθελέτην ἰέναι.*—*Od.*, i., 183: *πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους.*—*Il.*, xxii., 503, *seq.*: *εὕδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης, εὐνῇ ἔνι μαλακῇ*, &c.

426–427. δυωδεκάτῃ. Supply ἡμέρῃ, which is already implied in χθιζός.—τοι. "I assure thee." More literally, "for thee." In both this and the following line, τοί must be regarded, not as the ordinary particle, but as the dative of the pronoun, that is, τοί for σοί. (*Nägelsbach*, *Excurs.*, ii, p. 178.)—καὶ τότ' ἔπειτά τοι, κ. τ. λ. "And then thereupon will I go, I promise thee, to the brazen-based mansion of Jove." Literally, "will I go for thee."—μιν πείσεσθαι. "That he will acquiesce." More literally, "that he will persuade himself (to listen to my prayer)."

429–430. ἐϋζώνοιο γυναικός. "On account of the well-cinctured female," *i. e.*, the female of graceful form. Observe here the employment of the genitive, to denote "in respect of," "on account of." There is no need whatever of supplying ἕνεκα.—τήν ῥα βίῃ ἀέκοντος, κ. τ. λ. "Whom, namely, they had taken away by force from him unwilling." More literally, however "by force in respect of him unwilling," *i. e.*, exercised toward him unwilling. Observe that τήν ῥα is for ἥν ῥα, and consult note on verse 405.

431–435. ἵκανεν. "Was proceeding, meanwhile." More literally, "was coming."—οἱ δ' ὅτε δὴ ἵκοντο. "And when these now were come."—στείλαντο. "They furled."—θέσαν. Supply αὐτά.—ἱστὸν δ' ἱστοδόκῃ πέλασαν, κ. τ. λ. "And the mast they brought to its receptacle, having lowered it quickly by ropes." By the ἱστοδόκη is meant the place for receiving the mast when lowered, while by the πρότονοι are indicated the ropes or main-stays passing over the head of the mast and secured at both the prow and stern. Hence, as the mast sank in one direction on being lowered, the stay in the other direction would keep it from descending too rapidly. (Consult *Terpstra*, *Antiq. Hom.*, p. 312.)

τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς. "And they rowed her forward with oars into her moorage." We have given, with Spitzner, προέρεσσαν, the reading of several grammarians, instead of the προέρυσσαν of the ordinary text. The verb προερύειν is not, to impel by means of oars, but, to drag forward or launch, as in verse 308. According to Eustathius (*ad Od.*, 9, 73), προέρεσσαν was the reading also of Aristarchus. Consult Spitzner's remarks, in opposition to those of Heyne and Voss.

436–437. εὐνάς. "The sleepers." These were large stones thrown out on the shore, unto which the halsers were made fast from the stern of the ship. Anchors were not known in the heroic ages.—κατὰ δὲ πρυμνήσι' ἔδησαν. "And down thereunto they bound the stern-fasts." Observe the adverbial force of κατά.—καὶ αὐτοί. Compare the scholiast: οὐ μόνον τὰς εὐνὰς ἐξέβαλον, ἀλλὰ καὶ αὐτοὶ

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ἐξέβαινον.—βαῖνον. The imperfect is here worthy of notice in the midst of so many aorists, and indicates a coming forth of several persons in succession. The victims, on the other hand, are driven out in a body; and so, again, Chryseis comes forth individually, where the aorist is again employed.—ἐπὶ ῥηγμῖνι. The adverbial ἐπί merely denotes the direction of the action that is executed, and as this action is continued, or, in other words, as they remain some time on the shore, the dative is employed.

438–441. βῆσαν. "They caused to go." Consult note on verse 310.—νηὸς ποντοπόροιο. "From the ocean-traversing ship."—τὴν μὲν ἔπειτ'. "This female thereupon."—πατρὶ φίλῳ ἐν χερσί. "In the hands of her father." Literally, "in the hands unto her father."

442–448. πρό μ' ἔπεμψεν. "Sent me forth." Compare note on verse 3, προΐαψεν, and on verse 195, πρὸ γὰρ ἧκε.—ῥέξαι. Consult note on verse 147.—ὄφρ' ἱλασόμεσθα. "In order that we may propitiate." The subjunctive, with the mood-vowel shortened.—νῦν. "Lately."—πολύστονα κήδε'. "Woes productive of many groans."—ὁ δὲ. "The other, thereupon." Consult note on verse 391.—τοὶ δ' ὦκα. "And they quickly." Literally, "and these quickly." τοί for οἱ.—ἑξείης. "In continued order."

449–450. χερνίψαντο δ' ἔπειτα. "And then they washed their hands." We now enter upon the details of a sacrifice, and the feast consequent thereon. Before the officiating personages touched any thing belonging to the sacrifice, they always washed their hands in lustral water, that is, water consecrated by a religious rite.—καὶ οὐλοχύτας ἀνέλοντο. "And took up the salted barley-meal." The head of the victim, before it was killed, was in most cases strewed with roasted barley-meal (οὐλόχυτα or οὐλοχύται) mixed with salt; answering to the *mola salsa* of the Latins.—τοῖσιν δὲ. Consult note on verse 58.—μεγάλ'. "Earnestly."

451–456. κλῦθί μευ, κ. τ. λ. Repeated from verse 37, &c.—ἤδη μέν ποτε πάρος. "Already, on one occasion before this." We have retained here the common reading, with Heyne, Wolf, and Nägelsbach. Spitzner gives ἦ μὲν δή ποτε.—τίμησας μὲν ἐμέ. "Thou didst honor me, indeed." This line is in apposition with the one that precedes, and hence arises the asyndeton, or absence of the connecting conjunction. Observe, also, that τίμησας, as shown by the accentuation, and the presence of μέν and δέ, is the aorist indicative, and not the participle. The latter would have been written τιμήσας, its final syllable being long.—ἠδ' ἔτι καὶ νῦν. "And now still farther, also." ἠδ' is for ἠδέ, not ἤδη.—ἤδη νῦν

"This very instant." More literally, "now, (even) now." The addition of νῦν to ἤδη, as Hoogeveen remarks, excludes all delay.

458–463. αὐτὰρ ἐπεί ῥα. "But when then."—καὶ οὐλοχύτας προβάλοντο. "And had cast forward the salted meal," *i. e.*, had sprinkled it on the head of the victim. They had held the salted meal in their upraised hands during the prayer of Chryses. Compare verse 449.—αὐέρυσαν μὲν πρῶτα. "They first drew back (the neck)," *i. e.*, so as to turn the throat upward, the sacrifice being one to a celestial deity. When a victim was offered to a god of the lower world, the throat was turned downward.—καὶ ἔσφαξαν καὶ ἔδειραν. "And cut the throats, and flayed (the victims)."—κατά τε κνίσῃ ἐκάλυψαν. "And covered them completely with fat." Observe the peculiar force of the adverbial κατά. The primitive idea is "down," "down to the very bottom," and hence "completely," "thoroughly."—δίπτυχα ποιήσαντες. "Having made it double," *i. e.*, having placed upon them double pieces of fat. This was done in order to expedite the burning. Observe that δίπτυχα is here the accusative singular of δίπτυξ, agreeing with κνίσην understood. Compare *Buttmann's Lexil.*, p. 208, ed. *Fishlake*, and the note of the translator.

ἐπ' αὐτῶν δ' ὠμοθέτησαν. "And upon them placed raw pieces."—ἐπὶ σχίζῃς. "On sticks of cleft wood." σχίζῃς for σχίζαις.—λεῖβε. "Kept pouring a libation." Observe the change from the aorists to the imperfects καῖε, λεῖβε, ἔχον, &c., as denoting continuance of action.—παρ' αὐτόν. We should here expect παρ' αὐτῷ. The accusative, however, is correct enough, since a kind of motion is, in fact, implied. We translate παρ' αὐτόν, "beside him;" but the meaning properly is, "having come up *to him* and placed themselves *by his side*."

πεμπώβολα. "Five-pronged forks." With these they held down the more important entrails, or if any had, amid the action of the flames, escaped from their places, they restored them to these. This was done to prevent any part of the entrails from falling to the ground, which would have been a most inauspicious omen.

464–465. αὐτὰρ, ἐπεὶ κατὰ μῆρ' ἐκάη, κ. τ. λ. "But when the thighs were completely consumed, and they had tasted the entrails."—σπλάγχνα. By these are meant the lungs, liver, heart, &c., which were always tasted by those present, before the regular meal commenced on the roasted flesh of the victim.—μίστυλλόν τ' ἄρα τἆλλα, κ. τ. λ. "They then both cut into small pieces the other parts, and pierced them through and through with spits." Observe the peculiar construction in ἀμφ' ὀβελοῖσιν: literally "they pierced

them *round about* with spits," *i. e.*, they pierced them in such a way that the flesh covered the spit all around, or, in other words, lay all around the spit.

466–468. ἐρύσαντό τε πάντα. "And drew them all off," *i. e.*, off from the spits. Observe the middle voice: drew them off for themselves.—πόνου. "From their labor," *i. e.*, the toil connected with the details of the sacrifice, and more particularly the preparations for the banquet after the sacrifice.—οὐδέ τι θυμὸς ἐδεύετο, κ. τ. λ. "Nor did the feelings (of any one) at all feel the want of an equal banquet," *i. e.*, the banquet was an equal one for all, and all took an equal share of it. (Compare *Voss*, *Kr. Bl.*, i., p. 207.) Nägelsbach gives a different, but less natural explanation: "Nor did the feelings (*i. e.*, the craving) of any one at all feel the want of food proportioned (to them)," *i. e*, proportioned to that craving. In other words, the feast was an abundant one, and each one could satisfy his craving for food to his own content. According to this view, we must supply θυμῷ after ἐΐσης.

469–470. ἐπεὶ ἐξ ἔρον ἕντο. "When they had taken away from themselves the desire." Observe the force of the middle in ἕντο.—κρητῆρας ἐπεστέψαντο ποτοῖο. "They filled the mixers to the brim with drink." We have followed in this the explanation of Buttmann (*Lexil.*, i., p. 92). There is no allusion whatever to any crowning of the bowl, or encircling it with garlands, but the vessel is supposed to be filled as full as possible, the liquor rising slightly above the brim, and thus forming a kind of cover, or what may be called in poetic language a crown.—Observe that by κρητῆρας are meant, not drinking-cups, but large bowls in which the wine was *mixed* with water, and from which the liquor was then served to the guests. The ancients very seldom drank their wine pure.

471–473. νώμησαν δ' ἄρα πᾶσιν, κ. τ. λ. "And then they distributed unto all, having given a part (unto each) in cups." The expression ἐπαρξάμενοι δεπάεσσιν is commonly rendered, "having begun (from the left) in cups." But the erroneous nature of this version has been fully shown by Buttmann, who gives ἐπαρξάμενοι the meaning which we have adopted, and deduces it from the peculiar force of ἄρχεσθαι, as regards religious ceremonies, namely, "to take away," "to take part of," "to take from." The preposition ἐπί, moreover, in combination with ἄρχεσθαι, indicates here the relation of the simple ἄρχεσθαι to the individuals *to* whom it is *given*, or *among* whom it is *divided*. (*Buttmann*, *Lexil.*, i., p. 110.)

οἱ δὲ, κοῦροι Ἀχαιῶν. "And they, the sons of the Greeks." Consult note on verse 2.—πανημέριοι. "All day long." (Compare

[illegible], in verse 437.—*ἱλάσκοντο.* "Strove to propitiate."—*καλὸν παιήονα.* "A beautiful pæan." By "pæan" is meant a hymn or song, which was originally sung in honor of Apollo, and which seems to be as old as the worship of that deity.—Knight considers this verse, and the one that follows, spurious, because *παιήων* in Homer is not a pæan, but the name of the god of Medicine, who is distinct from Apollo. Heyne also inclines to the opinion that they were inserted by some rhapsodist at a later day, when the names *Παιήων* and *Παιάν* had become customary designations for Apollo.

475–478. *ἐπὶ ἦλθε.* "Had come on."—*δὴ τότε κοιμήσαντο, κ. τ. λ.* "Then, indeed, they laid themselves down to sleep by the stern-fasts of the ship." The expression *παρὰ πρυμνήσια* forms what is termed "*constructio prægnans*," an instance of which we have already had at verse 463: they *went to*, and laid themselves down to sleep *by*, &c.—*καὶ τότ' ἔπειτ' ἀνάγοντο, κ. τ. λ.* "Then, thereupon, also they began to get under weigh for the wide-spread army of the Greeks." *'Ανάγεσθαι* is a nautical term, and equivalent to *ἐκ τοῦ λιμένος ἀναπλέειν*, the opposite to which is *κατάγεσθαι*, "to sail into harbor from the main ocean." With *ἀνάγοντο* we must supply *τὴν ναῦν.* Observe, also, that as the mast was not yet raised, and the sail not yet spread, the imperfect here denotes the "*conatus rei faciendæ.*"

480–487. *στῆσαντ'.* "Set up."—*ἀνὰ δ' ἱστία λευκὰ πέτασσαν.* "And spread on high the white sails." Observe the adverbial force of *ἀνά.*—*ἐν δ' ἄνεμος πρῆσε, κ. τ. λ.* "And the wind streamed powerfully within, against the middle of the sail." Observe here the peculiar adverbial force of *ἐν*: the wind streamed against the sail *in such a way that it was therein.*—*ἀμφὶ δὲ στείρῃ.* "While at the keel round about," *i. e.*, round about the keel. Observe the adverbial force of *ἀμφί*, and note that *στείρῃ* is properly the locative case, indicating "at" or "in" a place.—*νηὸς ἰούσης.* "The ship proceeding on her way," *i. e.*, as the ship proceeded.

θέε κατὰ κῦμα. "Ran along the wave."—*μετὰ στρατόν.* A more correct reading than the common *κατὰ στρατόν*, and adopted by Spitzner. Ulysses and his companions came *to* the Grecian army, not *through* it.—*νῆα μὲν οἵγε μέλαιναν, κ. τ. λ.* "These same (standing) upon the shore drew the black ship high up on the sands." Observe that *γέ* in *οἵγε* has here a recapitulating force.—The genitive *ἠπείροιο* denotes the spot to be reached, and *from* which, in the present instance, the motion of drawing commences, while the adverbial *ἐπὶ* indicates the direction of the vessel's course toward the shore in obedience to that same motion. When the vessel has reached the

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shore, the next thing to be done is to draw it *high up* on the sand here ἐπί is again employed to denote direction, and we have now the *dative* in ψαμάθοις, because this is to be a *permanent resting-place* for the ship.—ὑπὸ δ' ἕρματα μακρὰ τάνυσσαν. "And they extended long props beneath." These props were placed on each side of the vessel, in order to keep it upright. Grashof, however, thinks that they were long beams, placed lengthways, on each side of the vessel, in a line with the keel, and thus keeping the ship erect. This, as he thinks, would allow more space between the different vessels and more room for fighting. (*Das Schiff bei Homer und Hesiod*, p. 31.)—ἐσκίδναντο. "Scattered themselves."

488–492. αὐτὰρ ὁ μήνιε. "But that (other) one (meanwhile) kept cherishing his wrath." Observe the demonstrative force of ὁ, as indicating Achilles, and the continued action expressed by the imperfect.—ὠκυπόροισιν. We have placed a comma after this word with Wolf, in order to bring in the next line with more force.—Οὔτέ ποτ' εἰς ἀγορὴν, κ. τ. λ. "Neither at any time did he go to the assembly which makes men illustrious," *i. e.*, where men have an opportunity of acquiring renown by their eloquence and wisdom.—φθινύθεσκε φίλον κῆρ. "He kept pining away (in) his heart." The minor scholiast makes φθινύθεσκε transitive here, and equivalent to ἔφθειρε. It is more Homeric, however, to give it an intransitive signification, and to make κῆρ the accusative of nearer definition.

αὖθι μένων. "Remaining there (where he was)."—ποθέεσκε δ' ἀϋτήν, κ. τ. λ. "And he longed for the battle-cry and the war," *i. e.* he wished some engagement to take place, in order that his absence from the battle-field might be severely felt by the Greeks, especially by Agamemnon, since he firmly believed that they could not conquer without his aid.

493–497. ἐκ τοῖο. "From that time." τοῖο for τοῦ (*i. e.*, τούτου), with an ellipsis of χρόνου.—δυωδεκάτη. Compare verse 425.—καὶ τότε δή. "Then, indeed, also." Observe here the force of καί: not only the twelfth morning came, but the gods then *also* proceeded to Olympus.—ἅμα. "At the same time."—ἦρχε. "Led the way."—ἀλλ' ἥγ' ἀνεδύσετο κῦμα θαλάσσης. "But this same (goddess) came up unto the wave of the sea," *i. e.*, unto the surface of the sea. We must be careful not to render κῦμα θαλάσσης, as some do, "*from* the wave of the sea;" this would require the genitive κύματος. Compare verse 359, ἀνέδυ πολιῆς ἁλός, and *Od.*, v., 337, ἀνεδύσετο λίμνης, in both of which cases the genitive is rightly employed, for there the idea is that of emerging *from* In the present

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instance, however, Thetis comes forth from the deep waters, unto the waves on their surface (hence the accusative of motion toward), and then ascends to the skies. Consult *Nägelsbach, ad loc.*

ἠερίη δ' ἀνέβη. "And amid the mist of the morning she ascended." We have adopted the meaning given to *ἠερίη*, in this passage, by Voss: "Stieg sie in *neblichter Frühe*," &c., and which is adopted by Nägelsbach. The common translation is, "early in the morning;" but, if this be correct and *ἠερίη* be merely a designation of time, it ought to have been mentioned in the first clause, with *ἀνεδύσετο*, and not reserved for the second. According, however, to the explanation of Voss, *ἠερίη* can have nothing to do with *ἀνεδύσετο*, and belongs, therefore, rightly enough, to *ἀνέβη*. The passage, too, in this way, gains vastly in poetic beauty.—*οὐρανὸν, Οὔλυμπόν τε.* First she reaches the sky (*οὐρανός*), and then the summit of the fabled Olympus, which pierces the sky, and rises far upward on the other side of the vault of heaven, into the regions of eternal light.

498–502. *ἄτερ ἥμενον ἄλλων.* "Sitting apart from the rest."—*ἀκροτάτῃ κορυφῇ.* The palace of Jove was on the highest peak of the mountain.—*πολυδειράδος Οὐλύμποιο.* "Of the many-peaked Olympus." Compare the explanation of *πολυδειράδος*, as given by the scholiast: *πολλὰς ἐξοχὰς ἔχοντος.* In the language of poetry, Olympus had thrice three hundred summits assigned to it. Compare the scholiast: "*τρὶς δὲ τριηκόσιαι κορυφαὶ νιφόεντος Ὀλύμπου.*"

ὑπ' ἀνθερεῶνος ἑλοῦσα. "Having taken him under the chin." In verse 407, mention is made of clasping or taking hold of the knees; to this is now added the touching of the chin. Hence Pliny remarks: "*Antiquis Græciæ, in supplicando, mentum attingere mos erat.* (*H. N.*, xi., 5, 103. Compare also *Eurip.*, *Hec.*, 342.) The genitive *ἀνθερεῶνος* depends more on *ἑλοῦσα* than on the adverbial *ὑπό* Thetis took Jove by the chin (hence *ἀνθερεῶνος*, the genitive of part) in such a way that her hand was extended *under* (*ὑπό*) the same.—*ἄνακτα.* "Monarch of the skies."

503–506. *εἴ ποτε δή.* Consult note on verse 40.—*μετ' ἀθανάτοισιν.* "Among the immortals."—*τίμησον.* "Honor." To be taken in a general sense, and equivalent to "make illustrious," "render conspicuous," "bestow favors upon," &c.—*ὠκυμορώτατος ἄλλων ἔπλετ'.* "Is the most swift-fated of all." Equivalent, in fact, to *ὠκυμορώτερος ἄλλων*, or *ὠκυμορώτατος πάντων.* The literal meaning, "most swift-fated of others," would appear to us ungrammatical, and yet *ἄλλοι* merely excludes an individual of the same kind with the rest, though differing from them in *degree*, so that the same person may be said both to belong and not to belong to the class in question,

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We have an imitation of this construction in Tacitus (*Agric.*, 34): "*Hi ceterorum Britannorum fugacissimi*."—ἔπλετ'. Equivalent here to ἐστί. Consult note on verse 418.—ἀτάρ. "For." A similar usage prevails in Latin, where *autem* sometimes has the force of *enim*. Thus we may say, as a paraphrase of the present passage, "*Honore filium orna; est autem nunc quidem ducis injuriâ privatus honore*." (*Nägelsbach, ad loc.*)

508–510. ἀλλὰ σύ πέρ μιν τῖσον. "Do thou, however, by all means honor him," *i. e.*, do thou certainly extend to him that honor which others have failed to render him.—μητίετα Ζεῦ. "Counselling Jove," *i. e.*, Jove, parent-source of all wise counsels.—ἐπὶ Τρώεσσι τίθει κράτος. "Bestow might upon the Trojans," *i. e.*, the might that leads to victory. The adverbial ἐπί here increases the idea of the continuance of that power. It is to be given *to* the Trojans, and to rest *upon* them for a time.—ὀφέλλωσί τέ ἑ τιμῇ. "And may advance him in honor." Literally, "may increase him with honor." Compare the Latin, "*augere aliquem honore*."

511–513. νεφεληγερέτα Ζεύς. "The cloud-collecting Jove."—ὡς ἥψατο γούνων, κ. τ. λ. "As she touched his knees, so she kept holding, having grown unto them (as it were)." With ἔχετο supply γούνων or αὐτῶν, though not required in the translation. We have here, in ἐμπεφυυῖα, a singular but bold expression. She clung to the knees as firmly as if she had grown unto them and now formed part of the very frame of Jove. Virgil has a very feeble imitation of this in his "*genua amplexus hærebat*." (*Æn.*, iii., 607.) It must be observed that, in a strict Homeric translation, the particle ὡς would be demonstrative here in both clauses: "*so* she touched his knees, *so* she kept holding." Compare the German idiom, "*so* viel Köpfe, *so* viel Sinne," and also the well-known passage in Virgil, "*ut* vidi, *ut* perii, *ut* me malus abstulit error." (*Eclog.*, viii., 41.)

514–516. νημερτὲς μὲν δή μοι ὑπόσχεο. "Promise me now, indeed, for certain." Observe that μέν is here for μήν. The particle δή, on the other hand, intimates a wish that no farther delay take place, but that the request be granted at once.—καὶ κατάνευσον. "And ratify (that promise) with a nod," *i. e.*, and give me some outward sign of such promise.—ἐπεὶ οὔ τοι ἔπι δέος. "Since there is no cause for fear unto thee." Observe that δέος here is not *metus*, but *causa metuendi*.—ἔπι. For ἔπεστι.—ὅσσον. "How far," *i. e.*, in what degree.—ἀτιμοτάτη θεός. "The least honored deity."

517–519. μέγ' ὀχθήσας. "Greatly disturbed." According to Buttmann (*Lexil.*, *s. v.*), the verb ὀχθέω denotes, in general, every kind of *violent emotion* at events, actions, and words which strike the

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and unpleasantly.—ἦ δὴ λοίγια ἔργ'. Assuredly, now, (these will be) mischievous doings." Supply τάδ' ἔσται, not ἐστί, and compare verse 573, where the full form of expression is given. -ὅτι. "Since."—ὅτ' ἄν μ' ἐρέθῃσιν. "When she shall provoke me." The particle ἄν implies the possibility of such an event soon taking place, from the known character of Juno.

520–527. ἡ δὲ καὶ αὔτως μ' αἰὲν νεικεῖ. "For she, even thus, is ever taunting me," *i. e.*, even as in the present instance, without any provocation on my part, and in full accordance with her suspicious and haughty temper.—καί τέ φησι. "And says, also."– αὖτις ἀπόστιχε. "Go back again."—νοήσῃ. "May perceive," *i. e.*, may perceive thy visit to the skies.—κε μελήσεται. "Will be a care to me, if naught prevent." Observe the force of the particle κε in lessening the certainty implied by the future.—εἰ δ' ἄγε. Consult note on verse 302.—ἐξ ἐμέθεν γε. "From me, at least." Implying that other gods may have other modes of giving a pledge, but that this is his.—οὐ γὰρ ἐμὸν παλινάγρετον, κ. τ. λ. "For that of mine is not revocable, neither accustomed to deceive, nor not to be accomplished, whatsoever I shall confirm by a nod with my head."—ὅτι. Observe the comprehensive meaning of this term, "whatever it may be," "of what kind soever," &c. It is incorrect, therefore, to refer ἐμόν to τέκμωρ merely. On the contrary, it relates to whatever comes from Jove, whatever is ordained by him.

528–530. ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι, κ. τ. λ. "The son of Saturn spoke, and nodded thereupon with his dark eyebrows." When Phidias, the famous sculptor, was asked from what pattern he had framed his noble statue of the Olympian Jove, he answered, it was from the archetype which he found in this line of Homer. Virgil, remarks Valpy, gives us the nod of Jupiter with great magnificence: "*Annuit, et nutu totum tremefecit Olympum.*" But Homer, in describing the same thing, pictures the sable brows of Jupiter bent, and his ambrosial curls shaken at the moment when he gives the nod, and thereby renders the figure more natural and lively.—ἐπεῤῥώσαντο. "Streamed one upon the other." Observe the force of ἐπί.—μέγαν δ' ἐλέλιξεν Ὄλυμπον. "And he caused the mighty Olympus to tremble (to its base)." The verb ἐλελίζω here expresses a quick vibratory motion.

531–535. διέτμαγεν. "Separated."—Ζεὺς δὲ ἑὸν πρὸς δῶμα. "But Jove (proceeded) to his own abode." Supply ἔβη, which is to be elicited, in fact, out of ἄλτο.—σφοῦ πατρὸς ἐναντίον. "In the presence of their sire." Observe the genitive here with ἐναντίον, the sense of motion, on the part of the assembled gods, coming from

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the entrance of their sire.—*μεῖναι ἐπερχόμενον*. "To wait for him approaching." More literally, "coming on."—*ἀντίον*. "Before him."

536–539. *ὥς*. "Thus," *i. e.*, under such circumstances.—*οὐδέ μιν Ἥρη ἠγνοίησεν, κ. τ. λ.* "Nor concerning him was Juno ignorant; having seen, how that," &c.—*οἱ συμφράσσατο βουλάς*. "Had just been concerting plans with him." Observe the force of the aorist, in referring to what has just taken place.—*ἁλίοιο γέροντος*. "Of the old man of the sea," *i. e.*, of the aged sea-god. Referring to Nereus.—*κερτομίοισι*. "In heart-cutting (words)." Supply *ἔπεσι*.

540–543. *τίς δ' αὖ*. "And who again." *δ' αὖ* for *δὲ αὖ*. Nägelsbach, with less propriety, makes it to be for *δὴ αὖ*.—*δολομῆτα*. Artful one."—*συμφράσσατο βουλάς*. "Concerted plans with thee a moment ago."—*ἐόντα*. Observe the employment of the accusative here, *σέ* being understood, where we would expect the dative, agreeing with *σοί*. In Attic Greek this becomes a common usage.—*κρυπτάδια φρονέοντα δικαζέμεν*. "Revolving secret things in mind to come to decisions thereon," *i. e.*, to make secret decisions, to decide on things apart from me.—*εἰπεῖν μοι ἔπος ὅττι νοήσῃς*. "To declare unto me any plan thou mayest have devised." More literally, "to declare unto me a plan, whatsoever one thou mayest have devised."

545–550. *μὴ δὴ πάντας ἐμοὺς, κ. τ. λ.* "Do not, indeed, build any hopes upon (this), that thou shalt become acquainted with all my determinations." Observe the peculiar force of *ἐπί* in composition, and compare the explanation of Nägelsbach, "hoffe nicht *darauf.*"

χαλεποί τοι ἔσοντ', κ. τ. λ. "They will prove burdensome unto thee, although thou art the partner of my couch," *i. e.*, they will prove too burdensome for thy feebler intellects, as a female, although thou art my spouse. The scholiast makes *χαλεποί* equivalent here to *βλαβεροί*, "hurtful," "injurious," but in this way the words *ἀλόχῳ περ ἐούσῃ* lose all their force.

ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν. "But whatever one, indeed, it may be fitting (for thee) to hear." With *ὅν* supply *μῦθον*.—*κ' ἐπιεικές*. Supply *ᾖ*, so that *κ' ᾖ* becomes equivalent to the prose *ἂν ᾖ*.—*πρότερος τόνγ' εἴσεται*. "Shall know this same one sooner (than thou)." Observe the recapitulating force of *γέ* in combination with the pronoun.—*μή τι σὺ ταῦτα ἕκαστα, κ. τ. λ.* "Do not thou at all interrogate respecting each of these things, nor be prying into them." After *ὃν μὲν* we would expect *τοῦτον*, but *ταῦτα ἕκαστα* take its place, showing clearly that *ὅν* is to be taken collectively.

551–554. *βοῶπις πότνια Ἥρη*. "The large-eyed, revered Juno."

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In poetic language, and especially in epic phraseology, two or more epithets are often added to a single substantive, without any connecting conjunction, when these are merely ornamental epithets, and serve to point out the object more fully to the view. (*Kühner*, § 760, *m.*)—βοῶπις. A large, full eye was an important ingredient in Grecian beauty, and the epithet βοῶπις is well qualified to express this, signifying, literally, "ox-eyed," *i. e.*, one who has large eyes like an ox. The term, moreover, is not confined in Homer to Juno merely, but is applied by him on one occasion to a Nereid (*Il.*, xviii., 40), and on two other occasions to two other females. (*Il.*, iii., 144 ; vii., 10.) Müller thinks that it had a special reference originally to the worship of the Argive Juno, and the legend of Io (*Wissensch. Mythol.*, p. 263.)

αἰνότατε. "Most dread."—ποῖον τὸν μῦθον ἔειπες ; "What kind of word is this thou hast just uttered?" Equivalent to ποῖον ἔειπες τοῦτον τὸν μῦθον ; "Of what kind hast thou uttered this very word?" —καὶ λίην σε πάρος γ', κ. τ. λ. "Heretofore, at least, I even altogether neither interrogate thee, nor pry." Observe here the employment of καὶ λίην (literally, "even very greatly") to express a strong and positive assertion. It may be paraphrased by "even as much as thou thyself couldst wish." (Consult *Nägelsbach*, *ad loc.*) —εἴρομαι. The present here, as well as in μεταλλῶ and φράζεαι, is not for the perfect, as some explain it, but is purposely employed to bring the whole range of the past before the eyes, and to denote long-continued habit.—ἀλλὰ μάλ' εὔκηλος, κ. τ. λ. "But, very free from interruption on my part, thou meditatest on those things, whatsoever thou mayest wish." The adjective εὔκηλος in Homer is nearly equivalent to "tranquil," but only with the idea of freedom from all anxiety, interruption, danger, or other uncomfortable feelings. (*Buttmann*, *Lexil.*, i., p. 141.)—ἅσσ'. Observe that ἅσσα is for ἅτινα.

555–558. σε παρείπῃ. "May have persuaded thee wrong." Observe here the force of παρά, as showing a deviation from the right way, as in παρὰ μοῖραν, παρὰ δόξαν, παρὰ τὰ δίκαια. Hence σε παρείπῃ may be literally rendered, "May have spoken unto thee *by the side* of what was right, and not *in the same path* with it."—τῇ σ' ὀΐω κατανεῦσαι ἐτήτυμον. "Unto this one I imagine that thou didst nod assent for certain."

561–564. δαιμονίη. "Strange one." We have given here the meaning which appears to lie at the basis of δαιμόνιος. The ordinary translation, "madam," carries with it a ludicrous air.—αἰεὶ μὲν ὀΐεαι, οὐδέ σε λήθω. "Thou art ever, indeed, imagining, nor do

I (at any time) escape thy observation."—δ' ἔμπης. "And yet, after all." ἔμπης is equivalent to ἐν πᾶσι.—ἀλλ' ἀπὸ θυμοῦ, κ. τ. λ. "On the contrary, thou shalt be farther away from my bosom," i. e., more estranged than ever from my affections. Observe that ἀπὸ here is merely an adverb, "away," and that "from" is implied by the case itself of θυμοῦ.—τοι καὶ ῥίγιον. "Even more unpleasant for thee."—οὕτω. Referring to ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσεαι.

566–567. μή νύ τοι οὐ χραίσμωσιν, κ. τ. λ. "Lest, in that event, as many gods as there are in Olympus prove in reality of no avail unto thee against me coming near, whenever I shall have laid my unapproachable hands upon thee." Consult, as regards the form μή νύ τοι, the note on verse 28.—ἆσσον ἰόνθ'. More literally, "coming nearer," i. e., than I at present am. A difference of opinion exists with regard to ἰόνθ' in this passage. Buttmann (*Lexil.*, i., 1) maintains that it is not for the accusative singular ἰόντα, agreeing with με understood, but for ἰόντε the nominative dual, in the sense of the plural, and agreeing with θεοί. This, however, is opposed by Kühner, Spitzner, and others. Buttmann himself, on a previous occasion (*Ausfuhr. G. G.*, i., p. 136, note) was of the same way of thinking. The whole question turns on this, whether we can use after χραισμεῖν the accusative of the concrete object (person or thing) to be warded off, and not merely such general ideas as ὄλεθρος, θάνατος, &c. Buttmann insists that we cannot, but the opposite opinion appears the more correct one; and, besides, even supposing Buttmann's position to be correct, still, in the present instance, ἆσσον ἰόνθ' is nothing more, in fact, than ἐμὲ ὄλεθρον φέροντα.

569–572. καί ῥα. "And accordingly."—ἐπιγνάμψασα φίλον κῆρ. "Having bent her heart (to submission)."—ὤχθησαν. "Were sore distressed."—κλυτοτέχνης. "Illustrious artificer," i. e., famed for his skill in the manual arts. To Vulcan, the fire-god, and son of Jupiter and Juno, was ascribed in fable a perfect acquaintance with the working of metals, and with all the secrets of the mechanical arts.—ἐπίηρα φέρων. "Striving to gratify." Literally, "bringing agreeable things." We have retained ἐπίηρα, the commonly-received reading. Buttmann, however, adduces some strong reasons in favour of ἐπὶ ἦρα φέρων, making ἦρα the accusative of an obsolete nominative ἦρ. (*Lexil.*, i., p. 149.)

573–579. ἦ δὴ λοίγια, κ. τ. λ. Consult note on verse 518.—ὧδε. "Thus," i. e., even as you are now doing. Not, "so violently." The Greek for this would be τόσον.—κολῳὸν ἐλαύνετον. "Excite a disturbance."—δαιτὸς ἐσθλῆς ἦδος. "Enjoyment of the goodly banquet."—ἐπεὶ τὰ χερείονα νικᾷ. "Since these practices, which are

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growing worse and worse, are gaining the ascendancy." Literally, "since these worse things conquer."—δ' ἐγὼ παράφημι. "I recommend, therefore."—καὶ αὐτῇ περ νοεούσῃ. "Although she herself is possessed of intelligence," *i. e.*, has mind of her own, and therefore needs no advice from me.—μὴ αὖτε νεικείῃσι. "May not again wrangle (with her)." Observe the force of αὖτε: "again," *i. e.*, as he often before has done.—σὺν δ' ἡμῖν δαῖτα ταράξῃ. "And disturb the banquet for us among ourselves," *i. e.*, our common banquet. Observe the force of σύν, "among ourselves" or "one another," a meaning arising from the ordinary signification, "together."

580–585. στυφελίξαι. "To hurl (us)." According to the pointing we have adopted, which is that of Heyne, Wolf, and Spitzner, there is an aposiopesis after στυφελίξαι, and we must add, in order to complete the sense, "he can easily do so." Some place a comma after ἐθέλῃσιν, and make στυφελίξαι the optative, but this weakens the force of the passage. According to our pointing, στυφελίξαι is governed by ἐθέλῃσιν.—φέρτατος. "The most powerful."—τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν. "Strive to soothe this same one with soft words." The infinitive is here used absolutely for the imperative, without our being under any necessity of having recourse to an ellipsis of μέμνησο or μνῆσαι. Consult note on verse 323.—αὐτίκ' ἔπειθ'. "Immediately thereupon."

καὶ ἀναΐξας, κ. τ. λ. "And, having started up, placed a double cup in the hand of his mother." Literally, "in the hand unto his mother." By δέπας ἀμφικύπελλον is meant a drinking vessel having a cup at both ends. That this was the form of the vessel in question is shown by a passage in Aristotle (*H. A.*, 9, 40), where he is describing the cells of bees as having two openings divided by a floor, like ἀμφικύπελλα.

586–589. τέτλαθι. "Endure it."—ἀνάσχεο. "Restrain thyself" —φίλην περ ἐοῦσαν. The particle πέρ is here equivalent to *valde*, whereas with κηδομένη, in the previous line, it has the meaning of "though."—ἐν ὀφθαλμοῖσιν. "With my own eyes." The adverbial ἐν, as Nägelsbach remarks, here denotes that the scene in question dwells, as it were, within his very eyes, and hence indicates the lasting impression which such a scene would naturally produce. —θεινομένην. "Getting beaten."—ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι. "Since the Olympian (king) is difficult to be opposed." More literally, "to be borne up against." Compare the explanation of Wolf: "*difficilis est, cui resistatur.*" Some, less correctly, make ἀντιφέρεσθαι the middle voice.

590–591. ἤδη γάρ καὶ ἄλλοτ'. "For before now also, on another

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occasion."—ἀλεξέμεναι. "To aid (thee)."—ποδὸς τεταγών. "Having seized me by the foot." Observe in ποδός the genitive of a part. Eustathius says that Jove flung him from heaven, as one would fling a hare, or some other animal of the kind, having caught it, namely, by the leg!—The fall of Vulcan from the skies is supposed, by some, to be symbolical of the lightnings descending from the clouds; and he falls on the island of Lemnos, because it is a volcanic isle. The common fable, however, to which the poet here alludes, is told by the scholiast as follows: Hercules, having taken and sacked the city of Troy, was, on his return, driven to the island of Cos by a storm of Juno's raising. This goddess, who hated him bitterly, had contrived to cast Jupiter into a deep sleep, that he might not interrupt her purpose. Jupiter, on awakening, discovered the deception, and cast Juno into fetters; and Vulcan, on attempting to loosen these, was discovered by Jupiter, and cast headlong down to Lemnos.

592–594. πᾶν ἦμαρ. "All day long."—κάππεσον. "I fell down." For κατέπεσον.—ὀλίγος δ' ἔτι θυμὸς ἐνῆεν. "And but little life was yet in me."—Σίντιες ἄνδρες. "The Sintian men." According to the common account, the Sintians were a Thracian community, of rude and barbarous habits, who inhabited a district on the banks of the Strymon, north of the Siropæones. They once occupied, as is said, the island of Lemnos. Müller makes them Tyrrheni, which is the most probable supposition.—ἄφαρ κομίσαντο. "Immediately bore away," *i. e.*, bore to their homes and tended.

596–598. παιδὸς ἐδέξατο χειρὶ κύπελλον. "Received in her hand the cup from her son." Observe that παιδός is here the *Terminus a quo*.—ἐνδέξια. "In a direction from left to right." Consult Buttmann (*Lexil.*, i., p. 174), who shows that at a banquet there was always a fixed place where they began to pour out the wine, and from this the cup went round in a direction from left to right. Whatever else was done in rotation on these occasions, was done from superstitious motives in the same direction.—οἰνοχόει. "Kept pouring out," *i. e.*, the nectar.—κρητῆρος. The mixer on this occasion contains the pure, undiluted beverage of the gods. Compare Glossary, on ἀφύσσων, line 598.

599–604. ἄσβεστος δ' ἄρ' ἐνῶρτο, κ. τ. λ. "And inextinguishable laughter did thereupon arise among the blessed gods, when they saw Vulcan bustling about throughout the mansion." The verb ποιπνύω, in its original sense, meant "to be out of breath;" in Homer's time, however, it was softened down into the idea merely of great exertion. (*Buttmann Lexil.*, i., p. 176.) The gods laughed

as the clumsy attempt of the lame deity to imitate the graceful movements of a Hebe or a Ganymede.

οὐ μὲν φόρμιγγος περικαλλέος, κ. τ. λ. "Nor, indeed, of the very beautiful lyre, which Apollo held." The form *οὐ μέν* (*i. e.*, *οὐ μήν*) is equivalent to *ἀλλ' οὐδέ* here.—*Μουσάων θ'.* "Nor of the Muses" Literally, "and of the Muses."—*ἀμειβόμεναι.* "Responsive." More literally, "answering in turn."

606–611. *κακκείοντες.* "For the purpose of lying down."—*οἰκόνδε.* "To his home." Each deity had a separate palace on Olympus.—*ἀμφιγυήεις.* "Lame of both legs." This lameness was the consequence of his fall, when hurled from the skies by Jupiter.—*ἰδυίῃσι πραπίδεσσι.* "With knowing mind," *i. e.*, skilful invention.—*πρὸς ὃν λέχος.* "To his own couch."—*ἔνθα πάρος κοιμᾶθ'.* "Where before he was wont to lie down."—*ὅτε μιν γλυκὺς, κ. τ. λ.* "As often as sweet sleep came upon him." Observe here the employment of *ὅτε* with the optative, to express what takes place repeatedly or customarily. (*Buttmann, G. G.*, § 139, 6.)—*καθεῦδ'.* "He lay down to repose." Observe that *καθεῦδ'* does not here mean "he slept," for he is described as still awake at the commencement of the second book, but only "he lay down in order to court repose."—*παρὰ δέ.* "And by his side." Knight rejects this last verse as spurious. He regards it as the interpolation of a rhapsodist, who wished to terminate the canto as a particular rhapsody. His argument against it is, that Jove is represented in the beginning of the second book as still awake. An answer to this is given above, in the note on *καθεῦδ'.*—*χρυσόθρονος.* "Of the golden throne," an epithet applied to Juno as the Queen of Heaven.

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NOTES ON THE SECOND BOOK.

ARGUMENT.

THE DREAM.—THE TRIAL OF THE FEELINGS OF THE ARMY.—THE MUSTER AND CATALOGUE OF THE FORCES.

JUPITER, in accordance with the prayer of Thetis, determines to distress the Greeks, in order that he may do honor to Achilles, and make his absence from the battle-field more sensibly felt by the host. In pursuance of this resolve, he sends a deceptive vision to Agamemnon, persuading him to lead the army to battle. This leader, who is thus deluded with the hope of taking Troy without the aid of the son of Peleus, having feared lest the army might be discouraged by the absence of that warrior, and the recent plague, as well as by the long continuance of the siege, contrives to make trial of their feelings by a stratagem. He first communicates his design to the princes in council, informing them of his dream, and of his intention to propose a return to the soldiers, at the same time requesting the assembled leaders to stop the movements of the forces, in case his proposals were embraced by these. Then he assembles the whole multitude, and, on his recommending a return to Greece, they with one voice agree to it, and run to launch the ships. Ulysses, however, succeeds in detaining them, the assembly is recalled, several speeches are made on the occasion, and at length the advice of Nestor is followed, which was to make a general muster of the troops, and to divide them into their several nations, tribes, kindred, &c., before they proceeded to battle. This gives occasion to the poet to enumerate all the forces of the Greeks and Trojans in a long catalogue.

The time employed in this book consists of not quite one day. The scene lies at first in the Grecian camp, and upon the sea-shore: toward the close it changes to Troy.

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1-4. Ἄλλοι μέν ῥα, κ. τ. λ. "The rest, then, both gods and men who fight armed from chariots." Observe that ἄλλοι is here equivalent to the later οἱ ἄλλοι. In Homer, we can only tell from the context when ἄλλοι is to be thus rendered, since the article as such is never employed by the poet.—ῥα. A particle here of continuation, and connecting the last line of the preceding book with the first line of the present one.—ἱπποκορυσταί. Compare the scholiast: ἀπὸ τῶν ἵππων μαχόμενοι. As fighting from on horseback was not practised in Homeric times, the expression ἀφ' ἵππων is the same as ἀφ' ἅρματος.

Δία δ' οὐκ ἔχε νήδυμος ὕπνος. Compare the meaning assigned to καθεῦδ' in the last line of the previous book. — ἀλλ' ὅγε μερμήριζε "But this same deity kept pondering." Observe the recapitulating power of γέ.—ὡς Ἀχιλῆα τιμήσῃ. "In what way he may honor Achilles, and destroy many at the ships of the Greeks." Since a past tense, μερμήριζε, precedes, we would naturally expect an optative to follow. Instead of this mood, however, we have here the subjunctive, or what grammarians call "*conjunctivus deliberativus.*" Jove is supposed to say to himself, while deliberating on the objects to be accomplished by him, πῶς . . . τιμήσω; πῶς . . . ὀλέσω; and this same mood still remains in the narration, after the person is changed, and the direct interrogation altered to the oblique. The optatives τιμήσαι and ὀλέσαι, or, according to another form, τιμήσει', are here less correctly preferred by some.

5-7. ἥδε δέ. "The following, thereupon."—βουλή. "Device."—πέμψαι ἐπ' Ἀτρείδῃ, κ. τ. λ. "To send upon Agamemnon, son of Atreus." Observe that here Ἀτρείδῃ is the dative of disadvantage depending immediately upon the verb, and that the adverbial ἐπι merely indicates the direction of the action. — οὖλον ὄνειρον. "A pernicious dream." Some read Ὄνειρον with a capital letter, as if the Dream-god himself were here meant. Not so, however. By ὄνειρον is to be understood merely a particular dream, to which, in common with dreams in general, a species of personal existence is here assigned, and which, from the nature of its destination in the present instance, is termed οὖλον, "pernicious" or "baneful." The epithet οὖλος would be manifestly improper as a general designation for the god of dreams, and would make all dreams more or less pernicious in their nature. — καί μιν φωνήσας, κ. τ. λ. Observe that φωνήσας is here intransitive, and that μίν depends on προςηύδα.

8-10. Βάσκ' ἴθι. "Go, speed thee." More literally, "go, go." An expression intended to mark haste. Hence Aulus Gellius (xiii. 24) remarks, "*Quis tam obtuso est ingenio, quin intelligat*, βάσκ' ἴθι

οὖλε ὄνειρε, καὶ βάσκ' ἴθι Ἶρι ταχεῖα, verba duo idem significantia non frustra posita esse ἐκ παραλλήλου, ut quidam putant, sed hortamentum esse acre imperatæ celeritatis."—*ἐλθὼν ἐς κλισίην.* Observe the asyndeton here, occasioned by the absence of *δέ.* This is owing to the emphatic nature of the command. Hence the scholiast remarks, *τὸ πρέπον* ("the emphatic nature") *τῆς ἐγκελεύσεως διὰ τοῦ ἀσυνδέτου φαίνεται.*—*ἀγορευέμεν.* "Utter." The infinitive for the imperative. Consult note on book i., verse 323.—*ὡς ἐπιτέλλω.* "As I enjoin."

11–15. *θωρῆξαί ἑ κέλευε, κ. τ. λ.* "Bid him arm with all energy the long-haired Greeks." Long hair was regarded by the early Greeks as a mark of strength and valor. (*Schol. brev., ad loc.*); and hence the term *καρηκομόωντες* becomes in Homer a constant, and, at the same time, a sort of national epithet. Among the later Greeks it was the badge of a free condition, and was forbidden to slaves. (Compare *Xen., Rep. Laced.*, xi., 3; *Aristot., Rhet.*, i., 9.)—*πανσυδίῃ.* More literally, "with all his might." Compare the explanation of Wolf: "*cum omni impetu:* mit voller Macht." Some translate it "in full force," and so the scholiast has it, *πανστρατί.* This, however, is rather the meaning which the word bears in later writers.

νῦν γάρ κεν ἕλοι. "For now will he probably take," *i. e.*, now has he a chance of taking. Observe that Jupiter does not, as some pretend, utter here a direct falsehood, and promise the capture of the city, when no such capture is about at the moment to take place On the contrary, the language is purposely guarded, the particle *κέν* with the optative denoting mere contingency, and only as much is said as may lead Agamemnon into error; such being the design of Jove. Observe, also, that Jove addresses the dream in the *directa oratio*, and hence we have the indicative *φράζονται* in verse 14.—Had the future been employed instead of *κέν* with the optative, a certain promise would have been made, and Jove would then have been guilty of an untruth.

οὐ ἔτ' ἀμφὶς φράζονται. "No longer think dividedly." More literally, "no longer deliberate (all) around," *i. e.*, in detached groups, or separate parties, each of these differing in opinion from the rest. Observe the force of the middle voice in *φράζονται.*—*ἐπέγναμψεν ἅπαντας.* "Has bent all (to her will)."—*Τρώεσσι ἐφῆπται.* "Impend over the Trojans." Observe the continued action implied by the perfect, which gives it the force of a present.

16–22. *τὸν μῦθον.* "This mandate." Observe the demonstrative force of *τόν.*—*βῆ δ' ἄρ' ἐπ'.* "And then it repaired unto."—*τὸν δ'* "But this warrior."—*περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος* "And ambro

sial sleep was diffused around." By the epithet "ambrosial" is meant the strengthening, healing nature of sleep; and to express this the poet selects an epithet indicative of strengthening, eternizing power borrowed from the food of the gods. (*Buttmann, Lexil.*, i., p. 134.)—*κέχυθ'*. Observe the continued action expressed here by the pluperfect, and which gives it the force of an imperfect: "had been diffused, and still continued diffused."—*ὑπὲρ κεφαλῆς* "Over his head," *i. e.*, at the head of the sleeper, and bending over him.

Νηληΐῳ υἷι ἐοικώς, Νέστορι. "Like to the son of Neleus, to Nestor." Literally, "to the Nēleian son."—*τόν ῥα μάλιστα, κ. τ. λ.* "Whom, namely, Agamemnon was wont to honor most of the elder (chieftains)." Hence the dream assumed his form, in order that what it said might carry more weight with Agamemnon.

23–25. *εὕδεις 'Ατρέος υἱὲ, κ. τ. λ.* "Sleepest thou, son of Atreus, the warrior, the tamer of steeds?" We have placed a comma before *δαΐφρονος*, thus giving each of the epithets a translation separate from the noun, a construction far more Homeric and spirited than the ordinary one.—Observe that Homer here makes Atreus the father of Agamemnon and Menelaus, whereas Apollodorus makes him their grandfather. (*Apollod.*, iii., 2, 2.)—*ἱπποδάμοιο.* A constant epithet in Homer for warriors, from their having so much to do with steeds. At this early period horses were scarce in Greece, and were possessed only by the opulent.—*ᾧ λαοί τ' ἐπιτετράφαται, κ. τ. λ.* "Unto whom both nations have been intrusted, and things of so much importance are a care." The term *λαοί* has reference here to the Grecian army, as composed of so many distinct tribes or communities.

26–34. *νῦν δ' ἐμέθεν ξύνες ὦκα* "Now, therefore, understand from me quickly," *i. e.*, quickly attend to me.—*Διὸς δέ τοι.* For *Διὸς γάρ σοι.*—*ἄνευθεν ἐών.* "Although away." More literally, "apart," *i. e.*, at a distance from thee.—*ἐλεαίρει.* Supply *σε.*—*θωρῆξαί σε, κ. τ. λ.* The words of Jove are now repeated by the dream, with a change of person from the third to the second.

ἔχε. "Keep it," *i. e.*, what I have just told thee.—*μηδέ σε λήθη αἱρείτω.* "Nor let forgetfulness take thee unto itself." Observe the force of the active.—*εὖτ' ἄν.* For *ὅταν.*—*ἀνήῃ.* "May have released thee (from its influence)." More literally, "may have sent thee away," *i. e.*, may have left thee.

35–36. *τὸν δ' ἔλιπ' αὐτοῦ, κ. τ. λ.* "And left that warrior there, pondering those things in mind which, namely, were not about to be accomplished." Observe that the verb is here in the plural (*ἔμελλον*)

where, from the ordinary rule respecting neuters plural, we would expect the singular number. Neuters plural take the verb in the singular when things, not persons, are referred to; because things are regarded as forming merely one class, and as destitute of individuality; whereas, when they refer to persons, the verb is put in the plural, because persons are considered separately, not classified together. In the present instance, however, each of the objects which Agamemnon expects to accomplish arises so distinctly and vividly on his view, that a kind of separate personality is given to them, and the verb with which they are connected becomes of the plural number.

37–40 φῆ γὰρ ὅγ' αἱρήσειν. "For he thought that he will take." More literally, "he said (within his own soul)." The verb φημί is often thus used in Homer. Observe, also, that no pronoun is expressed before αἱρήσειν, which shows that the reference is to the same person that forms the subject of the preceding verb.—νήπιος. "Child that he was." A constant expression in Homer to denote rashness and folly in coming to any conclusion.—οὐδὲ τὰ ᾔδη, κ. τ. λ. "Nor did he know those deeds which Jove was really meditating." The more prosaic form of expression would be, οὐδὲ ᾔδη τα ἔργα ἃ ῥα Ζεὺς μήδετο.—θήσειν ἐπ', κ. τ. λ. "To inflict both sufferings and groans upon the Trojans as well as the Greeks." The adverbial ἐπί is to be taken in close construction with θήσειν.—διὰ κρατερὰς ὑσμίνας. "Through mighty conflicts." Observe that διά is here equivalent to the Latin *per*, and does not, as the minor scholiast says, supply with the accusative the place of the genitive, namely, διὰ ὑσμίνας for διὰ ὑσμινῶν.

41–42. ἔγρετο. "He awoke."—θείη δέ μιν, κ. τ. λ. "And the divine voice was diffused around him," *i. e.*, the accents of the heaven-sent dream still rang in his ear.—ὀρθωθείς. "Erect." The literal translation of ἕζετο ὀρθωθείς would be, "having raised himself, he sat (in that posture)," ὀρθωθείς being used in a middle sense —ἔνδυνε. "He put on." The literal meaning presents a much livelier image, "he got into."

χιτῶνα. The tunic or chitôn was the only kind of ἔνδυμα, or under garment, worn by the Greeks. Of this there were two kinds, the Dorian and Ionian. The former, as worn by males, was a short woollen shirt without sleeves; the Ionian was a long linen garment with sleeves. The Dorian seems to have been originally worn in the whole of Greece, and is the one referred to in the text.

43–44. φᾶρος. The English term "cloak," though generally adopted as the translation of this term, conveys no accurate conception

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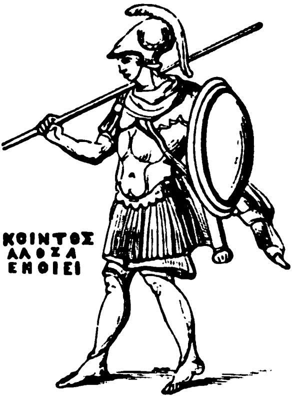
of the form, material, or use of the garment which it denoted. This was always a rectangular piece of cloth, exactly, or, at least, nearly square. It was used in the very form in which it was taken from the loom, being made entirely by the weaver. The following cut shows the φᾶρος wrapped around the body to defend it from cold. It is from a very ancient intaglio.

In the following, which represents a statue of Phocion, a more graceful and convenient mode of wearing this same garment is shown.

ποσσὶ δ' ὑπὸ λιπαροῖσιν, κ. τ. λ. "And under his white feet he bound the beautiful sandals." In the Homeric age, the sandal consisted of a wooden sole, fastened to the foot with thongs. In later times however, the sandal must be distinguished from the ὑπόδημα, which was a simple sole bound under the foot, whereas the sandal was then a sole with a piece of leather covering the toes, so that it formed the transition from the ὑπόδημα to real shoes.

45-47. ἀμφὶ δ' ἄρ' ὤμοισιν, κ. τ. λ. "And then around his shoulders he cast the silver-studded sword," i. e., the belt from which hung suspended the sword. The belt was supported by the right shoulder, and hung obliquely over the breast, as may be seen in the following cut, taken from a cameo in the Florentine museum.



σκῆπτρον. Consult note on book i., verse 15.—πατρώϊον, ἄφθιτον αἰεί. "Hereditary, ever imperishable." These epithets are to be translated separately from the noun. Consult note on verse 23.—The sceptre is called πατρώϊον, because the family-sceptre of the line; and ἄφθιτον, because made by Vulcan. Compare verse 101, seqq.—κατὰ νῆας 'Αχαιῶν χαλκοχιτώνων. "Down to the ships of the bronze-mailed Greeks." Literally, "of the Greeks arrayed in tunics of bronze."

48–55. 'Ηώς. Aurora, or Eos, the goddess of the dawn, dwelt with her spouse, Tithonus, on the eastern borders of the Oceanus-encompassed earth-plane. She precedes her brother Helios, the sun-god, in a two-horse car (*Od.*, xxiii., 245), and bends her course through the heavens, entering in at the eastern door of the skies, and passing out at the western; when, together with her brother,

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she descends to the great stream of Oceanus, where a golden ship reconveys them both, with winged speed, to their Eastern home Her approach to Olympus, as mentioned in the text, means, therefore, her drawing near to the eastern portal of the heavens. (*Voss, Kr. Bl.*, i., 234.)

ἐρέουσα. "To announce." Future participle.—*αὐτὰρ ὁ.* "But that warrior." Equivalent to *ἐκεῖνος*, and referring to Agamemnon as the chief person in the narrative.—*οἱ μὲν . . . . . τοὶ δε.* "These indeed . . . . but those."—*βουλὴ δὲ πρῶτον ἷζε, κ. τ. λ.* "And first a council of high-souled elders sat at the ship of Nestor, the Pylos-born king." A question arises here about the true reading. Zenodotus, one of the ancient grammarians, was in favor of *βουλήν*, making *ἷζε βουλήν* signify, "he caused a council to sit," the objection to *βουλή* being that *ἵζω* in the active means "to cause to sit," but *ἵζομαι* in the middle "to sit," and that *βουλὴ ἷζε*, therefore, would not make sense. In reply to this, it may be urged, that Homer uses *ἵζω* as well in the sense of "to sit" as "to cause to sit," and, indeed, in the former much more frequently than in the latter. The scholiasts, moreover, inform us that *βουλή* was the reading of Aristarchus, Aristophanes, and of the best copies; and it has been adopted, also, in modern days, by Heyne, Wolf, Spitzner, and others.

Πυλοιγενέος βασιλῆος. Observe the apposition between *βασιλῆος* and the genitive *Νέστορος* as implied in *Νεστορέῃ.* This species of apposition takes place in the case of adjectives derived from proper names, if the proper name contained in them is designed to include a definition. (*Matthiæ*, § 431, 1.)—*πυκινὴν ἠρτύνετο βουλήν.* "He arranged a skilful plan." Compare the explanation of Wolf: "*er spann den klugen Rath.*"

56–59. *θεῖος ὄνειρος.* "A divine dream," *i. e.*, heaven-sent.—*ἐνύπνιον.* "In sleep." The neuter of the adjective taken adverbially, and equivalent to *ἐνυπνίως.*—*ἀμβροσίην διὰ νύκτα.* "During the ambrosial night." The epithet *ἀμβροσίη* here applied to *νύξ* is the same, in fact, as *ἄμβροτος* or *ἀβρότη*, and by "ambrosial night" is therefore meant, according to Buttmann, "divine," or "sacred night." (*Lexil.*, i., p. 134.)—*μάλιστα δὲ Νέστορι δίῳ, κ. τ. λ.* "And especially did it very closely resemble the noble Nestor, in both appearance as well as size and mien." Observe that *μάλιστα* here is equivalent to the Latin *potissimum*, and that *ἄγχιστα* is to be taken in close connection with *ἐῴκει.*—*καί με πρὸς μῦθον ἔειπεν.* Observe that the accusative here denotes the *terminus ad quem*, and depends in construction on the verb, not on the adverbial *πρός.* Consult *Nägelsbach, Excurs.*, xvi., p. 305.

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71–75. *ᾤχετ' ἀποπτάμενος.* "Flew quickly away." Literally, "departed, having flown away." The verb *οἴχομαι* is often used thus with a participle, and always, in this connection, indicates rapidity of movement. The meaning here is, that the moment the dream had thus spoken it flew away.—*ἀνῆκεν.* Consult note on *ἀνήῃ*, verse 34.—*ἀλλ' ἄγετε.* "But come, (let us try)." Supply *πειρώμεθα.* In strictness, however, there is no ellipsis here, but *πειρώμεθα*, or some thing analogous, is implied in the context.—*θωρήξομεν.* "We may arm." For *θωρήξωμεν*, the subjunctive with the mood-vowel shortened.

πρῶτα δ' ἐγὼν, κ. τ. λ. "I, therefore, will first, as it is right, try them with words," *i. e.*, I will do this first in order, as it is right that a commander should, and do you then follow me in this. We have given *ἧ*, with Buttmann and Spitzner. The more usual accentuation is *ᾗ*, but this has in the epic language, as Buttmann remarks, a reference merely to place, namely, "whither," "where," and cannot mean, as some pretend, "as far as."—Agamemnon is apprehensive lest his treatment of Achilles may have alienated from himself the feelings of the host, and diminished their ardor in the prosecution of the war. In order, therefore, to try their minds, and ascertain how they stood affected toward himself and the enterprise, he intends to propose a return home, and looks to the other chieftains to prevent its actually taking place, by their influence and expostulations, should the army really feel inclined to depart.

σὺν νηυσὶ πολυκλήισι. "With their many-benched ships," *i. e.*, of many banks of oars, or benches of rowers.—*ὑμεῖς ἄλλοθεν ἄλλος κ. τ. λ.* "But do you, one from one quarter, another from another, restrain them by your words," *i. e.*, do you, visiting different parts of the host, etc. Observe that *ἐρητύειν* is the infinitive for the imperative. Consult note on book i., verse 323.

77–78. *ὅς ῥα Πύλοιο, κ. τ. λ.* "Who was king, namely, of sandy Pylos." The particle *ῥά* has here an explanatory power. Compare note on book i., verse 56.—*ἠμαθόεντος.* Toward the coast, the soil of Elis becomes sandy. A broad line of sand stretches along the sea, nearly as far as the Triphylian Pylos, which from this circumstance is frequently spoken of by Homer as "sandy." (*Müller's Dorians* vol. i., p. 84.)—*ὅ σφιν ἐϋφρονέων, κ. τ. λ.* Consult note on book i., verse 73.

81–82. *ψεῦδός κεν φαῖμεν, κ. τ. λ.* "We would, in all likelihood, pronounce it a falsehood, and rather turn from (than believe) it." Observe the force of *κέν* with the optative.—*μᾶλλον.* Nägelsbach, following Nitsch (*ad Od.*, i., 331), makes *μᾶλλον* here signify "the

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more," or "so much the more." This, however, cannot be correct since it would imply that there already existed some degree of aversion, on the part of Nestor and his colleagues, to the very narrative of Agamemnon, and a want of full reliance on its accuracy.—ὃς μέγ' ἄριστος εὔχεται εἶναι. Consult note on book i., verse 91. The rank and standing of Agamemnon preclude, according to Nestor, all possibility of deception on his part.

84–86. ἦρχε νέεσθαι. "He began to depart."—οἱ δ' ἐπανέστησαν, κ. τ. λ. "And they, the sceptre-bearing kings, thereupon arose and proceeded to obey the shepherd of the tribes." Observe the demonstrative force of οἱ, though partially concealed in our idiom under the form of the personal pronoun. (Consult note on book i., verse 1.—πείθοντο. The rising was an instantaneous act, but the execution of the orders a continued one. Hence in the former case we have the aorist, in the latter the imperfect.—ποιμένι λαῶν. Agamemnon, not Nestor.—ἐπεσσεύοντο. "Came rushing toward them." The tribes, seeing their leaders gathering together, came thronging to the spot. Compare the scholiast: ὁρῶντες ἤδη συνιόντας τοὺς ἐν τέλει καὶ αὐτοὶ ἠκολούθουν ἅμα.

87–90. ἠΰτε ἔθνεα εἶσι, κ. τ. λ. "Even as go the swarms of the closely-thronging bees." Literally, "the nations." The term ἔθνεα is purposely employed here to keep up the comparison, though requiring to be softened down in an English version.—εἶσι. Observe here the singular verb with the neuter plural; and also that εἶμι is here used in the present with a present, and not with a future meaning. In Homer this is not unfrequent; but, in Ionic prose and Attic prose and poetry, εἶμι as a future regularly occurs, and the exceptions are very rare. (*Passow, s. v.*)—μελισσάων ἀδινάων. Observe the similarity of termination in these words, and also in ἐρχομενάων. The object of this is to make the sound an echo to the sense, and to express at once the loud buzzing and the numbers of the bees.

νέον. "Afresh," *i. e.*, in fresh numbers. The spirit of the comparison lies in this. As the bees came forth continually in fresh numbers, so fresh bands of Greeks keep continually pouring forth from the ships and tents. It is worthy of note, that this is the first simile in Homer.—βοτρυδὸν. "In clusters." Literally, "cluster-like."—ἐπ' ἄνθεσιν εἰαρινοῖσιν. "Unto the vernal flowers." Commonly, but erroneously rendered, "over the vernal flowers." The dative here denotes direction, and the adverbial ἐπί increases its force. (*Stadelmann, ad loc.—Kühner*, § 612, *b.*)—αἱ μέν τ' ἔνθα ἅλις, κ. τ. λ. "Some have sped their flight in crowds in this direction, others in that.' Observe here the peculiar force of the per

fect in denoting rapidity of movement. Before one swarm of bees has been long observed, it has passed away, and a fresh swarm has taken its place, to be as rapidly succeeded by another.

91–94. *ὡς τῶν ἔθνεα πολλά.* "So the numerous nations of these," *i. e.*, of the Greeks.—*ἠιόνος προπάροιθε, κ. τ. λ.* "Kept marching in squadrons, in front of the deep shore, to the place of assembly." By the "deep shore" appears to be here meant one of wide extent, or, in other words, extending far inward to the land. Nägelsbach, with less propriety, makes it refer to the deep sand of the seashore, "tief sandig."

Ὄσσα δεδήει. "Blazed Rumor," *i. e.*, rumor was rife. A surmise had arisen among the troops that Agamemnon intended to return home, and a rumor, founded upon this, was now travelling in hot haste throughout the numerous host. This is what the poet means when he says that "Rumor blazed," more literally, "burned among them." Rumor, moreover, is here personified, and made the messenger of Jove, since rumors, the origin of which ofttimes no one could trace, were wont to be ascribed to the special interposition of the deity.—*ὀτρύνουσ' ἰέναι.* The rumor made them all anxious to attend the assembly, in order to ascertain its truth.—*οἱ δ' ἀγέροντο.* "And they kept gathering themselves together." Observe the force of the middle voice.

95–98. *τετρήχει.* "Was tumultuous." Observe the use of the pluperfect in an imperfect sense. The assembly had been previously tumultuous, and still remained so. The peculiar meaning of this tense will plainly appear, when we contrast it with *κινήθη* at verse 144. There the passive aorist is employed to express the moment of transition from calm to tumult, whereas here *τετρήχει* marks the continuance of the agitation. (*Buttmann's Lexilogus*, p. 509, *ed. Fishlake.*)—*λαῶν ἱζόντων.* "As the tribes seated themselves." Genitive absolute, not depending on the adverbial *ὑπό*.

ἐρήτυον. "Strove to restrain." The imperfect is here employed to express the *conatus rei faciendæ*, as the grammarians term it. (*Kühner*, § 438, 2.)—*εἴ ποτ' ἀϋτῆς σχοίατ'.* "If, at length, they would refrain from clamor," *i. e.*, in order that they might at length refrain, &c.—*Διοτρεφέων.* A standing epithet in Homer for kings, as being under the constant and special care of Jove and the other gods.

99–101. *σπουδῇ.* "With difficulty." Commonly, but erroneously, rendered "in haste." Compare the scholiast: (*ἰστέον*) *ὅτι σπουδῇ λέγει* (*ποιητής*) *οὐχ οἷον* (*λέγεται*), *ἐν τάχει, ἀλλὰ μόγις καὶ δυσχερῶς ὡς τὸ ὡς ἄρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξον Ὀδυσσεύς.* (*Od.*, xxi.

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100.)—ἑρήτυθεν δὲ καθ' ἕδρας. "And were restrained in their respective divisions of seats." Observe that by ἕδραι are here meant, not the individual seats of each, but the divisions of seats assigned to a particular number. Compare *Od.*, iii., 7: ἐννέα δ' ἕδραι ἔσαν, πεντηκόσιοι δ' ἐν ἑκάστῃ εἵατο. The adverbial κατά, therefore, has here not a local, but a distributive force. (Consult *Nägelsbach, ad loc.*)

ἀνὰ δὲ. "Up, then."—σκῆπτρον ἔχων. "Holding his sceptre." The sceptre is here the symbol of dominion. This dominion was bestowed on Pelops by Jove, and, as a sign of this bestowal, he received the sceptre in question from Hermes or Mercury, the messenger of the gods. Consult note on book i., verse 15.—τὸ μὲν Ἥφαιστος κάμε τεύχων. "Which Vulcan, fabricating, had bestowed labor upon," *i. e.*, which Vulcan had toiled at making. Observe that τό is here for ὅ.

102–109.—Ἥφαιστος μὲν. "Vulcan, in the first instance." Observe the force of μέν in the protasis.—αὐτὰρ ἄρα Ζεύς, κ. τ. λ. "But Jupiter hereupon gave it to his messenger, the slayer of Argus." Mercury slew the many-eyed Argus, who had been placed by Juno as a keeper over Io, after the latter had been transformed into a heifer. Observe the force of ἄρα in continuing the heads of a narrative. It may be more freely rendered "still farther," or "next in turn." (Consult *Nägelsbach, Excurs.*, iii., § 14, 15.)—Ἑρμείας δὲ ἄναξ. "And King Mercury next."—αὐτὰρ ὁ αὖτε Πέλοψ. "But he, again, Pelops." More literally, "but this one, again, Pelops."

Θυέστ'. For Θυέστα. The nominative. Masculine words retain α unaltered in the nominative, where euphony or versification requires it: otherwise ς is added to the root, and the α is lengthened into η. The form in α remained peculiar to the Æolic dialect, the form in ης to the Attic and common language. (*Thiersch*, § 178.)—πολλῇσι νήσοισι, κ. τ. λ. "To rule over many islands, and all Argos." By Argos is here meant either the whole Peloponnesus, as Heyne and Voss maintain, or else a very large portion of the same. It was so called from the powerful kingdom of the Persidæ, which Atreus obtained after the death of Eurystheus. The *city* of Argos, it must be remembered, was at this period under the sovereignty of Diomede. The islands referred to in the text are supposed to have been those in the Argolic and Saronic Gulfs. It is more than probable, however, that others also are meant.

ἐρεισάμενος. "Having leaned." Literally, "having supported himself."—ἔπε' Ἀργείοισι μετηύδα. "Spoke words (as follows) among the Greeks."

110–113. θεράποντες Ἄρηος. "Servants of Mars." A very ap

propriate term for warriors, who, as worshippers, figuratively of the god Mars, are called his attendants, ministers, or servants. The ministers or attendants of any deity were called, in common parlance, the *θεράποντες* of that deity.—*με μέγα ἄτῃ ἐνέδησε βαρείῃ.* "Has greatly entangled me in a heavy misfortune." More literally, "has greatly bound me in," &c. Observe that *μέγα* is taken adverbially, and qualifies *ἐνέδησε.*

σχέτλιος. "Cruel one," *i. e.*, cruel deity.—*πρὶν.* "In former days," *i. e.*, in the earlier stages of the war.—*Ἴλιον ἐκπέρσαντ', κ. τ. λ.* "That I should depart after having sacked the well-walled Ilium." Observe that *ἐκπέρσαντ'* is here for *ἐκπέρσαντα*, and agrees with *με* understood before *ἀπονέεσθαι.* We must not, as some do, make it stand for the dative *ἐκπέρσαντι*, and refer it back to *μοι.*

114–118. *νῦν δὲ κακὴν ἀπάτην βουλεύσατο.* "Now, however, he has resolved upon an evil deceit." Observe the employment of *βουλεύσατο* with an accusative, a construction not frequently met with.—*δυσκλέα.* "Inglorious." This term properly denotes one who has been unfortunate in acquiring renown.—*ἐπεὶ ὤλεσα.* "After I have lost."—*οὕτω που Διὶ μέλλει, κ. τ. λ.* "In this way, I suppose, is it likely to prove pleasing to Jove, superior in might." Observe here the force of the indefinite *που* in softening down an assertion, and subserving at the same time the purposes of sarcastic complaint. It is equivalent to the Latin *ni fallor.*—*ὃς δή.* "Who before now."—*ἠδ' ἔτι καί.* "And still also."—*τοῦ γὰρ κράτος, κ. τ. λ.* "For the power of this one is very great," *i. e.*, is supreme.

119–122. *αἰσχρὸν γὰρ.* The particle *γάρ* refers back to *δυσκλέα*, and the context shows in what this inglorious posture of affairs consisted.—*καὶ ἐσσομένοισι πυθέσθαι.* "Even for posterity to learn." Literally, "even for those about to be." The meaning is that the disgrace of the Greeks will not be confined to the present age, but will be heard of by posterity also.—*μὰψ οὕτω πολεμίζειν.* "Are thus to no purpose waging." Observe that *οὕτω* here is to be connected in construction with *μάψ*, not with *τοιόνδε.* Such an expression as *οὕτω τοιόσδε* would not be Greek.—*παυροτέροισι.* "Fewer in number (than themselves)."—*τέλος δὲ, κ. τ. λ.* "For no end has as yet appeared," *i. e.*, no effectual result has yet been made to appear. Observe that *δέ* is here equivalent to *γάρ*, and that we have in this clause a repetition, or, rather, enlargement of the idea contained in *μάψ.*

124–130. *ὅρκια πιστὰ ταμόντες.* "Having struck a faithful league." According to Buttmann (*Lexil.*, p. 439, *ed. Fishl.*), *ὅρκια* means properly a contract or agreement on oath; and as this is concluded by

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a sacrifice of lambs, the throats of which are cut by the contracting parties (*Il.*, iii., 292), this is sufficient to explain the meaning of *ὅρκια ταμεῖν*, without the necessity of supposing that *ὅρκια* was used in this single phrase in another sense, namely, as an adjective, *ὅρκια*, *scil. ἱερεῖα*: particularly as the analogy of the Roman custom, and of the Latin language in the formula *ferire fœdus*, agrees with it so decidedly; for *ferire fœdus* is nothing more than *feriendâ hostiâ facere fœdus*.

Τρῶας μὲν λέξασθαι, κ. τ. λ. "To select the Trojans, on the one hand, as many as are inhabitants of the city; and if we Greeks, on the other hand, should be distributed in order into decads," &c. Observe the force of the middle in *λέξασθαι*, "to select for ourselves," *i. e.*, for the purpose of a comparison with ourselves as regards number.—*ἐφέστιοι.* Referring to those who have a domestic hearth (*ἑστίαν ἔχουσι*) in the city, or, in other words, are inhabitants of the same, not mere transient sojourners.—*ἡμεῖς δ' ἐς δεκάδας, κ. τ. λ.* The construction changes here, and is no longer dependent on *εἴπερ κ' ἐθέλοιμεν.* Properly speaking, the sentence ought to have run on as follows: *εἴπερ γάρ κ' ἐθέλοιμεν ἀριθμηθήμεναι ἄμφω, (καὶ) Τρῶας μὲν λέξασθαι, ἡμεῖς δὲ διακοσμηθήμεναι, ... Τρώων δὲ ἕκαστον ἑλέσθαι . . . πολλαί κεν, κ. τ. λ.*

οἰνοχοεύειν. "To pour out wine (for us)."—*κεν.* "In that event." —*τόσσον ἐγώ φημι, κ. τ. λ.* Reckoning the Greeks at 120,000, or, with Aristarchus, at 140,000, and taking the statement in the text for our guide, namely, that the Greeks were to the Trojans in point of numbers as more than ten to one, we shall find the number of Trojans who were inhabitants of the city to have been less than 12,000 or (if we take Aristarchus's estimate) than 14,000. To these we are to add 38,000 allies, making in the whole less than 50,000. The Greeks, therefore, were more than twice as numerous as the combined forces of their opponents; and hence the disgrace of a superior army retiring home from before an inferior one.

131–135. *ἐγχέσπαλοι ἄνδρες.* In apposition with *ἐπίκουροι.*—*ἔασιν* Equivalent to the Latin *adsunt.* —*οἵ με μέγα πλάζουσι.* "Who cause me to wander widely (from my intended purpose)," *i. e.*, who prevent me from achieving the conquest of the city.—*ἐθέλοντα* "Though desirous."

δὴ βεβάασι. "Have already gone by."—*Διὸς μεγάλου ἐνιαυτοί* Jove sends all things unto men, even the circles of the year. The *ἐνιαυτοί* here meant are the then usual ones of ten months each. (*Wolf, ad loc.*)—*καὶ δὴ δοῦρα σέσηπε νεῶν, κ. τ. λ.* "And by this time the timbers of the ships have rotted, and the ropes have become so

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twisted." Observe the art of the speaker. In addition to the disgrace of returning home without having accomplished their purpose, the danger is hinted at of their attempting to recross the sea in the present decayed state of their shipping.

σπάρτα. By this term are properly meant ropes made of Spanish broom (*Spartum scoparium*, Linn.), the *genista* of Pliny. The ancients, however, applied the name to various other plants, also, of a similar kind; and hence the objection of Varro falls to the ground, who maintained that the Greeks in Homer's time, having no intercourse with Spain, were unacquainted, of course, with the *spartum*, and that, therefore, in the text of Homer, we must read, not *σπάρτα*, but *σπαρτά*, "*res satives*." (*Aul. Gell.*, xvii., 3.)—*λέλυνται.* Observe here the plural verb after a plural neuter, according to the earlier usage of the Greek tongue, although in *σέσηπε* we have the singular. Nägelsbach thinks that this is done merely on metrical grounds. (*Excurs.*, xxi., p. 338.) In this opinion Kühner coincides (§ 424, 4).

136–139. *αἱ δέ που, κ. τ. λ.* "While they, most probably, both our wives and infant children, sit in our homes expecting (us)." For *ἡμέτεραι ἄλοχοί τε καὶ νήπια τέκνα.*—*αὔτως ἀκράαντον.* "Is thus unfinished."—*πειθώμεθα πάντες.* "(So) let us all obey." The whole speech of Agamemnon is so managed as, under the appearance of recommending a return home, to depict actually in striking colors the difficulty and danger of the undertaking.

142–146. *τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν, κ. τ. λ.* "And he aroused a strong feeling in their breasts unto these, unto all among the throng, as many as had not heard of his scheme," *i. e.*, as many as were not privy to the design which he had avowed before the council of elders.—*θαλάσσης, πόντου Ἰκαρίοιο.* "Of the sea, the Icarian deep." The first of these genitives (*θαλάσσης*) has a general reference; the second, a more special one. Both, however, are in mutual apposition.—By the "Icarian deep" is meant the sea around Icaria, a small island near Samos. It was a stormy and dangerous part of the Ægean, especially the strait between the two islands just named. (*Tournefort*, ii., p. 139, *Germ. transl.*)

τὰ μέν τ', κ. τ. λ. "Which, indeed, even both the southeast wind and the south are wont to raise." The particle *τε* is often joined, as here, to the relative clause, in order to show more clearly the agreement between two members of a comparison. Hence we may render more freely, in the present instance, "Ay, and these, in truth," for *μέν* is here merely the shortened form of *μήν.*—*ὤρορ'.* Observe the force of the aorist in denoting what is customary or usual

147–148. *κινήσῃ*. We have given here, with Spitzner, the reading of the Venice manuscript. The common text has *κινήσει*, but the propriety of employing the future in a comparison is extremely doubtful.—*Ζέφυρος*. This is commonly translated "the West wind," but the *Ζέφυρος* of Homer, in the Iliad, is evidently the North-northwest, and hence he makes it come, along with Boreas, from the regions of Thrace. (*Il.*, ix., 5.) To the inhabitants of Asia Minor, therefore, the Homeric Zephyrus was a cold and stormy wind, since it came to them from the Thracian and Macedonian mountains. In the Odyssey, on the other hand, the wind *Ζέφυρος* is considered, at one time, as tempestuous; at another, as mild, and favoring vegetation. (*Montbel, ad loc.*)

βαθὺ λήϊον. "The thick-standing corn."—*λάβρος ἐπαιγίζων*. "Rushing down upon it impetuous." This serves as a kind of epexegesis to *ἐλθών*. Some editions incorrectly read *ἐλθὼν λάβρος*, disuniting *λάβρος* from *ἐπαιγίζων*.—*ἐπί τ' ἠμύει ἀσταχύεσσιν*. "And it bends unto (the blast) with its ears." Observe the force of the adverbial *ἐπί*. The subject of *ἠμύει* is not *Ζέφυρος*, but *λήϊον*. So sudden a change of subjects, however, is unusual in Homer. The poet, in the two similitudes here given, has judiciously made choice, remarks an anonymous commentator, of the two most wavering and inconstant things in nature to compare with the multitude—the waves and the ears of corn. The first alludes to the noise and tumult of the people, in the breaking and rolling of the billows; the second, to their taking the same course, like corn bending one way; and both to the ease with which they are moved by every breath.

149–154. *ἀλαλητῷ*. "With shouting." Dative of the manner. —*ἐσσεύοντο*. "Began to rush."—*ποδῶν δ' ὑπένερθε, κ. τ. λ.* Construe as follows: *κονίη δ' ἵστατο, ἀειρομένη ὑπένερθε ποδῶν*.—*ἅπτεσθαι*. "To lay hold of."—*ἅλα δῖαν*. Consult note on B. 1, v. 141.—*οὐρούς τ' ἐξεκάθαιρον*. "And they began to clean out the trenches." These received the keels of the galleys, and served to guide them in their descent to the water.—*οἴκαδε ἱεμένων*. "Of them desiring to return home." Literally, "of them sending themselves homeward." Observe the force of the middle voice, and compare the remark of Heyne: *ἱεμένων est de cupientibus οἴκαδε ἰέναι*.—*ὑπὸ νηῶν*. "From under the ships."—*ἕρματα*. Consult note on book i., verse 486.

155–156. *ἔνθα κεν Ἀργείοισιν, κ. τ. λ.* "Then would a return have been effected for the Greeks, contrary to fate." The decrees of destiny, according to the Homeric notion, can be put off by human agency, though they can never be finally averted. In the present

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case, the fates had decreed that Troy should fall; the time, how ever, for bringing this to pass could have been deferred by the premature departure of the Greeks, and this the poet calls *ὑπέρμορα*.—*εἰ μὴ Ἀθηναίην, κ. τ. λ.* Construe *εἰ Ἥρη μὴ ἔειπεν μῦθον πρὸς Ἀθηναίην*.

157–165. *Ὢ πόποι.* Consult note on book i, verse 254.—*τέκος.* We have placed a comma after this word, with Spitzner, thus separating it from *Ἀτρυτώνη* According to the common punctuation, *Ἀτρυτώνη* agrees with *τέκος* by synesis. This, however, is harsh.—*Ἀτρυτώνη*. "Unwearied one." A fine epithet to apply to the goddess of intellect, and indicative of the indomitable energies of the mind.—*οὕτω δή*. Equivalent to the Latin *siccine jam* —*ἐπ' εὐρέα νῶτα*. "Over the wide surface." More literally, "upon the broad back."—*κὰδ δέ κεν εὐχωλήν, κ. τ. λ.* "And can they leave behind the Grecian Helen, as a boast unto Priam and the Trojans?" *Κάδ* is here for *κάτ*, the final consonant being assimilated to the initial one in the following word; and *κάτ* is an old form for *κατά*.—*κεν λίποιεν*. Observe the peculiar force here of *κέν* with the optative, equivalent to "might (*i. e.*, can) they by any possibility leave," &c —*φίλης ἀπὸ πατρίδος αἴης*. "Away from their native land." Compare book i., verse 562: *ἀπὸ θυμοῦ*.

ἀλλ' ἴθι νῦν, κ. τ. λ. Before *ἀλλά* we must supply here, in translating, the negative, "No."—*κατὰ λαὸν*. "Throughout the people."—*σοῖς δ' ἀγανοῖς ἐπέεσσιν*. "With thy own mild words." Observe the emphatic power of *σοῖς*.—*μηδ' εἴα*. "Nor suffer (them)." We have read *εἴα*, with Thiersch, for reasons given in the Metrical Index. The common lection *ἔα* vitiates the line.—*ἀμφιελίσσας*. "Impelled on both sides by oars," but v. Glossary.

166–171. *γλαυκῶπις*. Consult note on book i., verse 206.—*κατ' ἀΐξασα*. "Having rushed down."—*καρπαλίμως δ' ἵκανε*. This verse is omitted in some manuscripts.—*Διὶ μῆτιν ἀτάλαντον*. "Equal in counsel to Jove," *i. e.*, a counselor equal in prudence to Jove.—*ἔπτετ'*. Consult note on verse 152.—*ἐπεί μιν ἄχος, κ. τ. λ.* "Since indignant grief was come upon him in heart and soul." Observe the double accusative with *ἵκανεν*, and compare note on book i., verse 362.

173–79. *πολυμήχαν'*. "Of many expedients," *i. e.*, inventive, expedient-inventing.—*πεσόντες*. "Having tumultuously embarked." More literally, "having fallen," *i., e.*, having rushed in dense numbers.—*μηδ' ἔτ' ἐρώει*. "Nor any longer delay." The common text has *μηδέ τ' ἐρώει*, "nor at all delay." In this latter reading, *τ'* is for *τι*.

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182-186. ξυνέηκε. "Recognized." More literally, 'understood." --βῆ δὲ θέειν. "And he stepped forth to run." The infinitive here denotes the aim or object, and answers to the Latin supine. (*Kühner*, § 642, *e.*)—χλαῖναν. "His woolen cloak." This was a cloak of twice the ordinary thickness, shaggy on both sides, and worn generally over the pallium for the sake of warmth.—βάλε. Observe throughout this whole account the employment of the aorist, to indicate rapidity of movement.—ἐκόμισσε. "Took care of," *i. e.*, took up after it had fallen to the ground, in order that it might not be lost.—Εὐρυβάτης. Consult *Od.*, xix., 244, &c., where mention is made of him. Agamemnon had also a herald of the same name *Il.*, i., 320; ix., 170.

ἀντίος. "Into the presence of."—δέξατό οἱ. "Received at his hands," *i. e.*, from him. The common construction is δέχεσθαί τι παρά τινος; here, however, we have the dative, by what Kühner calls a poetic construction. It is, in fact, a branch of the *dativus commodi*, the act being done for the benefit, or sake of Agamemnon, in order to prevent the return of the Grecian forces to their homes (*Kühner*, § 579, 3.)—σκῆπτρον πατρώϊον. Compare verse 101.

188–189. ὅντινα μὲν βασιλῆα, κ. τ. λ. "Whatsoever king, indeed, and distinguished chieftain he chanced to find," *i. e.*, as often as he met with any king, &c. The optative with the relative is used to indicate the recurrence or repetition of an act. (*Kühner*, § 831, 4.)—τὸν δ'. "This one, thereupon." Observe that δέ here is not in the apodosis to μέν in the preceding clause. This apodosis occurs in ὃν δ' αὖ δήμου, verse 198.—ἐρητύσασκε. "He checked," *i. e.*, he detained while in the act of hurrying to embark.

190–195. Δαιμόνι'. "Strange man!" The term δαιμόνιος always carries with it, in Homer, some degree of objurgation, and is to be translated according to the rank or condition of the party addressed In the present instance, δαιμόνιε is rendered by some "Noble sir!" by others, "my good sir!" by others, again, "foolish man!" We have preferred giving it its primitive force, which comprehends, in fact, all these meanings.—κακὸν ὥς. "Coward like." Observe the accentuation of ὥς, coming, as it does, after the word on which it depends.—δειδίσσεσθαι. "To be terrified." In this place alone does this verb occur in a passive sense. Every where else Homer uses it as an active transitive verb, "to terrify." On the present occasion it means to be troubled, and tumultuously to prepare for flight.

οἷος νόος. "What is the intention." Supply ἐστί.—πειρᾶται "He is making trial of."—τάχα δ' ἴψεται. "But soon will he smite." The allusion, says an anonymous commentator, is to a

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man first feeling the veins of a horse, when going to bleed him, and then striking the lancet into him!—*ἐν βουλῇ δ' οὐ πάντες, κ. τ. λ.* Construe *οὐ πάντες δὲ ἀκούσαμεν οἷον ἔειπεν ἐν βουλῇ.*—*μή τι χολωσάμενος, κ. τ. λ.* "(Take care) lest he, having become incensed, do some injury to the sons of the Greeks." Supply *ὅρα*, or some equivalent term. We have given *μή τι*, with Spitzner, from a Venice manuscript. The common text has *μήτι* as one word.

196–197. *θυμὸς δὲ.* "For the wrath." The particle *δέ* is here equivalent to *γάρ.*—*διοτρεφέος.* Consult note on book i., verse 176. —*τιμὴ δὲ.* "His high office, too."—*φιλεῖ δέ ἑ. κ. τ. λ.* "And counseling Jove loves him."—Observe in these two verses the different meanings borne by the particle *δέ.*

198–206. *δήμου.* "Of the common people."—*βοόωντα.* "Crying aloud," *i. e.*, expressing by loud cries his joy at the idea of returning home. — *Δαιμόνι'.* "Fellow." Consult note on verse 190. — *ἀτρέμας ἧσο.* "Sit quietly," *i. e.*, sit down and be quiet. — *σὺ δὲ.* "For thou art." Supply *εἷς.*—*οὔτέ ποτ' ἐν πολέμῳ, κ. τ. λ.* "Neither at any time counted in war nor in council," *i. e.*, counted among the brave in war, nor admitted to the council of chieftains.—*πως.* "By any means."—*οὐκ ἀγαθὸν πολυκοιρανίη.* "The government of the many is not a good thing," *i. e.*, a plurality of rulers. Observe that *ἀγαθόν*, by a common Greek idiom, in place of agreeing with *πολυκοιρανίη*, agrees with *χρῆμα* understood. In other words, when the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective stands in the neuter singular.

Κρόνου παῖς ἀγκυλομήτεω. "The son of crafty Saturn," *i. e.*, Jupiter. The epithet *ἀγκυλομήτης* means, more literally, "of crooked counsel," and as *Κρόνος* is nothing more than time (*Χρόνος*), it has reference merely to time as concealing within itself the secrets of the future, and hiding them in the *crooked* and devious recesses whither no human knowledge or skill can reach. The scholiast however, merely refers the epithet to his having overreached his father Uranus.

θέμιστας. "Privileges," *i. e.*, regal authority.—*σφίσιν.* "Among them." Referring to the *'Αχαιοί* in verse 203. It requires but a glance to perceive that *σφίσιν* here is extremely awkward, and not needed in the sentence. Indeed, the probability is that the whole line is spurious, since it is wanting in several manuscripts If it be thrown out, we must supply *βασιλεύειν* with *ἔδωκε* in the previous verse. In a metrical point of view, moreover, the line is objectionable, as may be seen by consulting the Metrical Index.

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207–210. ὥς. "Thus." Observe the accentuation.—κοιρανέων "Acting as chief," *i. e.*, discharging the duties of commander, Agamemnon having confided his sceptre to him for the time being.—δίεπε. "Was arranging." Equivalent to διέτασσε.—ἐπεσσεύοντο. Consult note on verse 86.—ἠχῇ. "With a tumult."—ὡς ὅτε. "As when." For a literal translation we must supply a clause after ὥς, namely, "as (is the tumult) when."—πολυφλοίσβοιο. Consult note on book i., verse 34.—σμαραγεῖ δέ τε πόντος. "And the deep even echoes again."

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man first feeling the veins of a horse, when going to bleed him, and then striking the lancet into him!—ἐν βουλῇ δ' οὐ πάντες, κ. τ. λ. Construe οὐ πάντες δὲ ἀκούσαμεν οἷον ἔειπεν ἐν βουλῇ.—μή τι χολωσάμενος, κ. τ. λ. "(Take care) lest he, having become incensed, do some injury to the sons of the Greeks." Supply ὅρα, or some equivalent term. We have given μή τι, with Spitzner, from a Venice manuscript. The common text has μήτι as one word.

196–197. θυμὸς δὲ. "For the wrath." The particle δέ is here equivalent to γάρ.—διοτρεφέος. Consult note on book i., verse 176. —τιμὴ δὲ. "His high office, too."—φιλεῖ δέ ἑ. κ. τ. λ. "And counseling Jove loves him."—Observe in these two verses the different meanings borne by the particle δέ.

198–206. δήμου. "Of the common people."—βοόωντα. "Crying aloud," i. e., expressing by loud cries his joy at the idea of returning home.—Δαιμόνι'. "Fellow." Consult note on verse 190.—ἀτρέμας ἧσο. "Sit quietly," i. e., sit down and be quiet.—σὺ δὲ. "For thou art." Supply εἰς.—οὔτέ ποτ' ἐν πολέμῳ, κ. τ. λ. "Neither at any time counted in war nor in council," i. e., counted among the brave in war, nor admitted to the council of chieftains.—πως. "By any means."—οὐκ ἀγαθὸν πολυκοιρανίη. "The government of the many is not a good thing," i. e., a plurality of rulers. Observe that ἀγαθόν, by a common Greek idiom, in place of agreeing with πολυκοιρανίη, agrees with χρῆμα understood. In other words, when the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective stands in the neuter singular.

Κρόνου παῖς ἀγκυλομήτεω. "The son of crafty Saturn," i. e., Jupiter. The epithet ἀγκυλομήτης means, more literally, "of crooked counsel," and as Κρόνος is nothing more than time (Χρόνος), it has reference merely to time as concealing within itself the secrets of the future, and hiding them in the *crooked* and devious recesses whither no human knowledge or skill can reach. The scholiast however, merely refers the epithet to his having overreached his father Uranus.

θέμιστας. "Privileges," i. e., regal authority.—σφίσιν. "Among them." Referring to the 'Αχαιοί in verse 203. It requires but a glance to perceive that σφίσιν here is extremely awkward, and not needed in the sentence. Indeed, the probability is that the whole line is spurious, since it is wanting in several manuscripts If it be thrown out, we must supply βασιλεύειν with ἔδωκε in the previous verse. In a metrical point of view, moreover, the line is objectionable, as may be seen by consulting the Metrical Index.

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ture should begin a ong description with "he squinted, and was lame in one foot," as if these two things belonged to, and were connected with each other; and that at the end of it he should pass to the head, introducing it with an αὐτὰρ ὕπερθεν. (*Lexil.*, *s. v.*)

κυρτώ. "(Were) crooked."—ἐπὶ στῆθος συνοχωκότε. "Drawn together toward his breast."—φοξός. "Pointed." The term means an unusual pointedness of the upper part of the head, but whether more toward the front or back is uncertain. (*Buttmann, Lexil.*, *s. v.*) —ψεδνὴ δ' ἐπενήνοθε λάχνη. "And thin woolly hair lay upon it." Buttmann has well explained the meaning of ἐπενήνοθε here. Compare also the Homeric Lexicon of Apollonius: ἐπενήνοθεν. ἐπῆν, ἐπέκειτο.—Thersites must not be regarded as a mere creation of the poet's. He had an actual existence, and was sprung from no mean ancestors, having been the son of Agrius, who was the brother of Oeneus. He was, consequently, a relation of Diomede's. (*Schol. Brev. ad Il.*, ii., 212; *Eustath.*, p. 204; *Quint. Cal.*, i., 764.) According to the minor scholia, he assisted at the chase of the Calydonian boar, but acted cowardly on that occasion, and being pursued, in consequence, by Meleager, fell from a rock, and was reduced to the condition in which he is described by Homer. According to Quintus Calaber, he was slain by Achilles, for ridiculing the sorrow expressed by that hero for the fallen Penthesilea.

220–224. ἔχθιστος δὲ μάλιστ' ἦν. "Especially was he most hateful."—νεικείεσκε. "He was wont to revile." Observe the iterative force of the imperfect, as explaining the cause of his being ἔχθιστος. —τότ' αὖτ' Ἀγαμέμνονι δίῳ, κ. τ. λ. "On this occasion, however, having cried out in sharp, shrill accents, he kept uttering abuses against the noble Agamemnon." Some of the ancient critics maintained that the verb λέγειν does not occur in Homer in the sense of "to say," "to speak," but rather "to reckon up," "to relate," and, from this, "to announce," "to tell." Buttmann inclines to the same opinion. The only passage where the word at all agrees with the later usage of it is the present one. But as it is used, in every other passage of Homer, in the sense of enumerating, it appears to be selected here to express the long string of abuses which Thersites immediately afterward repeats against Agamemnon. (*Lexil.*, p. 401, *Fishlake's transl.*)

ἐκπάγλως κοτέοντο. "Were vehemently incensed (as usual)." The imperfect here denotes what was customary on the part of the Greeks toward Thersites, and also more or less continued.—νεμέσσηθέν τ. "And were filled with sudden indignation." The aorist here expresses a sudden feeling which arose in the breasts of the

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Greeks the moment that Thersites began to speak, and which was superadded, in consequence of the attack on so distinguished a chieftain as Agamemnon, to the usual feeling of anger with which his speeches were received.—*αὐτὰρ ὁ.* "He, however." The particle *αὐτὰρ* here marks opposition to what immediately precedes. Thersites went on, *notwithstanding* the anger of the Greeks.

225–234. *τέο δ' αὖτ' ἐπιμέμφεαι, κ. τ. λ.* "And what, again, art thou complaining of and wanting?" The train of ideas in this speech of Thersites is as follows: What more wilt thou have, son of Atreus? Have we not already given thee booty enough? Must we procure for thee still more at the risk of our persons and lives? Certainly not! (*v.* 233). A prince must not expose his people to danger, merely to gratify his own cupidity. Let not, then, this man O ye spiritless Greeks, deprive you of a return to your homes, &c.

ἐξαίρετοι. "Selected from the rest."—*δίδομεν.* "Are wont to give." In thus translating the present here, we have followed Nägelsbach. Stadelmann, however, regards it merely as expressing certainty; and refers to Kühner, § 437, *b.*—*πρωτίστῳ.* "First of all." This strengthened form of the superlative is not unfrequent in Homer.—*ἦ ἔτι καὶ χρυσοῦ, κ. τ. λ.* "Or art thou, (amid all these possessions), still in want of gold also?"—*κὲ οἴσει.* "Shall, perchance, bring." Observe the hypothetic meaning of this clause "shall, in all likelihood, bring, if we remain here as thou wishest." —*ὅν κεν ἐγὼ, κ. τ. λ.* The ridiculous vaunt of a coward.—*κεν ἀγάγω.* "May have led away (captive)."—*γυναῖκα νέην.* Supply *ποθεῖς.*

ἥν τ' αὐτὸς ἀπονόσφι, κ. τ. λ. "And whom thou thyself mayest retain apart (from the rest)." With *ἀπονόσφι* supply *τῶν ἄλλων.* Observe that *κατίσχεαι* is the subjunctive with the mood-vowel shortened.—*οὐ μέν.* For *οὐ μήν.*—*ἀρχὸν ἐόντα.* Supply *σε.*—*κακῶν ἐπιβασκέμεν, κ. τ. λ.* "To lead into evils the sons of the Greeks." More literally, "to make the sons of the Greeks tread (or walk) upon evils." *Βαίνω*, in the Ionic dialect, and in the poets, has, besides its ordinary meaning, the causative signification of "I make to go," *i. e.*, bring, lead, involve, carry, &c., a meaning which otherwise belongs to *βιβάζω.* The epic sister-form *βάσκω* has also both senses. Hence the signification of *ἐπιβασκέμεν* in the present passage.

235–238. *ὦ πέπονες, κ. τ. λ.* "O ye faint-hearted ones; foul reproaches (to manhood); Grecian women, no longer Grecian men." In *ἐλέγχεα* we have the abstract for the concrete, like the Latin *probrum.* The poets are fond of this usage, since it imparts dignity

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and animation to the style.—Ἀχαιΐδες, οὐκέτ' Ἀχαιοί. Imitated by Virgil: "*O vere Phrygiæ, neque enim Phryges!*" (*Æn.* ix., 617.)—Οἴκαδέ περ. The particle περ is here strongly emphatic. Kühner (§ 702, 3) renders the words of the text, "*durchaus nach Hause* (nicht bloss hier sitzend)," or, as we would say in English, "to our *own* home (not staying here)." Nägelsbach, however, with more spirit translates "Home, home!"

τόνδε. Pointing at Agamemnon.—αὐτοῦ ἐνὶ Τροίῃ, κ. τ. λ. "Here in the plain of Troy, to enjoy undisturbed his prizes." Compare the explanation of Passow (*Handwört.*, *s. v.*): "*Sie in ungestörter Ruhe, und Behäglichkeit, geniessen.*"—γέρα. Alluding particularly to the prize which he had just wrested from Achilles, namely, Briseïs.—ἤ ῥά τι οἱ χ' ἡμεῖς, κ. τ. λ. "Whether, then, we also aid him in any respect or not." We have followed Nägelsbach here, in making χ' to be, by apostrophe, for καί. Editors generally regard it, indeed, as apostrophized from κε, but this will give a very inferior sense. The true meaning appears to be this: If we Greeks return to our homes, Agamemnon will be left behind with only his immediate followers and friends, and then will be able to see whether these latter form his chief strength, or whether we *also* have, up to the present time, been of some assistance to him in the prosecution of the war. That he thinks, however, we are of no value to him for the purposes of the present expedition, is plainly shown by his treatment of Achilles, a far braver man than himself, &c.

239–245. καὶ νῦν. "Even but just now."—ἕο. "Than himself." —μέγ' ἀμείνονα φῶτα. Thersites here shows himself in the true character of a worthless demagogue; for he only praises Achilles, whom he hates in heart, in order to subserve his own base ends.—ἑλὼν γὰρ ἔχει γέρας, κ. τ. λ. Compare book i., verse 356.—ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ, κ. τ. λ. "But there is not at all any anger in the mind of Achilles; on the contrary, he is careless (of what concerns himself)." Literally, "in mind unto Achilles." Observe that μάλα is here employed to strengthen the negation.—ἦ γὰρ ἂν Ἀτρείδη, κ. τ. λ. Compare book i., verse 232.

νεικείων. "Railing at."—τῷ δ' ὦκα παρίστατο, κ. τ. λ. "But quickly for him the noble Ulysses was standing by his side." Observe the beautiful use of the imperfect.—χαλεπῷ ἠνίπαπε μύθῳ. "Rebuked him in severe speech."

246–251. Θερσῖτ' ἀκριτόμυθε. "Thersites, reckless babbler." The term ἀκριτόμυθος properly denotes a random talker, one who utters things more or less disconnected, and on which he has bestowed no manner of reflection. Consult *Wolf, Vorles.*, *ed. Ust.*, ii., p. 40.—λιγύς

περ ἐὼν ἀγορητής. "Noisy declaimer though thou art." More literally, "very shrill-toned haranguer though thou art." Observe the force of *πέρ* in strengthening the meaning of the adjective, and compare book i., verse 131. Observe, also, that what is elsewhere the language of praise (book i., verse 248), is here converted into that of censure.—*ἴσχεο.* Compare book i., verse 214.—*οὐ φημί.* Like the Latin *nego.*—*χερειότερον.* "Baser."—*ὅσσοι.* "Of as many as" For *τόσων ὅσσοι.*

τῷ. "On this account." Equivalent to *διὰ τοῦτο.*—*οὐκ ἂν βασιλῆας ἀνὰ στόμ', κ. τ. λ.* "Thou shouldst not harangue, having kings (continually) in thy mouth," *i. e.*, always talking of kings. The optative with *ἄν* is often used as a milder expression of command than the regular imperative or subjunctive.—*νόστον τε φυλάσσοις.* "And be on the watch for a return." Literally, "and be watching a return."

252–256. *ὅπως ἔσται τάδε ἔργα.* "How these things are going to be," *i. e.*, how these affairs are going to turn out; whether well or ill.—*εὖ, ἠὲ κακῶς.* "Under favorable, or adverse circumstances."—*τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, κ. τ. λ.* Wolf encloses this line and the two that follow within brackets, as an interpolation, and he is evidently correct in his opinion. Spitzner follows his example. The lines in question contain nothing but what has been said before, and, besides, the *τῷ* at the commencement of verse 254 comes in very awkwardly. Some of the ancient grammarians rejected from verse 252 to 256, both inclusive. Nägelsbach thinks that he sees in the text, as it at present stands, the traces of a double recension, and is of opinion that one of these recensions has the lines arranged as follow:

> *οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον*
> *ἔμμεναι, ὅσσοι ἅμ' Ἀτρείδῃς ὑπὸ Ἴλιον ἦλθον.*
> *Τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν,*
> *ἧσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν*
> *ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.*
> *Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,*
> *ἢ εὖ, ἠὲ κακῶς νοστήσομεν υἷες Ἀχαιῶν·*
> *ἀλλ' ἔκ τοι ἐρέω.—*

ἧσαι ὀνειδίζων. Observe that *ἧσαι*, though to be rendered here "thou sittest," is not to be taken in too literal a sense, since Thersites was standing at the time. Compare *Od.*, viii., 506; xi., 82, 142. Some, however, make this a ground for rejecting the entire verse. (*Crusius, ad loc.*)

257–264. ἀλλ' ἐκ τοι ἐρέω. "But I will declare to thee plainly." Observe the force of the adverbial ἐκ.—εἴ κ' ἔτι σ' ἀφραίνοντα, κ. τ. λ. "If I shall catch thee any longer playing the fool." More freely, "acting senselessly." It is doubtful whether κιχήσομαι be here the future indicative, or the aorist subjunctive with the shortened mood-vowel. (Compare *Herm. Opusc.*, iv., 29.) Thiersch is in favor of the latter; but the former appears the more natural.—ὥς νύ περ ὧδε "Just as thou art now in this way (doing)." The particle πέρ qualifies ὥς, not νῦν.—ἐπείη. The optative here expresses a wish; and so, also, in κεκλημένος εἴην.

εἰ μὴ ἐγώ σε λαβὼν, κ. τ. λ. "If I do not, having seized thee, strip off thy vestments." Observe the adverbial force of ἀπό.—δύσω. Future indicative.—τά τ' αἰδῶ ἀμφικαλύπτει. "And those which cover thy nakedness." The allusion is to the μίτρα (*mitra*), a broad belt or band, worn next to the body, so as to cover the lower part of the abdomen.—αὐτὸν δὲ ἀφήσω. "And send away thyself." Observe the reflexive force of αὐτόν, as beginning a sentence or clause; and consult note on book I., verse 4.—πεπληγὼς ἀγορῆθεν. "Having whipped (thee) from the assembly." The perfect πέπληγα has always an active meaning in Homer.

265–271. ὥς. For οὕτως.—σκήπτρῳ δὲ μετάφρενον, κ. τ. λ. The reference here is merely to a single blow on the back.—ὁ δ' ἰδνώθη. "The other, thereupon, bent back." More freely, "cowering, bent." He contracted his back, and withdrew himself from under the blow Compare the Homeric Lexicon of Apollonius: εἰς τοὐπίσω ἐκάμφθη.—θαλερὸν δέ οἱ ἔκπεσε δάκρυ. "And the gushing tear fell from him." More literally, "fell out for him." The adjective θαλερός carries with it here the idea of a full and gushing tear. The reference to something forcible or strong likewise appears in other instances. Thus, the hair is called θαλερή, when standing thick and full. So θαλερὸς γόος, "strong lamentation" (*Od.*, x., 457); θαλερὴ φωνή, "a strong voice." (*Il.*, 17, 439.)

σμῶδιξ δ' αἱματόεσσα, κ. τ. λ. "And a bloody weal rose up from his back, beneath the (blow of the) golden sceptre." Observe the force of ἐξ and ὑπό, in combination with the verb. The swelling came *out* of his back *under* the blow; and the meaning of ὑπό is immediately explained epexegetically by the words σκήπτρου ὑπὸ χρυσέου.—ἀλγήσας δ'. "And having suffered pain."—ἀχρεῖον ἰδών "Having looked foolishly." More freely, "like a fool." The neuter of the adjective is here taken adverbially. In such cases, however, the adjective has not exactly the mere force of the adverb, but rather expresses the result of a species of action. Hence ἀχρεῖον ἰδὼν

properly means, having displayed, by the contortions of his countenance, a silly and puzzled look, as if uncertain what to do, or how to comport himself under the chastisement which he had received. Bernhardy, not unaptly, translates it, "*schofel blickend*," or, as we would say, "looking miserably."

ἀχνύμενοί περ. Namely, because they were not to return home, as they had hoped.—*ἐπ' αὐτῷ ἡδὺ γέλασσαν*. "Laughed heartily at his mishap." More literally, "on his account." As regards the peculiar force of *ἡδύ*, consult note on *ἀχρεῖον ἰδών*.—*τις*. "One." Equivalent, in fact, to "many a one."—*ἐς πλησίον ἄλλον*. "To another near him," *i. e.*, to his neighbor.

272–276. *ὢ πόποι*. Consult note on book i., verse 254.—*μυρί' ἐσθλά*. "Ten thousand good things."—*τ' ἐξάρχων*. "In both originating."—*πόλεμόν τε κορύσσων*. "And in arousing the war." Equivalent to the Latin "*pugnam excitans*." This is Köppen's explanation, and is adopted by Stadelmann. Wolf, on the other hand, makes the phrase in question the same as *bellum adornans*, and regards *πόλεμος* as standing for Ἄρης. The literal meaning, however, "arming the war," accords better with Köppen's idea, and *πόλεμον* will then be the same as *πολεμοῦντας*.

νῦν δὲ τόδε μέγ' ἄριστον, κ. τ. λ. "Now, however, he has done this, by far the best thing among the Greeks," *i. e.*, in doing this he has achieved his greatest work. Equivalent to *νῦν δὲ τόδε ῥέξας, μέγ' ἄριστον ἔρεξεν*.—*ὅς*. "In that he."—*τόν*. As before, for *τοῦτον*.—*ἀγοράων*. "From his harangues."—*θήν*. "Assuredly." In Homer, *θήν* is always ironical, as in Attic *δήπου*. It is very frequently joined with *οὐ*, as in the present instance.—*θυμὸς ἀγήνωρ*. "His insolent spirit."

278–283. *ὣς φάσαν ἡ πληθύς*. "Thus spoke they, the throng." Observe that *ἡ*, though apparently the same with the later article, is, in fact, the pronoun, and is brought in to mark opposition. (Consult *Nägelsbach, Excurs.*, xix., 7, *c.*) Observe, also, that *πληθύς* is taken collectively, and has the verb in the plural.—*ἀνὰ δὲ ἔστη*. "Up, thereupon, stood." Observe the adverbial force of *ἀνά*.—*παρὰ δέ*. "And by his side."—*εἰδομένη*. "Making herself like."—*σιωπᾶν*. More correct than *σιωπᾷν* with the subscript iota. Consult *Wolf Anal. Lit.*, ii., p. 49, *seq.*; *Buttmann, Ausf. Gr. Sp.*, § 105, *Anm.*, 17; and *Spitzner*, *ad loc.*

ὡς ἅμα θ' οἱ πρῶτοι, κ. τ. λ. "In order that the sons of the Greeks both in front and in the rear, might at the same time hear his speech, and understand his counsel." Wolf regards *οἱ* as unnecessary here, and an instance of irregularity in the use of the article

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284–290. *'Ατρείδη, νῦν δή σε, ἄναξ, κ. τ. λ.* "Monarch, son of Atreus, the Greeks just now desire to make thee the most disgraced among all articulate-speaking mortals." Observe the force of *δή*, as applied, in its sense of exactness, to *νῦν*, the adverb of time, and compare *Kühner*, § 720, 2, *ed. Jelf.*—*πᾶσιν ἐλέγχιστον.* We have given here the explanation of Nägelsbach, which appears to be the only true one.—*ἥνπερ ὑπέσταν.* "Which they undertook," *i. e.*, which they took upon themselves. In such constructions as the present, where the particle *πέρ* is appended to the relative, it has the same force in reality as in *καίπερ*, or with the participle. Hence *ἥνπερ ὑπέσταν* is the same in effect as *ὑποστάντες περ.*—*ἐκπέρσαντ'* Supply *σε*, with which this participle agrees.

ἤ παῖδες νεαροὶ, χῆραί τε γυναῖκες. Observe here that *τε* follows after *ἤ*, a construction of which instances are found not only among the poets, but also in the prose writers. In antithetical clauses *τέ* approaches in sense to *ἤ*, and hence they are interchanged; either *ἤ-τέ*, or *τὲ-ἤ*. (*Kühner*, § 734, 3, *ed. Jelf.*)—*ἀλλήλοισιν ὀδύρονται οἶκόνδε νέεσθαι.* "Do they wail unto one another to return home." The infinitive is here employed as the object. This takes place on several occasions, and, among others, with verbs signifying any sensual or mental energy of the subject, or some expression of such energy. (*Kühner*, § 637.)

291–294. *ἦ μὴν καὶ πόνος ἐστὶ, κ. τ λ.* "It is certainly a hard thing (so) to return, after having been exposed to many privations," *i. e.*, to return without having accomplished our object, and after having endured many a hardship. More literally, "for one (so) to return," &c., *τινά* being understood with *ἀνιηθέντα.* The meaning of this much-contested passage turns entirely on *νέεσθαι*, which, being repeated from the previous line, becomes, in fact, equivalent to *οὕτω ποιεῖν*, the idea of returning without accomplishing the object of the expedition being implied in the first *νέεσθαι.* Observe, also, that *ἦ μὴν* stands opposed to *ἀλλὰ καὶ ἔμπης* in verse 297.

καὶ γάρ. "And (no wonder) for."—*θ' ἕνα μῆνα.* "Even a single month."—*σὺν νηὶ πολυζύγῳ.* The preposition *σύν* is here made by

some equivalent to παρά, and this latter was even formerly the reading usually given in editions, until Wolf brought back σύν into the text. It is very evident that παρά must have arisen from a mere interpretation of σύν. On the whole, however, Wolf's explanation is the best, which connects σὺν νηὶ πολυζύγῳ in construction with μένων.—εἰλέωσιν. "May be hemming in." Consult *Buttmann Lexil.*, *s. v.*—εἰλεῖν. The prose form of expression would be ἐν εἰλῶσιν.

295–300. ἡμῖν δε εἰνατός ἐστι, κ. τ. λ. "To us, however, while remaining here, it is the ninth revolving year." Observe that περιτροπέων is here merely an epithet of ἐνιαυτός, and that ἐστι περιτροπέων is not to be regarded as a mere circumlocution for the present indicative. The cæsura of the verse is directly opposed to such an idea.—τῷ. "On this account."—ἀλλὰ καὶ ἔμπης, κ. τ. λ. "But it is, nevertheless, also certainly disgraceful." Observe that τοι is here employed in the confirmative sense of the Latin *sane*, namely, "certainly," "verily," "of a truth." (*Kühner*, § 736, *ed. Jelf.*)-κενεόν. "Empty handed," *i. e.*, without booty and without success τλῆτε. "Be patient." More literally, "endure."—ἐπὶ χρόνον. "For a time," *i. e.*, a little while longer—μαντεύεται. "Divines." Observe here the force of the present. Calchas has not retracted the prediction which he made nine years before this, and, therefore, it is said of him here that he still "divines."

302–307. μάρτυροι. "Witnesses of it," *i. e*, of the truth of what I am going to say.—οὓς μὴ Κῆρες, κ. τ. λ. "Whom the Fates of death went not bearing away," *i. e.*, whom the fates have not taken off. The expression ἔβαν φέρουσαι is a species of circumlocution for ἤνεγκον, *i. e.*, ἀνήρπαξαν.—χθιζά τε καὶ πρωΐζ'. "Both yesterday and the day before." A proverbial form of expression, and equivalent, in fact, to "very lately." The reference does not appear to be so much to the past years of the war, which would be a harsh explanation, as to the recent pestilence. Consult *Heyne, ad loc.*

ἐς Αὐλίδα. "At Aulis." Literally, "into Aulis," *i. e*, into the harbor of Aulis. The Grecian fleet was detained here a considerable time by adverse winds, until the memorable sacrifice of Iphigenia to the offended Diana.—ἀμφὶ περί. "Round about." We often find two prepositions thus joined together in poetry to give a fullness to the expression. Consult *Kühner*, § 618, 3.—τελήεσσας ἑκατόμβας. Consult note on book i., verse 315.—ἀγλαὸν ὕδωρ. "A limpid stream." The plane tree stood at a fountain-head or spring and the water bubbled up from beneath the tree.

308–313. μέγα σῆμα. "A great sign," *i. e.*, a great omen of the

future fortunes of the expedition.—*ἐπὶ νῶτα δαφοινός*. "All blood red upon the back." A type of the bloody conflict that was approaching. Observe the intensive force of *δα* in *δαφοινός*.—*τόν ῥ αὐτὸς Ὀλύμπιος, κ. τ. λ.* "Which, namely, the Olympian himself had sent forth into the light." By the epithet *Ὀλύμπιος* Jove is meant, and *αὐτός* is added to increase the emphasis.—*ὑπαΐξας*. "Having glided from under."—*ῥα*. "Thereupon."—*ἔνθα δ'*. "And there," *i. e.*, in the plane-tree.—*νήπια τέκνα*. "An infant brood." Literally, "infant offspring."—*ὑποπεπτηῶτες*. "Cowering beneath." —*ὀκτώ*. "Eight in number."

314–319. *ἐλεεινὰ τετριγῶτας*. "Twittering piteously." Some connect *ἐλεεινά* with *κατήσθιε*, but this is far inferior.—*ἀμφεποτᾶτο*. "Kept flying around."—*τὴν δ' ἐλελιξάμενος, κ. τ. λ.* "And then, having formed himself into a coil, he seized her (also) by the wing, making a loud cry round about." The serpent wound itself into a coil, and then raising its head, and the upper part of its body, made a sudden spring at the parent bird, and caught it by the wing. Observe the force of the middle voice in *ἐλελιξάμενος*.—*πτέρυγος*. The reference to a part requires the genitive.

κατὰ ἔφαγε. "He had eaten up." Observe the adverbial force of *κατά*.—*τὸν μὲν ἀρίζηλον, κ. τ. λ.* "The god who had displayed him to view, rendered him very conspicuous, for the son of the crafty Saturn made him a stone," *i. e.*, Jupiter made the serpent very conspicuous as a monument of the occurrence, for he changed him into stone. We have given here the reading of the common text, namely, *ἀρίζηλον*, equivalent to *ἀρίδηλον*. It is very doubtful, however, whether this be the true reading. Buttmann opposes it with great ability, and thinks that we ought to have some term in its place, meaning "invisible," especially on account of the opposition implied in *ὅσπερ ἔφηνεν*. This would also be in accordance with Cicero's paraphrase of the present passage (*de Divin.*, ii., 30):

> "Qui luci ediderat, genitor Saturnius, idem
> *Abdidit*, et duro firmavit tegmina saxo."

But, then, a new difficulty arises. If we read *ἀΐζηλον* (*i. e.* *ἀΐδηλον*), we have a term, the analogy that produced which is extremely doubtful. If we write *ἀΐδηλον* at once, we have a form contrary to common usage, which does not allow of a long *ι* in forms coming from *εἴδω*. And, lastly, if we take *ἀείδηλον*, we can not show that Homer ever did use this form. As for *ἀειδέλιον*, which is Homeric, it is too different from any of the readings that have come down to us to allow of its being adopted. The whole question affords a striking example, as Buttmann remarks, how almost impossible a

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as in Homeric criticism, with all our best wishes and exertions, to surmount the difficulties of the standing text. And although it is very evident that ἀρίζηλος was not originally in this passage in Homer's verse, still we must retain this reading, as the only one which has come down to us grounded on authentic documents. (*Lexil.*, *s. v.* αἴδηλος). It remains but to add, that Knight regards verses 317, 318, and 319 as spurious, and the interpolation of some hapsodist.

320–323. οἷον ἐτύχθη. "At what had been done," *i. e.*, had taken place. Οἷον is here equivalent to ὅτι τοῖον..—ὡς οὖν δεινὰ πέλωρα, κ. . λ. "When, then, dreadful prodigies had come in the midst of the hecatombs of the gods," *i. e.*, had occurred in the very midst of the sacrifice. Observe that θεῶν must be construed with ἑκατόμβας, not with πέλωρα, the victims being regarded as the property of the gods.—Κάλχας δ' αὐτίκ' ἔπειτα. "Calchas, then, thereupon straightway."—θεοπροπέων. "Revealing the signs from on high."—τίπτ' ἀνέω ἐγένεσθε. "Why, then, have ye become mute?" We have given ἀνέω, with Spitzner and Buttmann (*Lexil.*, *s. v.*), instead o the common reading, ἀνέῳ. It is not an adjective, but an adverb like οὕτω, &c.; and it was so regarded by Aristarchus, as Apollonius informs us. (*De Adverb.*, p. 555, 15, *seq.*)

324–332. ἡμῖν μὲν. "For us, indeed," *i. e.*, for our special in struction. Observe that μέν is here for μήν.—ὄψιμον, ὀψιτέλεστον The absence of the copulative conjunction renders the clause more emphatic.—ὅου. "Of which." An epic form of οὗ, arising, according to the ancient grammarians, from a diæresis. (*Etymol. Mag* p. 614, 34.—*Spitzner, ad loc.*)—κλέος. Referring to the mention of this prodigy among posterity.—ὡς ἡμεῖς. "So we."—τοσσαῦτ' ἔτεα. Nine years are meant.—τῷ δεκάτῳ. Supply ἔτει.—τελεῖται. "Are on the eve of being accomplished."—αὐτοῦ. "Here."—εἰσόκεν ἕλωμεν. "Until we may have taken." More literally, "until what time we may have taken." Observe that εἰσόκεν is for εἰς ὅ κεν, and compare the Latin idiom: "*usque ad id tempus, quo capiamus*," &c.

334–336. σμερδαλέον κονάβησαν, κ. τ. λ. "Resounded fearfully in consequence of the shouting of the Greeks." More literally, "under (*i. e.*, by reason of) the Greeks having shouted." The common text has a comma after κονάβησαν, which we have removed, as interfering with the sense.—Γερήνιος ἱππότα Νέστωρ. "The Gerenian Nestor, the ruler of steeds." Nestor was called "Gerenian" from a city of Messenia, where he was brought up, after Pylos, probably, had been destroyed by Hercules. This place is styled Γέρηνον in a fragment of Hesiod; Γέρηνα, by Strabo; Γερηνία, by Pausanias; and

ὁ Γερηνος by the scholiast.—ἱππότα. For ἱππότης, a common epithet for heroes. Observe the absence of the copula between this word and Γερήνιος. The reason is that the term Γερήνιος is more of an individual, the other more of a general appellation.

337–339. ὦ πόποι. Consult note on book i., verse 254.—ἦ δὴ παισὶν ἐοικότες, κ. τ. λ. "Assuredly, now, ye are haranguing like infant children," *i. e.*, your conduct, in thus wasting time with idle harangues, resembles that of mere children. The epexegetic clause, οἷς οὔτι μέλει, κ. τ. λ., shows in what the resemblance actually consists.—πῇ δὴ συνθεσίαι τε, κ. τ. λ. "Whither, then, will go for us both agreements and sworn pledges?" *i. e.*, what, then, will become of our agreements? &c. According to Buttmann (*Lexil.*, p. 439, *ed. Fishl.*), ὅρκιον properly signifies a contract or agreement on oath. As it is here, however, joined with συνθεσίαι, it appears to refer rather to a pledge connected with an oath.

340–341. ἐν πυρὶ δή, κ. τ. λ. "Into the fire, now, may both the counsels and plans of heroes have come, and the unmixed libations, and the right hands on which we relied," *i. e.*, away, now, into the fire with the counsels and plans of heroes, &c. We have given here the explanation of Nägelsbach, who regards this passage as a species of unwilling or reluctant wish; and in this opinion the reviewer of Crusius's edition of the Iliad concurs. (*Jahrb. für Phil und Päd.*, vol. xxxiv., p. 367.) The train of ideas appears to be as follows: Away with the counsels, &c.; into the fire; for they help us no more; since, in place of acting up to our previous engagements, we are wasting our time in idle talking, &c. This expression of a wish certainly suits better the optative (γενοίατο), without the hypothetic κε, than if we place an interrogation at the end of verse 341, as is done by Wolf, Heyne, and Voss, and render the optative by a future.—Observe that the expression ἐν πυρὶ γενοίατο is merely of a proverbial characte , to denote utter destruction.

σπονδαὶ ἄκρητοι. Libations most commonly consisted of unmixed wine; but sometimes, also, of milk, honey, and other fluids, either pure or diluted with water.

342–349. αὔτως. "To no purpose."—σὺ δέ. "Do thou, therefore."—ἔτι. "Still, as before."—ἀστεμφέα βουλήν. "An unshaken resolve."—τούσδε δ' ἔα φθινύθειν, κ. τ. λ. "And suffer those to perish, one, and (at farthest) two, whoever may be deliberating apart from the Greeks (there shall be no accomplishment, however, of their designs) to return to Argos, before that we even know," &c. Compare with τοί κεν the Latin *si qui*. Achilles appears to be hinted at.—Διός. Governed by ὑπόσχεσις.

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350–356. *κατανεῦσαι.* "Nodded assent."—*ἤματι τῷ.* "On that day." Observe the demonstrative force of *τῷ*, equivalent here to *ἐκείνῳ*.—*ἔβαινον ἐπ'.* "Were going on board of."—*Κῆρα.* "Fate." Better with the initial capital, as we have given it, and indicating not so much destruction itself, as a being carrying destruction along with her.—*ἀστράπτων ἐπιδέξι'.* "By flashing forth lightning to the right."—*φαίνων.* "By displaying."—Verse 353 explains what is meant by *κατανεῦσαι* in v. 350.

τῷ. "Therefore."—*τίσασθαι δ' Ἑλένης κ. τ. λ.* "And (before) he has avenged the vexations and the groans (that have been his) on account of Helen." Buttmann (*Lexil.*, p. 439, *seqq. ed. Fishl.*) makes *Ἑλένης* here the genitive of the subject, and refers the words of the passage to the vexations and sighs of the repentant Helen. We have preferred, however, to follow Nägelsbach and Stadelmann, in regarding *Ἑλένης* as the objective or causal genitive. The reference is to the toils and privations endured by the Greeks during this long-protracted war, and the idea is well expressed by the scholiast in the Venice MS., as follows: *τιμωρίαν λαβεῖν ἀνθ' ὧν ἐστενάξαμεν καὶ ἐμεριμνήσαμεν περὶ Ἑλένης.*

358–361. *ἁπτέσθω.* "Let him lay hold of," *i. e.*, for the purpose of dragging it down to the sea.—*θάνατον καὶ πότμον.* "Death and fate." Often united by Homer; as also *θάνατος* and *μόρος*.—*αὐτός τ' εὖ μήδεο.* "Both deliberate well thyself." Passow translates this "*fasse selbst wohl einen Beschluss*," *i. e.*, form a resolve thyself. This, however, is inconsistent with *πείθεό τ' ἄλλῳ*.—*ὅττι κεν εἴπω* Not equivalent to *ἐάν τι εἴπω*, but "whatsoever I shall say (if thou permit)."

362–368. *κρῖν' ἄνδρας κατὰ φῦλα, κ. τ. λ.* "Separate, Agamemnon, the men by tribes, by families." By *φῦλα* are here meant tribes or clans, proceeding each from one common progenitor; by *φρῆτραι*, on the other hand, the several families or kindreds composing a tribe. Hence Heyne remarks: "*Per populos et gentes dispositi pugnarunt haud dubie et antea; nunc autem in ipsis populis novum discrimen fit secundum* genera *seu* stirpes *ab eodem auctore deductas; et in his iterum sunt* familiæ."—*ὡς φρήτρη φρήτρῃφιν, κ. τ. λ.* The object of this new arrangement is mutual support, the members of the same family and clan aiding one another with the greater zeal, on account of the ties of kindred.—*καί τοι πείθωνται Ἀχαιοί.* "And (if) the Greeks shall obey thee (in this)," *i. e.*, shall carry this plan of thine into full effect.—*ὅς θ' ἡγεμόνων κακός.* "Both what one of the leaders is cowardly." Supply *ἐστί*.—*κ' ἔῃσι.* "May be."—*κατὰ σφέας.* "By themselves," *i. e.*, each clan by itself, and each family of the clan also by itself.

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γνώσεαι δέ. 'And thou wilt farther know." Observe the emphatic usage of *δέ*, after *γνώσῃ ἔπειθ'* in verse 365.—*εἰ καὶ θεσπεσίῃ*, κ. τ. λ. "Whether thou art even not going to sack the city by the Divine will, or by the cowardice of men, and their inexperience in war." With *θεσπεσίῃ* supply *βουλῇ* or *μοίρᾳ*.

370-373. *ἦ μὰν αὖτ'*, κ. τ. λ. "Of a truth, aged warrior, thou again, in the gathering of the people, surpassest (in sage counsel) the sons of the Greeks." More literally, "in the assembly," *i. e.*, of the forces. Observe the force of *αὖτε*: thou surpassest in the public assembly, after having surpassed in the private conclave of the Grecian princes.—*αἲ γάρ, Ζεῦ τε πάτερ*, κ. τ. λ. "For would that, both father Jove, &c., there were to me," &c., *i. e.*, would to Jove, &c., I had.—*τῷ*. "In that event." More literally, "by that means."—*ἠμύσειε*. The verb *ἠμύω*, when thus applied to cities, refers to their sinking in ruins.

375-379. *ἄλγε' ἔδωκεν*. Compare book i., verse 96.—*ὅς με μετὰ βάλλει*. "Who hurls me into the midst of." (Compare *Kühner*, § 614, iii.) More freely, "who keeps continually involving me in."—*ἐγὼ δ' ἦρχον χαλεπαίνων*. "And I was the first to become angry." Observe here the use of the participle for the infinitive. This construction is regular with verbs of beginning, ceasing, &c. Observe also, that *ἄρχεσθαι* is used with the infinitive, when the notion of the dependant verb is only in intention, not in act. Thus, *Thucyd.*, i., 107, *ἤρξαντο καὶ τὰ μακρὰ τείχη Ἀθηναῖοι οἰκοδομεῖν*: but *οἰκοδομοῦντες* when it is actually begun. (*Kühner*, § 688, vi., p. 317, *ed. Jelf.*) *ἐς γε μίαν βουλεύσομεν*. "We shall come to the same determination." With *μίαν* supply *βουλήν*, and compare the explanation of Nägelsbach: "*ita consultare ut sententiæ in unum conspirent.*" The reference is to their becoming reconciled to one another.

381-384. *ἐπὶ δεῖπνον*. "To your meal." The morning meal is here meant. In Homer, the word *ἄριστον* uniformly means the early, as *δόρπον* does the late meal; but *δεῖπνον*, on the other hand, is used for either, apparently without any reference to time.—*ἵνα ξυνάγωμεν Ἄρηα*. "In order that we may join battle." A concise form of expression, for *ἵνα ξυνάγοντες τοὺς λαοὺς ἐγείρωμεν Ἄρηα*.—*εὖ δὲ θέσθω*. "And get ready well," *i. e.*, have it in good order, and ready for action. Compare Passow, Wörterb., *s. v. τίθημι*, *b.* ii, *c.*—*εὖ ἅρματος ἀμφὶς ἰδών*. "Having looked well about his chariot," *i. e.*, round about it; having carefully examined it on all sides. We have given *ἀμφὶς ἰδών* with Spitzner. Heyne, however, who is followed by Buttmann (*Lexil.*, p. 04, *ed. Fishl.*), is in favor of *ἀμφιδών*.

385-393. οὐ μετέσσεται. "Shall not ensue." More literally "shall not intervene."—διακρινέει μένος ἀνδρῶν. "Shall part the wrath of the combatants."—ἱδρώσει μέν τευ τελαμὼν, κ. τ. λ. "The strap of the man-protecting shield around the breast of each one shall be moist with sweat; and (each one) shall be fatigued as to his hand round about the spear." More literally, "on the spear round about" The Greek warrior had two straps or belts passing over his breast, from the shoulder downward; not, however, crossing each other, but both on the same, that is, on the left side. One of these straps supported the sword; the other, which was larger and broader, the shield. This second strap or belt lay over the former. -καμεῖται. Observe the employment of the middle in a passive sense. In reality, however, a middle meaning still lurks here: "shall cause himself to toil." Compare *Kühner*, § 364, *ed. Jelf.*

μιμνάζειν ἐθέλοντα. "Wishing to linger."—οὔ οἱ ἔπειτα ἄρκιον ἐσσεῖται, κ. τ. λ. "There shall be nothing thereupon on which he can rely for escaping from the dogs and birds," *i. e.*, there shall be nothing to give him any well-grounded hope of escaping, &c. We have rendered ἄρκιον here in accordance with the explanation given to it by Buttmann (*Lexil.*, *s. v.*). It appears to be equivalent in some degree to ἕτοιμον.

394–397. Ἀργεῖοι δὲ μέγ' ἴαχον, κ. τ. λ. "The Greeks, thereupon, began to shout loudly, as when a wave (roars) against a lofty shore, when the south wind, having come, shall put it in motion, against some projecting rock." Observe the ellipsis in κῦμα, which is to be supplied by ἰάχει. Observe also the peculiar boldness of the personification, when a literal translation is given: "as when a wave *shouts*."—προβλῆτι σκοπέλῳ. This is merely a more special definition of the idea contained in ἀκτῇ ἐφ' ὑψηλῇ, and is epexegetical to that clause.—As regards ὅτε κινήσῃ, compare book i., verse 80.

τὸν δ' οὔποτε κύματα λείπει παντοίων ἀνέμων, κ. τ. λ. "For this the billows raised by all kinds of winds never leave, when they arise in this quarter or in that," *i. e.*, the billows raised by every wind, no matter from what point it comes. The comma after λείπει, which appears in the ordinary text, must be removed, since κύματα is to be joined in construction with παντοίων ἀνέμων. So we have νέφεα ἀργεστᾶο Νότοιο (*Il.*, xi., 305); and ἄελλαι παντοίων ἀνέμων (*Od.*, v., 304). If we retain the common pointing, παντοίων ἀνέμων becomes the genitive absolute, and must be rendered, "during all kinds of winds," there being then an ellipsis of ὄντων. This, however, is decidedly inferior.—γένωνται. Referring, of course, to the winds, not to κύματα. In this latter case, the reading would have

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seen γένητ' ι., which some appear to have given anciently, but which the scholiast very properly condemns.

398–400. ὀρέοντο. "They made a rush." The imperfect of ὀρέομαι, and not from ὄρνυμι. Nägelsbach removes the comma after this word, and connects it closely in construction with κεδασθέντες, so as to imply a rushing onward in scattered order. This, however, is quite unnecessary.—κεδασθέντες κατὰ νῆας. "Having dispersed themselves in an instant among the ships." Observe the force of the aorist, and the employment of the passive participle in a middle sense.—νῆας. The ships, it will be remembered, were drawn up on shore, and the huts were in their immediate vicinity.—κατὰ κλισίας. "Throughout the tents."—ἔρεζε. "Began to offer sacrifice." Supply ἱερά. The full form occurs in book i., verse 147. Compare Virgil (*Eclog.*, iii., 77), "*Cum faciam vitulâ pro frugibus.*"—ἄλλος δ' ἄλλῳ. The meaning is, that each kindred sacrificed to its own tutelary deity.

402–410. ὁ ἄναξ ἀνδρῶν Ἀγαμέμνων. "He, the king of men, Agamemnon."—πενταέτηρον. "Five years old." And, therefore, in full vigour.—κίκλησκεν δὲ. "And he invited (to the sacrifice)."—Παναχαιῶν. "Of all the Greeks." The name Ἀχαιοί has a wider Homeric meaning than either Ἀργεῖοι or Δαναοί.—πρώτιστα. "First of all."—Αἴαντε δύω. "The two Ajaxes." Ajax, the son of Telamon, who led the Salaminians; and Ajax, the son of Oïleus, who commanded the Locrians.—Τυδέος υἱόν. Diomede.

αὐτόματος. "Of his own accord." He came, according to Crusius, uninvited, because he was the brother of the monarch, and needed, therefore, no special summons. Not so. He came of his own accord to aid his brother in the preparations for the sacrifice and the attendant banquet.—βοὴν ἀγαθός. "Good at the battle-shout," *i. e.*, brave in battle.—ᾔδεε γὰρ κατὰ θυμόν, κ. τ. λ. "For he knew in his mind how his brother was toiling," *i. e.*, toiling in the preparations. Literally, "he knew his brother how he was toiling." A well-known Greek idiom.—οὐλοχύτας ἀνέλοντο. Compare book i., verse 449.

412–418. κελαινεφές. "Black-cloud-collecting deity."—αἰθέρι ναίων. Words indicative of residence are commonly used in the dative without a preposition, since this case has for its fundamental signification the idea of space, in which activity, or the power of action, abides.—μὴ πρὶν ἐπ' ἠέλιον δῦναι, κ. τ. λ. "Grant that the sun may not go down, and darkness come on, before that I have cast down headlong Priam's palace, wrapped in flames," &c. In these forms of invocation there appears to be an ellipsis of δός, or

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ἔργον "The work," *i. e.*, the work of battle.—ἐγγυαλίζει. "Puts

seen γένηῃ ι., which some appear to have given anciently, but which the scholiast very properly condemns.

398–400. *ὀρέοντο.* "They made a rush." The imperfect of *ὀρέομαι*, and not from *ὄρνυμι.* Nägelsbach removes the comma after this word, and connects it closely in construction with *κεδασθέντες*, so as to imply a rushing onward in scattered order. This, however, is quite unnecessary.—*κεδασθέντες κατὰ νῆας.* "Having dispersed themselves in an instant among the ships." Observe the force of the aorist, and the employment of the passive participle in a middle sense.—*νῆας.* The ships, it will be remembered, were drawn up on shore, and the huts were in their immediate vicinity.—*κατὰ κλισίας.* "Throughout the tents."—*ἔρεζε.* "Began to offer sacrifice." Supply *ἱερά.* The full form occurs in book i., verse 147. Compare Virgil (*Eclog.*, iii., 77), "*Cum faciam vitulâ pro frugibus.*"—*ἄλλος δ' ἄλλῳ.* The meaning is, that each kindred sacrificed to its own tutelary deity.

402–410. *ὁ ἄναξ ἀνδρῶν Ἀγαμέμνων.* "He, the king of men, Agamemnon."—*πενταέτηρον.* "Five years old." And, therefore, in full vigour.—*κίκλησκεν δέ.* "And he invited (to the sacrifice)."—*Παναχαιῶν.* "Of all the Greeks." The name *Ἀχαιοί* has a wider Homeric meaning than either *Ἀργεῖοι* or *Δαναοί.*—*πρώτιστα.* "First of all."—*Αἴαντε δύω.* "The two Ajaxes." Ajax, the son of Telamon, who led the Salaminians; and Ajax, the son of Oïleus, who commanded the Locrians.—*Τυδέος υἱόν.* Diomede.

αὐτόματος. "Of his own accord." He came, according to Crusius, uninvited, because he was the brother of the monarch, and needed, therefore, no special summons. Not so. He came of his own accord to aid his brother in the preparations for the sacrifice and the attendant banquet.—*βοὴν ἀγαθός.* "Good at the battle-shout," *i. e.*, brave in battle.—*ᾔδεε γὰρ κατὰ θυμὸν, κ. τ. λ.* "For he knew in his mind how his brother was toiling," *i. e.*, toiling in the preparations. Literally, "he knew his brother how he was toiling." A well-known Greek idiom.—*οὐλοχύτας ἀνέλοντο.* Compare book i., verse 449.

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αἰγίδ' ἔχουσ'. The ægis, properly speaking, was the hide of the goat Amalthea, the animal that had suckled Jupiter. It was, in strictness, peculiar to Jove, but was worn on different occasions by both Apollo and Minerva. The skins of various quadrupeds having been used by the most ancient inhabitants of Greece for clothing

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Other statues of Minerva, also of very high antiquity, and derived, no doubt, from some still more ancient type, represent her in a state of repose, and with the goatskin falling obliquely from its loose fastening over her right shoulder, so as to pass round the body under the left arm. The annexed figure is taken from a colossal statue of Minerva at Dresden.

By a figure of speech, Homer uses the term ægis to denote not only the goatskin, which it properly signified, but, together with it, the shield to which it belonged. By thus understanding the word, it is easy to comprehend both why Minerva is said to throw her father's ægis around her shoulders (*Il.*, v., 738: xviii., 204); and why, on one occasion, Apollo is said to hold it in his hand, and to shake it so as to terrify and confound the Greeks (*Il.*, xv., 229, 307, *seqq.*):

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and, on another occasion, to cover with it the dead body of Hector in order to protect it from insult.—By the later poets and artists, the original conception of the ægis appears to have been forgotten or disregarded. They represent it as a breastplate covered with metal in the form of scales, not used to support the shield, but extending equally on both sides, from shoulder to shoulder, as may be seen in the figure on page 150, taken from a statue at Florence: the Gorgon's head occupies the centre, whereas, in the other figures, the serpents of this head are transferred to the border of the skin.

448–450. τῆς ἑκατὸν θύσανοι, κ. τ. λ. "From this a hundred tassels, all-golden, hang waving in air, all well twisted, and each of the value of a hundred oxen." More literally, "a hundred tassels, &c., are suspended." Observe the force of the present in ἠερέθονται, as indicating a constant attribute of the ægis, and not merely one confined to the occasion of which the poet is speaking. The tense is properly, therefore, the present aorist, and denotes what is always the case. The grammarian Zenodotus, not perceiving the peculiar force of this tense, wrote ἠερέθοντο, in the imperfect; but, as the scholiast remarks, the imperfect here οὐχ ἁρμόζει ἐπὶ ἀθανάτων.—As the Greeks prided themselves greatly on the rich and splendid ornaments of their shields, they supposed the ægis to be adorned in a style corresponding to the might and majesty of the father of the gods. Hence the golden tassels, which, besides answering the purposes of ornament, would serve also to strike terror by their dazzling motion.

σὺν τῇ παιφάσσουσα, κ. τ. λ. "With which, looking fiercely around, she moved rapidly through the people of the Greeks." We have given παιφάσσουσα here the meaning assigned to it by Passow. The scholiast, indeed, explains it by ἐνθουσιῶσα, ὁρμῶσα, but this is the meaning which it has with later writers.

451–453. ἑκάστῳ καρδίῃ. "Unto each one in heart," *i. e.*, in the heart of each one.—ἄλληκτον. "Without ceasing."—ἄφαρ. Compare book i., verse 594.—νέεσθαι. Taking the place of a substantive, though without any article prefixed.

455–458. ἠΰτε πῦρ ἀΐδηλον, κ. τ. λ. "As a destructive fire consumes an immense forest." We have given ἀΐδηλον here the meaning which Buttmann assigns to it (*Lexil.*, *s. v.*), and in which he is followed by Passow. The literal signification of ἀΐδηλος is "invisible," whence, with a causative force, we have "making invisible," and, from this, "destroying," "destructive."—ἐπιφλέγει. The point of the comparison (*summa comparationis*) does not lie in ἐπιφλέγει, but in φαίνεται αὐγή, the flashing of the rays of light from the arms

of the Greeks being likened to the glare thrown forth by the burning of some vast forest on a mountain-top.

ὡς τῶν ἐρχομένων, κ. τ. λ. "So, as these moved along, an all-resplendent brilliance from their admirable brazen armor went to the heavens through the upper air." Observe that τῶν ἐρχομένων is the genitive absolute.—χαλκοῦ. We have rendered this by the term "brass," in accordance with common usage. The χαλκός of the ancients, however, consisted of copper and tin, whereas the modern brass is a combination of copper and zinc.—ἶκεν. Observe the employment of the aorist to denote a rapid flashing upward of rays of light.

459–461. τῶν δ', ὥστ' ὀρνίθων, κ. τ. λ. "And of these—just as the numerous nations of winged fowl." Observe the anacoluthon in τῶν δέ, the construction being broken off after these words, and resumed at verse 464, when ὡς τῶν takes the place of the τῶν δέ with which the sentence opened.—ἔθνεα πολλά. Observe the beautiful personification here, instead of the prosaic "many flocks." We have now a second comparison, the point of which lies in the noise and various movements both of the numerous flocks of birds, before they alight in order on the ground, and of the Greeks before they can range themselves in battle array. Modern critics much admire the rapid accumulation of figures in the text, no less than five similes following one another in an unbroken series. Wolf, however, considers all but the first of these to be mere additions on the part of later rhapsodists, and not in good taste.

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feminine, and when it does appear with the latter gender, some special reason lies at the bottom of it which can not certainly be found here.—κλαγγηδὸν προκαθιζόντων. "They setting themselves forward with a loud noise." Supply αὐτων. We have regarded this as the genitive absolute, and a parenthetic clause. This is certainly far more natural than the construction given by some of the scholiasts, and adopted by Nägelsbach and others; namely, ἔθνεα πολλὰ ὀρνίθων, &c., κλαγγηδὸν προκαθιζόντων, ποτῶνται ἔνθα καὶ ἔνθα, &c. This latter mode of construing connects προκαθιζόντων at once with ὀρνίθων.

464–468. ὣς τῶν ἔθνεα πολλὰ. "So the numerous nations of these," *i. e.*, of the Greeks. — προχέοντο. "Kept pouring forth." Observe the force of the imperfect. — πεδίον Σκαμάνδριον. By the "Scamandrian plain" is here meant the plain that lay between the rivers Scamander and Simois, and wherein most of the battles were fought between the Greeks and Trojans. The River Scamander rose in the high grounds at the foot of Mount Ida, and after receiving the Simois, emptied into the Hellespont. Troy stood near the sources of the Scamander.

αὐτὰρ ὑπὸ χθὼν, κ. τ. λ. "While the earth beneath resounded fearfully, from the feet of both them and their horses." Observe here the adverbial force of ὑπὸ, and also that ποδῶν is not governed by it, but is the genitive of the *terminus a quo*, with a causal signification.—μυρίοι, ὅσσα τε φύλλα, κ. τ. λ. "Innumerable, as many as both the leaves and flowers are produced in the spring." Observe that ὥρῃ here means, literally, "in their season." The full expression is given in verse 471, ὥρῃ ἐν εἰαρινῇ. The point of the previous comparison was the noise made by the numerous host in arranging themselves in order. In the present one, however, which makes the third, the *tertium comparationis* is the number of the army.

469–473. μυιάων ἀδινάων. "Of the thickly-swarming flies." Observe here the similarity of ending, as if the sound were meant to be an echo to the sense. — κατὰ σταθμὸν ποιμνήιον. "At some shepherd's pen." The preposition here properly implies a moving up and down, and throughout.—ὥρῃ ἐν εἰαρινῇ. "In the spring season." Consult note on verse 468.—ὅτε τε. "And when." More literally, "when, also."—ἐπὶ Τρώεσσι. "Against the Trojans."—διαῤῥαῖσαι μεμαῶτες. The point of the comparison lies in these words. As the swarms of flies in the shepherd's pen move rapidly about, desirous of access to the milk through the coverings of the pails, so did the Greeks take their station in the plain, desirous of breaking through the ranks of the Trojans, and, as it were, tasting their

blood. Hence we must render διαῤῥαῖσαι μεμαῶτες, "desirous of breaking through (their lines)."

474–479. τοὺς δὲ. "And these." Observe that τοὺς stands here without any government, an anacoluthon taking place similar to the one mentioned in the note on verse 459.—αἰπόλια πλατέ'. "Wide-spread flocks of goats." The reference is to flocks feeding in scattered order. Compare the scholiast: ὅτι διασκεδασμένα νέμονται. As regards the expression αἰπόλια αἰγῶν, compare συῶν συβόσια (*Od.*, xiv., 101).—ὣς τοὺς. "So these."—μετὰ δὲ. "And among them," *i. e.*, Agamemnon was busily employed among the rest in arranging the forces.—ὄμματα καὶ κεφαλὴν. Alluding to his majestic look and bearing.—Ἄρεϊ δὲ ζώνην. The term ζώνη, here, does not, as some suppose, refer to the entire armor, but merely to the belt. An expression of strength about the flanks was peculiar to the war-god. (*Nägelsbach, ad loc.* — Compare *Müller, Archæol. der Kunst*, p. 544, *seqq.*) — στέρνον δὲ Ποσειδάωνι. To Neptune was assigned by the ancient artists a great breadth of chest, as the god of the broad Ocean. (Compare *Müller*, p. 503, *seqq.*)

480–483. ἠΰτε βοῦς ἀγέληφι, κ. τ. λ. "As a bull in a herd is greatly eminent above all, for he is even conspicuous among the collected cattle." The term βοῦς denotes a bull or cow, the animal in general. Homer here adds ταῦρος to it, to denote especially the bull. Compare σῦς κάπρος (*Il.*, xvii., 21).—ἐν πολλοῖσι. Not to be connected in construction with ἡρώεσσι. Such an arrangement would be un-Homeric.

486–493. ἡμεῖς δὲ κλέος οἶον, κ. τ. λ. "We, on the other hand, hear report alone, nor know we any thing (for certain)." By κλέος is here meant the voice of tradition merely as heard in the songs of bards.—οὐκ ἂν ἐγὼ μυθήσομαι. "I could not tell." Some regard μυθήσομαι here as the aorist subjunctive, with the shortened mood vowel, because ὀνομήνω comes after. This, however, is incorrect. The future μυθήσομαι expresses certainty under existing circumstances (ἂν) that the poet will not be able to tell the whole number of the mighty host; whereas οὐδ' ὀνομήνω ("nor do I think I can even name") implies less of certainty, and the existence merely of a reasonable doubt, the naming being, in fact, an easier task than the actual enumeration of the strength of the army.

ἄῤῥηκτος. "Not to be broken," *i. e.*, not to be wearied.—χάλκεον δέ μοι, κ. τ. λ. "And though there were within me a brazen breast." Passow, less correctly, renders ἦτορ here "heart." We have followed Stadelmann.—μνησαίαθ'. "Should mention." For μνήσαιντο.—ἀρχοὺς αὖ, κ. τ. λ. "Hereupon I will tell," &c. Observe that

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feminine, and when it does appear with the latter gender, some special reason lies at the bottom of it which can not certainly be found here.—*κλαγγηδὸν προκαθιζόντων.* "They setting themselves forward with a loud noise." Supply *αὐτων.* We have regarded this as the genitive absolute, and a parenthetic clause. This is certainly far more natural than the construction given by some of the scholiasts, and adopted by Nägelsbach and others; namely, *ἔθνεα πολλὰ ὀρνίθων,* &c., *κλαγγηδὸν προκαθιζόντων, ποτῶνται ἔνθα καὶ ἔνθα,* &c. This latter mode of construing connects *προκαθιζόντων* at once with *ὀρνίθων.*

464–468. *ὣς τῶν ἔθνεα πολλά.* "So the numerous nations of these," *i. e.*, of the Greeks. — *προχέοντο.* "Kept pouring forth." Observe the force of the imperfect. — *πεδίον Σκαμάνδριον.* By the "Scamandrian plain" is here meant the plain that lay between the rivers Scamander and Simois, and wherein most of the battles were fought between the Greeks and Trojans. The River Scamander rose in the high grounds at the foot of Mount Ida, and after receiving the Simois, emptied into the Hellespont. Troy stood near the sources of the Scamander.

αὐτὰρ ὑπὸ χθὼν, κ. τ. λ. "While the earth beneath resounded fearfully, from the feet of both them and their horses." Observe here the adverbial force of *ὑπὸ*, and also that *ποδῶν* is not governed by it, but is the genitive of the *terminus a quo*, with a causal signification.—*μυρίοι, ὅσσα τε φύλλα, κ. τ. λ.* "Innumerable, as many as both the leaves and flowers are produced in the spring." Observe that *ὥρῃ* here means, literally, "in their season." The full expression is given in verse 471, *ὥρῃ ἐν εἰαρινῇ.* The point of the previous comparison was the noise made by the numerous host in arranging themselves in order. In the present one, however, which makes the third, the *tertium comparationis* is the number of the army.

469–473. *μυιάων ἀδινάων.* "Of the thickly-swarming flies." Observe here the similarity of ending, as if the sound were meant to be an echo to the sense. — *κατὰ σταθμὸν ποιμνήιον.* "At some shepherd's pen." The preposition here properly implies a moving up and down, and throughout.—*ὥρῃ ἐν εἰαρινῇ.* "In the spring season." Consult note on verse 468.—*ὅτε τε.* "And when." More literally, "when, also."—*ἐπὶ Τρώεσσι.* "Against the Trojans."—*διαῤῥαῖσαι μεμαῶτες.* The point of the comparison lies in these words. As the swarms of flies in the shepherd's pen move rapidly about, desirous of access to the milk through the coverings of the pails, so did the Greeks take their station in the plain, desirous of breaking through the ranks of the Trojans, and, as it were, tasting their

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blood. Hence we must render διαῤῥαῖσαι μεμαῶτες, "desirous of breaking through (their lines)."

474–479. τοὺς δὲ. "And these." Observe that τοὺς stands here without any government, an anacoluthon taking place similar to the one mentioned in the note on verse 459.—αἰπόλια πλατέ'. "Wide-spread flocks of goats." The reference is to flocks feeding in scattered order. Compare the scholiast: ὅτι διασκεδασμένα νέμονται. As regards the expression αἰπόλια αἰγῶν, compare συῶν συβόσια (*Od.*, xiv., 101).—ὡς τοὺς. "So these."—μετὰ δὲ. "And among them," *i. e.*, Agamemnon was busily employed among the rest in arranging the forces.—ὄμματα καὶ κεφαλὴν. Alluding to his majestic look and bearing.—Ἄρεϊ δὲ ζώνην. The term ζώνη, here, does not, as some suppose, refer to the entire armor, but merely to the belt. An expression of strength about the flanks was peculiar to the war-god. (*Nägelsbach, ad loc.* — Compare *Müller, Archæol. der Kunst*, p. 544, *seqq.*) — στέρνον δὲ Ποσειδάωνι. To Neptune was assigned by the ancient artists a great breadth of chest, as the god of the broad Ocean. (Compare *Müller*, p. 503, *seqq.*)

480–483. ἠΰτε βοῦς ἀγέληφι, κ. τ. λ. "As a bull in a herd is greatly eminent above all, for he is even conspicuous among the collected cattle." The term βοῦς denotes a bull or cow, the animal in general. Homer here adds ταῦρος to it, to denote especially the bull. Compare σῦς κάπρος (*Il.*, xvii., 21).—ἐν πολλοῖσι. Not to be connected in construction with ἡρώεσσι. Such an arrangement would be un-Homeric.

486–493. ἡμεῖς δὲ κλέος οἶον, κ. τ. λ. "We, on the other hand, hear report alone, nor know we any thing (for certain)." By κλέος is here meant the voice of tradition merely as heard in the songs of bards.—οὐκ ἂν ἐγὼ μυθήσομαι. "I could not tell." Some regard μυθήσομαι here as the aorist subjunctive, with the shortened mood vowel, because ὀνομήνω comes after. This, however, is incorrect. The future μυθήσομαι expresses certainty under existing circumstances (ἂν) that the poet will not be able to tell the whole number of the mighty host; whereas οὐδ' ὀνομήνω ("nor do I think I can even name") implies less of certainty, and the existence merely of a reasonable doubt, the naming being, in fact, an easier task than the actual enumeration of the strength of the army.

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αὖ has here the force of *δή*. (*Hermann, ad Vig.*, p. 626, *ed. Glasg.*) Observe, moreover, that the poet enters at once upon the task of enumeration and naming, without apprizing us whether the Muses have heard his prayer, and have bestowed upon him the requisite powers for the attempt. This seems to be implied as a matter of course.

NOTES ON THE THIRD BOOK.

ARGUMENT.

THE OATHS.—THE VIEW FROM THE TROJAN RAMPARTS.—THE SINGLE COMBAT BETWEEN PARIS AND MENELAUS.

The armies being ready to engage, a single combat is agreed upon between Paris and Menelaus, for the determination of the war. Iris is sent to call Helen to behold the fight; and, under the guise of a Trojan princess, leads her to the walls of Troy, where Priam is sitting with his counselors, observing the Grecian leaders, on the plain below. At his request, Helen gives the aged monarch an account of the most distinguished of these warriors. The kings, on either side, take, after this, a solemn oath to observe the conditions of the truce. The single combat then commences, and Paris is worsted; but when he is on the point of being dragged away alive by his antagonist into the Grecian lines, Venus comes to his aid, snatches him away in a cloud, and transports him to his own apartment. She then calls Helen from the walls, and brings the lovers together. Agamemnon, on the part of the Greeks, demands meanwhile, the restoration of Helen, and the performance of the articles of the truce, and the book concludes.

The day, of which a part was occupied with the events of the previous book, still continues throughout the present one. The scene is sometimes in the plain before Troy, and sometimes in Troy itself.

1–2. *αὐτὰρ ἐπεὶ κόσμηθεν, κ. τ. λ.* "But when they were arranged, each (army) along with their leaders." By *ἕκαστοι* are here meant the respective armies, Grecian and Trojan, as enumerated in the catalogue at the end of the preceding book.—*Τρῶες μὲν κλαγγῇ*

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κ. τ. λ. "The Trojans, on their part, moved along with both a clamor and battle-cry." The term κλαγγή here refers to the various noises made among themselves by a host composed of various nations coming on in tumultuous march; whereas ἐνοπή denotes the battle-cry, in which they all, from time to time, join.—The march of the Trojans, it will be perceived, is a noisy one; that of the Greeks, on the other hand, silent and orderly. We must not, however, infer from this, that the poet means to represent the Trojans as a barbarian race; a mistake into which some of the ancient commentators have fallen. On the contrary, the people of Priam were far more civilized than their opponents, as appears from the language of Homer himself in other parts of the poem.

ὄρνιθες ὥς. The point of comparison is in κλαγγῇ, not in any allusion to the swiftness of the feathered race, as some erroneously suppose.—Observe the accent in ὥς, as coming after the word (ὄρνιθες) on which it depends. Literally, "birds-like." It would be, otherwise, ὡς ὄρνιθες.

3–6. *ἠΰτε περ κλαγγή, κ. τ. λ.* "As is the clamor of cranes in front of the sky," *i. e.*, high in air; just this side of the vault of heaven. Compare the scholiast; ἐν τῷ ὑπὸ τὰ νέφη τόπῳ. The suffix θι, when appended to nouns, as is at times the case in the Epic language, forms, with the noun, a species of genitive, as in the present instance, and sometimes an instrumental dative. Hence οὐρανόθι πρό is equivalent here, in some degree, to the later πρὸ οὐρανοῦ (*Kühner*, § 377, 2, 7.)—*αἵτ'*. An anacoluthon. This nominative has no verb with which to agree, since its place is supplied by ταίγε in the succeeding line.—*χειμῶνα*. "The wintry-storm," *i. e.*, the cold and stormy season of winter. The reference is to the migration of the cranes to southern climes, at the approach of winter.

κλαγγῇ ταίγε πέτονται, κ. τ. λ. "With a clamor do these wing their way toward the waters of Oceanus." The genitive is employed after verbs signifying a rapid motion toward some object, a construction often met with in Homer. The adverbial ἐπί is merely added here to mark more specifically the line of direction. So in later Greek, where the prepositions have their proper force as governing words, we find the following: πλεῖν ἐπὶ Σάμου (*Thucyd.*, i., 116); ἐπὶ Σάρδεων φεύγειν (*Xen.*, *Cyrop.*, viii., 2, 1) Compare *Kühner*, § 507, and 633, 1, *ed. Jelf.*—Ὠκεανοῖο ῥοάων. Homer's Oceanus is a large river encircling the round plane of the earth (Consult note on verse 423, book i.) As the flight of the cranes is here from the wintry storm, their line of direction is toward the regions of the south.

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ἀνδράσι Πυγμαίοισι, κ. τ. λ. The warfare between the Pygmies and the Cranes is a well-known fable, respecting which, consult Anthon's *Class. Dict.*, *s. v.* Pygmæi. — φόνον καὶ Κῆρα φέρουσαι. Compare book ii., verse 352.

7–9. ἠέριαι δ' ἄρα ταίγε, κ. τ. λ. "And so they bear onward before them, early in the morning, pernicious strife." We have given ἠέριαι here the meaning for which Buttmann contends, on the authority of the ancient grammarians. (*Lexil.*, *s. v.* ἀήρ, ἠέριος.) The common, but erroneous, translation is, "through the air." Voss renders it, "in the hazy dawn of morning;" respecting which, consult Buttmann, *l. c.*—προφέρονται. Observe the force of the middle

οἱ δ' ἄρ' ἴσαν, κ. τ. λ. "But the others thereupon, the Greeks, (namely), went along in silence, breathing rage." Observe the pronominal force of οἱ, with which word 'Αχαιοί is in apposition. Aulus Gellius, in his explanation of this passage, refers σιγῇ to μένεα πνείοντες, which Heyne very justly condemns. (*Aul. Gell.*, i., 11.)—μεμαῶτες. This participle occurs here without any copula, since it is merely explanatory of πνείοντες, &c.

10–14. εὖτε Νότος κατέχευεν. "As the south wind is wont to spread." Literally, "is wont to pour." Observe the force of the aorist in denoting what is wont to happen. Observe, also, that εὖτε stands here for the more ordinary ἠΰτε. This, indeed, is denied by Buttmann, who makes εὖτε the adverb of time, and equivalent to ὅτε, but ἠΰτε the adverb of comparison, and asserts that they are never used for one another. He therefore proposes to read ἠΰτ' ὄρεος, making ἠΰτ', in scanning, one syllable by synizesis. Spitzner, however, successfully defends the common reading εὖτε in the sense of ἠΰτε, and denies, from Apollonius (*De Adv.*, p. 560, 1, *seqq.*), that ἠΰτε can be contracted into two syllables.

κλέπτῃ δέ τε νυκτὸς ἀμείνω. "But better to the thief than even the night." Because he can steal with a better chance of success amid the mist, since the flocks and herds are at large during the daytime, but shut up during the night.—τόσσον τίς τ' ἐπιλεύσσει, κ. τ. λ. "And one looks over (only) as great a space as he even throws a stone over," *i. e.*, and one only sees before him to the distance of a stone's throw. Observe the peculiar force of ἐπί here, both in composition and out of it. Literally, "upon."

ὣς ἄρα τῶν ὑπὸ, κ. τ. λ. "Just so, beneath the feet of these, as they came onward, the eddying dust kept rising," *i. e.*, the dust rose in clouds from beneath their feet as they moved along. There is considerable doubt whether we ought to read here ἀελλής or ἀέλλης, the former being the adjective, the latter the genitive of ἀέλλα

The adjective occurs nowhere else; while the expression *κονίσαλος ἀέλλης*, "the dust of an eddy," *i. e.*, eddying dust, can easily be endured. Buttmann, on the other hand, writes *ἀελλῆς*, contracted from *ἀελλήεις*. (*Ausf. Gr.*, i., p. 172, *not.*) We have retained, however, the common reading with Spitzner and others, though it is an extremely suspicious one.—*κονίσαλος*. The common form is *κονίσσαλος*, which we have altered with Heyne, Wolf, Spitzner, and others.

πεδίοιο. The genitive of place is almost wholly confined to poetry. The place in this construction seems to be conceived of by the speaker as a necessary condition to the notion of the verb, and therefore antecedent to it, whence it in some sort arose. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition of the motion. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as a partitive. (*Kühner*, § 522, *ed. Jelf.*)

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ed where one wishes for a thing which has not taken place. is not now taking place, and is not *about to* take place. (*Herm. ad Viger.*, p. 756.)—*ἄγονος*. Some make this term equivalent here to "*ad prolem generandum inhabilis.*" Such a meaning, however, can hardly suit the context. The more usual force of *ἄγονος* is *ὁ μὴ γεννῶν*, or *ἄτεκνος*, *i. e.*, "childless," a meaning which Augustus gave it, who is said to have often quoted the line, with a slight change, as applicable to his own domestic troubles: *αἴθ' ὄφελον ἄγαμός τ' ἔμεναι, ἄγονός τ' ἀπολέσθαι.* Compare *Sueton.*, *Vit. Aug.*, 65.

41–42 *καί κε τὸ βουλοίμην.* "I would both prefer this," *i. e.*, the fulfilment of such a wish.—*λώβην καὶ ὑπόψιον ἄλλων.* "A scandal, and an object of angry distrust unto others." We have given *ὑπόψιον*, with Wolf and Spitzner, as far preferable to the ordinary reading *ἐπόψιον*, "a spectacle." The former is sanctioned also by the authority of Eustathius, some of the scholiasts, and Apollonius in his Homeric Lexicon. The latter reading was given by Aristophanes and Herodian. The idea intended to be conveyed by *ὑπόψιος* is that of one who is regarded by others *from under* brows contracted by angry distrust.

43–45 *ἦ που.* "Assuredly, if I mistake not." These two particles, of which *ἦ* is affirmative and *που* conjectural, express a degree of probability amounting almost to certainty. They do not coalesce into one word; if they did, *ἤ* would have the acute accent —*καγχαλόωσι.* "Will raise the loud laugh." The present has here the force of a future, the certainty of the event's taking place being so strongly established in the mind of the speaker. Compare *Kühner*, § 437.—*οὕνεκα καλὸν εἶδος ἔπ'.* "Because a handsome person is upon thee," *i. e.*, because a handsome exterior is thine.—*ἀλκή.* "Vigor."

46–51. *ἦ τοιόσδε ἐών.* "Didst thou, being such a one." Observe that *ἦ* belongs in construction to *ἀνῆγες*.—*ἐρίηρας.* According to Buttmann (*Lexil.*, *s. v.* *ἦρα*), the form *ἐρίηρες*, in *ἐρίηρες ἑταῖροι*, is nothing more than a metaplasm for *ἐρίηροι*, a change very conceivable in those times, when forms were not much regulated by analogy, and when, consequently, that which was more agreeable to the mouth and ear was frequently preferred to that which was more analogical.—*μιχθείς.* "Having intermingled with," *i. e.*, having gone among. The passive for the middle.

ἐξ ἀπίης γαίης. "From a distant land," *i. e.*, from Greece. Observe that *ἄπιος* is here an old adjective from *ἀπό*, like *ἀντίος* from *ἀντί*. We must not confound the *ἀπίη γαίη* of Homer with the *Ἀπία γῆ* of the Tragic writers. The latter is based on an old legend

alluded to by Æschylus in his *Supplices* (v. 275), and refers to the Peloponnesus, as the residence in early ages of a king named Apis. Besides, the α is short in ἀπίη, whereas in Ἆπία the initial vowel is long. (*Buttmann, Lexil.*, s. v. Ἀπίη γαῖα.)—νυὸν ἀνδρῶν αἰχμητάων. "Related by marriage unto warrior men." The term νυός properly denotes "a daughter-in-law," like the Latin *nurus*. Here, however, it is taken in a wider sense, and denotes a female related by marriage. The "warrior men" alluded to are the monarch Agamemnon and his immediate kindred. Heyne, however, regards ἀνδρῶν αἰχμητάων as the plural of excellence, and refers it to Agamemnon alone.

πατρί τε σῷ, κ. τ. λ. The accusatives πῆμα, χάρμα, and κατηφείην, are epexegetical, being added, by a species of apposition, to a preceding predicate, in order to mark a result. They stand, therefore, for ὥστε εἶναι πῆμα, &c. — κατηφείην. "A source of shame.' This term refers strictly to a casting of the eyes downward through shame.

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ders and this, less correctly, of being buried in the earth, and covered with a heap of stones, according to the common rites of interment.

59–63. ἐπεί με κατ' αἶσαν. κ. τ. λ. "Since thou hast reproached me in accordance with what is fitting, and not beyond what is fitting, (I will submit)." Observe the simplicity of the early language in the peculiar phraseology, κατ' αἶσαν, οὐδ' ὑπὲρ αἶσαν, and more particularly observe the want of a final clause to the sentence, which we have supplied in a parenthesis. Notwithstanding this ellipsis, however, the colon is required at the end of the line.

ἀτειρής. "Enduring." This adjective literally denotes something not to be rubbed or worn away, or, in other words, indestructible. It is strictly used of brass or iron, but in the present passage, figuratively, of a heart which nothing can daunt or subdue.—ὅς τ' εἶσι. "Which makes its way." Observe that τε here is a remnant of the older language. The relatives in the earliest language were nothing but demonstratives, which, therefore, needed to be joined by τε (thus, ὅς τε, "and this"). When they themselves obtained a relative force, τε was dropped as superfluous; but in Homer, this had not yet been fully done, and hence it is that ὅστε, ἥτε, ὅτε, &c., are still so frequent in him, while in Attic nothing of this usage remained except the particles ἅτε, ὥστε, and the phrases οἷός τε, ἐφ' ᾧτε.

ὑπ' ἀνέρος. "Under the hand of a man," *i. e.*, by the power of a man.—ὅς ῥά τε, κ. τ. λ. "Who, namely, may be hewing out by his art a piece of timber for ship-building." The particle ῥα, appended to the pronoun ὅς, serves to make the reference more exact and pointed. Hence ὅς ῥα will literally be, "just the one who." As regards the particle τε, consult note on ὅς τ' εἶσι, in this same verse.—ἐκτάμνῃσιν. Some read ἐκτάμνῃσιν, the present indicative, but the subjunctive is the true mood here, as Hermann conclusively shows. (*Opusc.*, vol. ii., p. 54.) The quality of hardness always remains in the axe, as a permanent quality, and would require the indicative, as explanatory thereof. But this same quality does not display itself, except *when some one may proceed to cut* any thing with the axe.—ὀφέλλει δ'. "And increases." Connected with ὅστ' εἶσιν.—ὥς σοὶ ἐνὶ, κ. τ. λ. "So for thee is the intrepid mind in thy breast," *i. e.*, as unyielding as iron. We have read σοί, with Spitzner, instead of the common τοι.

64–66. μή μοι πρόφερε. "Do not reproach me with." More literally, "do not bring against me," *i. e.*, do not throw into my teeth.—χρυσέης. By "golden" is here meant nothing more than lovely and

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ῶν. Wolf incorrectly refers it, with one of the scholiasts, to the golden ornaments supposed to be worn on the neck and arms of the goddess.—*ἑκὼν δ' οὐκ ἄν τις ἕλοιτο.* "For one might not select them of his own free will," *i. e.*, by his own means, or of himself. Equivalent to the Latin *arbitrio suo.* The meaning of the whole passage appears to be this: The gifts of the gods unto men, or, in other words, the endowments of nature, ought not to be made a subject of reproach unto any one; they have been bestowed in the good pleasure of the gods, and man had no voice in their selection.

67–70. *νῦν αὖτ'.* "Now, however." Observe the force of *αὖτε.* The meaning of Paris is this: I have, it is true, retreated among the Trojans from before Menelaus; but I will return to the fight, and will engage with him if thou wishest.—*ἄλλους μὲν κάθισον, κ. τ. λ.* "Make the other Trojans, indeed, and all the Greeks, to sit down." As the Greeks are here included, the imperative *κάθισον* implies not so much a command as the result of an arrangement. Observe the force of the active: to cause others to sit down. In the middle, to cause one's self to sit down.—*αὐτὰρ ἔμ' ἐν μέσσῳ, κ. τ. λ.* "But do ye match me and Menelaus, dear to Mars, together in the midst, to fight about Helen and all her possessions." Observe the plural number in *συμβάλλετε*, as applying, not to Hector merely, but to the other leaders also, both Grecians and Trojans.—*ἐν μέσσῳ.* Referring to the open space between the two armies.—*κτήμασι πᾶσι.* Helen is said to have brought away with her from Sparta much rich apparel and treasure.

71–75. *ὁππότερος.* "Whichever of us two."—*κρείσσων.* "Superior."—*ἑλὼν εὖ.* "Having taken, according to fair agreement." Passow makes *εὖ* here strengthen the meaning of *πάντα*, "all at once," "all together," but this seems inferior.—*οἱ δ' ἄλλοι, φιλότητα, κ. τ. λ.* "But may ye, the rest, having entered into friendship, and struck a faithful league, continue to inhabit the very fertile plain of Troy, while let them return," &c. Observe the zeugma in *φιλότητα*, &c., where we have the particular notion of "striking," as the general notion of entering into or forming. Compare *Kühner*, § 895, *d.*, *ed. Jelf.* Consult, also, note on book ii., verse 124.—*Τροίην.* From the epithet *ἐριβώλακα*, it is evident that the region, not the city merely, is meant.—*ναίοιτε.* Observe the employment of the optative to express a wish.—*καλλιγύναικα.* An epithet, the employment of which well accords with the character of the speaker.—*Ἀχαιΐδα.* "Achæa." Literally, "the Achæan land." Supply *γῆν* or *χθόνα*. By this is meant northern Greece, and especially Thessaly; so that "Argos" and "Achæa," in the language of Ho-

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[illegible] "They remain back then [illegible]." We have given here [illegible] (ed. Field.), which ap[illegible] who makes ἐπὶ στίχας sig[illegible] their chariots)."—ὀλίγη [illegible] of arms) there was a [illegible] Bothmann on this passage [illegible] erroneously refer ἄρουρα to the [illegible]

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supplied, denotes, properly, an angry feeling at any thing unjust or unfitting.—*αἰνῶς ἀθανάτῃσι θεῇς, κ. τ. λ.* "Wonderfully in look is she like to the immortal goddesses." Observe here that the accusative of nearer definition (*ὦπα*) has *εἰς* before it, in order to define more accurately. The literal translation of *εἰς ὦπα* would be "(looking) toward her face." (*Kühner*, § 579, *Obs.*, *ed. Jelf.*)

καὶ ὧς. "Even thus," *i. e.*, though the case be thus, though she be thus peerless in beauty. This is explained more fully, immediately after, by the words *τοίη περ ἐοῦσα.*—*νεέσθω.* "Let her depart," *i. e.*, we will not oppose her return, but will rather aid in effecting this.—*μηδὲ πῆμα λίποιτο.* "And may she not remain behind as a source of evil." Observe the change from the imperative *νεέσθω*, which expresses their hearty concurrence in her departure, to the language of a wish, as indicated by the optative *λίποιτο.* Observe, also, in this latter verb, the force of the middle.

161–165. *ἐκαλέσσατο.* "Called unto him." Observe the force of the middle.—*δεῦρο πάροιθ' ἐλθοῦσα, κ. τ. λ.* "Having come hither, dear child, sit thou in front of me." Observe that *ἐμεῖο* is here governed by *πάροιθ'*, the connection in the line being interrupted by *ἐλθοῦσα, φίλον τέκος*, which words come in by a species of hyperbaton.—*ἴδῃ.* Some editions have *ἴδῃς*, but the former is more Homeric.—*πηούς τε.* "And marriage-connections." Compare the scholiast: *πηοί· οἱ κατ' ἐπιγαμίαν συγγενεῖς.*

μοι αἰτίη. "In fault toward me."—*θεοί νύ μοι, κ. τ. λ.* "The gods, in truth, are in fault toward me." The particle *νυ* expresses here nothing of irony, but indicates, on the contrary, bitterness of feeling.—*μοι ἐφώρμησαν.* "Stirred up against me."—We have, with Spitzner, regarded lines 164 and 165 as parenthetical.

166–170. *ὥς μοι, κ. τ. λ.* Connected, in fact, with line 163, the two intermediate ones being parenthetical, as just remarked. "In order that thou mayest even mention by name unto me yonder extraordinary man; who this Grecian warrior is, both gallant and large of stature."—*μείζονες.* "Taller."—*οὕτω γεραρόν.* "Of such stately bearing."—*βασιλῆϊ ἀνδρί.* "A royal person." More literally "a kingly man."

171–175. *δῖα γυναικῶν.* "Most divine of women." Literally, "divine one of women." The positive is generally regarded here as employed in a superlative sense.—*αἰδοῖός τε μοι ἐσσί, κ. τ. λ.* "Dear father-in-law, thou art to me an object of both veneration and awe," *i. e.*, thy look fills me with shame and fear.—*ὡς ὄφελεν θάνατός, κ. τ. λ.* "Oh, would that a wretched death had pleased me!" *i. e.*, had been preferred by me. Observe the peculiar force

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and compare with this the corresponding Latin form of expression, *meâ ipsius gratiâ*, &c.—In the next place, we are not to render the clause *εἰ ποτ' ἔην γε*, as some do, "if ever, indeed, there was one," *i. e.*, if ever there was a shameless woman; nor are we to adopt Schütz's punctuation and version, *εἰ·—πότ' ἔην γε*, "would that he still were so!—once, indeed, he was;" the meaning of the passage is simply as follows: so oppressed is Helen with shame and grief at her own misconduct, that it appears to her as if she had never merited the appellation of a lawful wife to Menelaus, and as if Agamemnon had never, in reality, been her brother-in-law. Compare the remark of Hermann (*ad Vig.*, p. 946): "*Cujus formulæ, quæ perdifficilis explicatu est, hic videtur sensus esse:* si unquam fuit, quod nunc non est amplius, *i. e.*, *si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas. Est enim hæc locutio dolentium, non esse quid amplius.*"

182–183. *ὀλβιόδαιμον.* "Fortunate man."—*ἦ ῥά νύ.* "Assuredly now."—*δεδμήατο.* "Were made subject," *i. e.*, at the time when thou wast appointed to the chief command of the host. Observe here the employment of the pluperfect as an imperfect. Literally, "had been made subject, and remained so." When the perfect has a present sense, the pluperfect is used as an imperfect. (*Kühner*, § 400, 2, *ed. Jelf.*) There is no need, therefore, of our reading *δεδμηνται*, in the perfect, "have been made subject," as some propose.

184–186. *ἤδη.* "Before now."—*Φρυγίην.* The Greater Phrygia is here meant, not Phrygia Minor along the Hellespont. The part, however, particularly referred to, is the tract which formed, in later days, a portion of Bithynia, extending along the banks of the Sangarius.—*ἀμπελόεσσαν.* This is here a general epithet for Phrygia. In later days, however, the case was altered, and only the region around Apamea was famed for the culture of the vine, the rest of Phrygia having become a grain country. Compare the minor scholiast, *ad loc.*

ἀνέρας αἰολοπώλους. "Men of fleet steeds." According to Buttmann (*Lexil.*, p. 65, *ed. Fishl.*), the epithet *αἰολόπωλος* refers to the quick and active guiding of horses. So the scholiast explains the term in our text by *ταχεῖς ἵππους ἔχοντας.*—*λαοὺς Ὀτρῆος, κ. τ. λ.* Priam went into Phrygia with a body of auxiliaries, to aid Otreus and Mygdon, kings of that country, against the Amazons. According to one account, Otreus and Mygdon were brothers of Hecuba, all three being children of Dymas. According, however, to the common account, Hecuba was the daughter of Cisseus, a Thracian prince.—The Amazons were defeated on the occasion alluded to in the text

187-190. *ἐστρατόωντο.* "Were encamped." — *Σαγγαρίοιο.* The Sangarius rose near a place called Sangia (*Σαγγία*) in Mount Adoreus, a branch of Mount Dindymus, in Galatia, and fell into the Euxine on the coast of Bithynia. The modern name is the *Sakaria.* — *μετὰ τοῖσιν ἐλέχθην.* "Was counted among them." Observe the peculiar meaning here assigned to *ἐλέχθην*, which it gets from the more literal signification "to lay among," that is, "to count," "tell," or "reckon up."—*'Αμαζόνες.* Female warriors, of mythical antiquity. We read of the Amazons of Africa, as well as of those of Asia. The former were the more ancient; the latter, however, are here referred to. The Asiatic Amazons are said to have dwelt originally on the banks of the Thermodon, in the plains of Themiscyra, in Pontus; and from this quarter they made their inroads into Phrygia. Troy is even said, by later writers, to have been taken by them (*Heyne, ad loc.*). According to the post-Homeric poets however, the Amazons, under the command of their queen, Penthesilea, came to the assistance of the Trojans against the Greeks

ἀλλ' οὐδ' οἱ. For *ἀλλ' οὐδ' οὗτοι.* The reference is to the *πλείστους Φρύγας* mentioned in verse 185. — *ἑλίκωπες.* Consult note on book i., verse 98.

191-198. *δεύτερον αὖτ'.* "A second time, again." — *εἶπ' ἄγε μοι καὶ τόνδε.* "Come, tell me of this one also." — *μείων μὲν κεφαλῇ* "Shorter, indeed, by a head." We have adopted *κεφαλῇ*, with Spitzner, as preferable to *κεφαλήν*, which Heyne reads from Aristarchus. It agrees better with the datives that follow immediately after, and is in accordance, also, with the form of expression in verse 168. — *εὐρύτερος δὲ ἰδέσθαι.* "But broader to look on," *i. e.*, broader to the view.—*οἱ κεῖται.* "Lie for him."—*κτίλος ὥς.* "Like a ram." Literally, "ram-like." Consult note on verse 2.—*ἐπιπωλεῖται.* "Moves about among" More freely, "traverses."

ἀρνειῷ μιν ἔγωγε, κ. τ. λ. "For my part, I liken him to a thick-fleeced ram." The term *ἀρνειός* properly denotes a young ram just full grown.—*διέρχεται.* "Keeps passing through"

200-202. *οὗτος δ' αὖ.* "Now this one again," *i. e.*, this one in his turn.—*Λαερτιάδης.* Supply *ἐστι.*—*ἐν δήμῳ 'Ιθάκης, κ. τ. λ.* "In the land of Ithaca, rocky though it be." Homer often employs *δῆμος* in the sense of a region or country. It is here applied to the island of Ithaca. This island was rugged and mountainous. Compare Virgil (*Æn.*, iii., 272): "*Scopulos Ithacæ, Laërtia regna.*" — *δόλους.* "Wiles." — *μήδεα πυκνά.* "Prudent counsels," *i. e.*, the giving of good advice.

204-207. *ὦ γύναι ἦ μάλα, κ. τ. λ.* "O lady, assuredly thou hast

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uttered in this a very true remark." More literally, "thou hast uttered this as a very true word."—*ἤδη γάρ ποτ'.* "For once, before now."—*σεῦ ἕνεκ' ἀγγελίης.* "In an embassy on account of thee." Observe that *σεῦ* is governed here by *ἕνεκα*, and that the genitive *ἀγγελίης* is to be construed with *ἤλυθε.* The rule for this last arrangement is as follows: "All verbs may have a genitive of the antecedent notion whence their action arises." (*Kühner*, § 481, 1, *ed. Jelf.*) Buttmann, however, supposes a masculine substantive *ἀγγελίης*, equivalent to *ἄγγελος*, on the authority of some Alexandrine grammarians, but this seems quite needless, and is ably opposed by Spitzner. (*Buttmann, Lexil., s. v. ἀγγελίη.* — *Spitzner, ad Il.*, xiii., 252.) Passow likewise rejects it. (*Lex., s. v. ἀγγελία.*)

σὺν Ἀρηϊφίλῳ Μενελάῳ. Ulysses and Menelaus came as ambassadors to Troy, before the expedition was undertaken, and demanded the restoration of Helen. Antenor, who was probably connected by the ties of hospitality with several Grecian chieftains, received them into his palace, and was one of those who strenuously advised that their demand be granted. Hence, when Troy was taken, he and his family were spared by the Greeks. (Compare *Liv.*, i., 1.) The embassy, however proved a fruitless one, and Antimachus, who had been bribed by Paris, even recommended that the two Grecian chiefs should be put to death. (*Il.*, xi., 139, *seqq.*) Ulysses, on another occasion, entered Troy alone, disguised as a mendicant, an account of which is given in the Odyssey (iv., 240, *seqq.*) by Helen, who is said to have recognized him through his disguise, but who did not betray him.

207–215. *φίλησα.* "Received kindly."—*φυὴν ἐδάην.* "I became acquainted with the genius."—*ἔμιχθεν ἐν.* "They were mingled with."—*στάντων μὲν.* "While they were standing." Genitive absolute. Supply *αὐτῶν.*—*ὑπείρεχεν.* "Overtopped him."—*ἄμφω δ' ἑζομένω.* "But, both sitting." Nominative dual absolute. Zenodotus, one of the ancient grammarians, was in favor of reading *ἑζομένων* in the genitive; but the dual rests here on many ancient authorities, in direct opposition to his opinion. Consult *Spitzner, ad loc.*

μύθους καὶ μήδεα πᾶσιν ὕφαινον. "They began to weave words and counsels for all," *i. e.*, they began to harangue, and to give advice to the Trojans as to the course they should pursue.—*ἐπιτροχάδην.* "With rapid conciseness."—*μάλα λιγέως.* "In very clear and musical tone." We have rendered this by two epithets, as best expressing, by their united meanings, the true force of the word The ancients appear to have associated with it in the pres

ent passage, the idea of something sweet or pleasing; and hence Cicero, in his *Brutus* (xiii., 50), says, "*Menelaum ipsum dulcem quidem tradit Homerus, sed pauca loquentem.*" — *οὐδ' ἀφαμαρτοεπής.* "Nor one who missed the point," *i. e.*, nor a random talker.—*γένει ὕστερος.* "Younger in age." Literally, "after (him) by birth."

216–220. *ἀναΐξειεν.* "Sprang up." Observe that the optative with *ὅτε* answers to the English phrase "as often as," &c.—*στάσκεν, ὑπαὶ δὲ ἴδεσκε, κ. τ. λ.* The poet here represents Ulysses, in the commencement of a harangue, as standing like one lost in meditation, with his eyes fixed on the ground. Compare the remark of Quintilian: "*Mire auditurum dicturi cura delectat, et judex se ipse componit. Hoc præcipit Homerus Ulixis exemplo, quem stetisse oculis in terram defixis, immotoque sceptro, priusquam illam eloquentiæ procellam effunderet.*" (xi., 3, 158.)

σκῆπτρον. Consult note on book i., verse 15. — *ἐνώμα.* "He turned."—*ἀστεμφὲς.* "Unmoved."—*ἀΐδρεϊ.* "Unskilled in art," *i. e.*, inexperienced in the art of addressing an assembly.— *φαίης κε ζάκοτον, κ. τ. λ.* "You would say that he was some one exceedingly angry, and devoid of reason, acting as he did." Observe the force of *αὔτως*, literally, "just so," "even so," as referring to the appearance which Ulysses presented at the commencement of his remarks. The meaning intended to be conveyed by the passage itself is given as follows by an anonymous commentator: His brow being gathered into wrinkles, as is the case when a man of an expressive countenance collects his thoughts, gave a severity to his look, that might have been construed as a sign of anger; and his sceptre held motionless, on account of his being absorbed with the subject on which he was about to speak, gave him the air of a man whose mind is perfectly vacant. A head crowded with ideas, and a head with none in it, are often indicated by similar gestures.

221–224. *ἀλλ' ὅτε δὴ ῥα.* "But when, now, then." Observe the employment here of the particle *ῥα* to denote something sudden and unexpected, the change, namely, of manner in Ulysses when he began to speak.—*ἵει.* In some manuscripts we find the optative *εἴη*, and it is very doubtful whether this be not the true reading. We certainly want the optative here, just as we have it after *ὅτε* in verse 216, so as to give *ὅτε* the meaning of "whenever." Compare the remarks of Hermann, *Opusc.*, vol. ii., p. 37.

καὶ ἔπεα νιφάδεσσιν, κ. τ. λ. "And words like wintry flakes of snow." A beautiful image. Compare the remark of Quintilian, referred to in the note on verse 217, where the Roman critic speaks of the "*eloquentiæ procellam*" of the chieftain of Ithaca. "The pass-

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age concerning the different eloquence of Menelaus and Ulysses is inexpressibly just and beautiful," remarks Pope. "The close historic conciseness of the one is finely opposed to the copious, vehement, and penetrating oratory of the other, which is so exquisitely described in the simile of the snow."

οὐκ ἂν ἔπειτ', κ. τ. λ. "Not then with Ulysses, certainly, could any other mortal have vied; not then, indeed, did we wonder so much at the appearance of Ulysses, having looked at him, (as at the words that fell from his lips)." Compare the explanation of Heyne: "*Non tam formam oris mirabamur, quam nunc eloquentiam.*" When they saw him standing and looking so strangely at first, they wondered in their own bosoms, and thought to themselves, What will come from such a one? When, however, they heard him speak, their astonishment was roused in turn by his words, and they forgot entirely the appearance which he had made.

225–233. *τὸ τρίτον αὖτ'.* "Again, in the third place."—*ἠΰς τε μέγας τε.* Compare verse 167.—*ἔξοχος Ἀργείων.* "Eminent above the Greeks." Compare the version of Voss: "*Welcher dem Volk vo ragel an Haupt und mächtigen Schultern.*"—*δῖα γυναικῶν.* Compare verse 171.—*Αἴας πελώριος.* "The huge and terrible Ajax." The epithet *πελώριος*, in Homer, refers to what is "huge," "monstrous," &c., with the collateral notion, for the most part, of "terrible." We have rendered it, therefore, on the present occasion, by a double epithet. The allusion is to the Telamonian Ajax. Consult note on book ii., verse 406.

Ἰδομενεὺς. King of Crete, who accompanied the Greeks to the Trojan war with a fleet of ninety ships.—*θεὸς ὥς.* Consult note on verse 2.—*ὁπότε ἵκοιτο* "Whenever he came." Compare note on verse 216.

235–242. *οὕς κεν ἐῢ γνοίην, κ. τ. λ.* "Whom I should easily recognize, and whose names I could tell." We have given *τ' οὔνομα* (*i. e.*, *τε οὔνομα*), with Hermann and Spitzner, as more in accordance with Homeric usage than *τοὔνομα*, for *τὸ ὄνομα.* (*Hermann, ad Vig.*, p. 708.)—*Κάστορα θ' ἱππόδαμον, κ. τ. λ.* "Both Castor, the tamer of steeds, and Pollux, good in boxing; my own two brothers." Castor and Pollux were the sons of Tyndareus and Leda, and were, therefore, uterine brothers of Helen, that is, born of the same mother, Helen being the daughter of Leda and Jove. Hence Apollonius remarks (*Lex. Hom.*, *s. v.*), *αὐτοκασίγνητοι· λέγονται καὶ οἱ ἐκ μητρὸς μόνης, ὡς οἱ Διόσκουροι.*

ἦ οὐχ ἑσπέσθην, κ. τ. λ. We have given here the interrogative *ἦ*, instead of the common *ἤ* The latter wants force.—*δεύρω.* Here-

dian, W. Dindorf, and Spitzner, all give the preference to this form over the ordinary *δεῦρο*. If we read the latter, the final syllable must be lengthened by the arsis.—*νῦν αὖτ'*. "Now, however." Observe that *αὖτε* here follows *μέν* in place of *δέ*. This is not unfrequent in poetry, but never occurs in prose. The common text has *νῦν δ' αὖτ'* erroneously.—*αἴσχεα δειδιότες καὶ ὀνείδεα, κ. τ. λ.* "Having shrunk from the disgraces and the many reproaches that are mine," *i. e.*, that attach to me. Observe that *μοι* is here what the grammarians call "*dativus incommodi*."

243–244. *τοὺς δ' ἤδη κατέχε, κ. τ. λ.* "But them the life-bestowing earth already possessed; there in Lacedæmon, in their own native land." We may render *κατέχε* more freely, "held in her bosom;" literally, "held down." Castor and Pollux had fallen in conflict with Lynceus and Idas. Homer here speaks of both brothers as being in the grave; but, according to the legend mentioned in the Odyssey (xi., 302, *seqq.*), they shared immortality alternately, being each one day on Olympus, and the other in the lower world. (*Apollod.*, iii., 11, 2.) The pathos of these two lines is singularly beautiful: the brothers are at rest from their troubles, and forget the disgrace of their sister in the long sleep of death; she herself, the author of all this shame, being ignorant of their end. Beautiful, however, as the passage is, the commentators have coldly set themselves in array against verse 244, and have pronounced it spurious, on account of the hiatus after *Λακεδαίμονι*. Bentley proposes to remedy this by reading either *Λακεδαίμονι δηθά*, or *Λακεδαίμον' ἄνευθε*.

245–249. *κήρυκες δ' ἀνὰ ἄστυ, κ. τ. λ.* "But the heralds, meanwhile, were bearing through the city the faith-insuring pledges of the gods," *i. e.*, the victims that were to be sacrificed in ratification of the solemn truce. We have elsewhere given *ὅρκια* the more general meaning of a contract or agreement on oath. In the present passage, however, it is to be taken, as Buttmann remarks, in a somewhat modified and more definite sense, that is to say, in the sense of bodily objects which serve as a pledge or sign of the oath. We find a corresponding usage in the poets who followed Homer; as when, in Pindar, the betrothed Eriphyle is called the *ὅρκιον πιστόν* of future peace, and at *Ol.*, 11, 6, the Hymns are the *πιστὸν ὅρκιον* of future fame. (*Buttmann, Lexil.*, p. 439, *ed. Fishl.*)

εὔφρονα. "Gladdening."—*ἀσκῷ ἐν αἰγείῳ.* "In a goat-skin bottle."—*κρητῆρα φαεινόν.* "A bright mixer." Observe that *κρητήρ* is not here such a mixer as that which has been mentioned at book i., verse 470 It was now to contain the wine of both parties mixed

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271–272. ἐρυσσάμενος χείρεσσι μάχαιραν, κ. τ. λ. "Having drawn out with his hands his large knife, which was always suspended beside the huge scabbard of his sword." In the heroic ages, the Greeks usually wore a large two-edged dagger or knife (μάχαιρα), suspended by the sword on the left side of the body, and used it on all occasions instead of an ordinary knife. Thus, Theseus draws his dagger to cut his meat at table. (*Plut.*, *Thes.*, p. 10, *ed. Steph.*) The custom is continued to the present day among the Arnauts, who claim descent from the ancient Greeks. (*Dodwell*, *Tour*, vol i., p. 133.) The accompanying woodcut shows three ancient daggers of the kind

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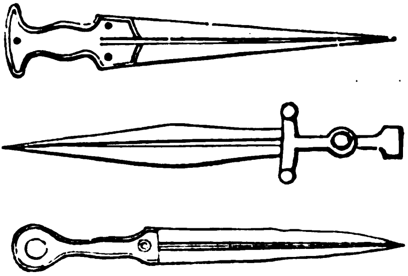

At a later period, *μάχαιρα* meant a sabre or bent sword, as opposed to *ξίφος*, the straight sword.

273–275. *ἀρνῶν ἐκ κεφαλέων, κ. τ. λ.* It was customary at sacrifices, before the animal was killed, to cut a bunch of hair from its forehead, which was thrown into the fire as *primitiæ*. On the present occasion, however, the hairs were distributed among the principal persons present, that all might be parties to the compact, and perhaps, also, that each might preserve his portion of the hairs as a proof of the league that was to be struck. So Priam, one of the two main contracting parties, carries away with him to Troy a portion of the victims (verse 310).—*ἀρίστοις*. "To the principal persons."—*μεγάλ' εὔχετο*. "Prayed long and loudly." Observe the force of the imperfect, as indicating the long continuance of the prayer.

276–277. *Ἴδηθεν μεδέων*. "Ruling from Ida." Jove had an altar and sanctuary on Gargarus, one of the summits of the range of Ida; and hence he is supposed to take up his abode here at times, and to look down from this upon the Idean plain. The clouds occasionally enveloping the summits of the range, and descending thence with tempests to the country beneath, as well as the lightning that illumined the scene, would seem to have given rise to this popular belief.—Thiersch (*Gr.*, § 198, 8) makes the ending *-θεν* equivalent here to *-θι*, and translates "on this Ida." Usteri gives this the preference, but without any good reason. (*Wolf's Vorles.*, ii., p. 213.)

Ἠέλιός θ'. "And thou, O Sun." Observe here the employment of the nominative for the vocative, the regular form of expression being *καὶ σύ, ὦ Ἥλιε*. The vocative, however, is an unimportant case. It is not at all essential to a language, as may be seen from its not existing in many languages, its place being supplied by the nominative. In the present instance, even though there is a proper vocative form, the nominative is employed in its stead. (*Kühner*

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§ 479, 1, *ed. Jelf.*)—ὃς πάντ' ἐφορᾷς. The Sun sees all things in his daily course.

278–279. καὶ Ποταμοὶ καὶ Γαῖα. Compare verse 104.—καὶ οἳ ὑπένερθε καμόντας, κ. τ. λ. "And ye two, who beneath punish men that have ceased from their (earthly) labors, whatsoever one may have sworn a false oath." As the dual number is employed here, the reference must be, of necessity, to Pluto and Proserpina. Elsewhere, however (*Il*, xix., 259, *seq.*), the task of punishing the perjured is assigned to the Erinyes or Furies.—καμόντας. More literally, "those who once labored." Buttmann thinks that καμόντες, when applied to the dead, means those who are still living in another state, but deprived of their earthly powers. (*Lexil.*, p. 372, *ed. Fishl.*) We have given, however, what seems a far more natural interpretation.

280–287. ἔστε. The imperative, and therefore accented accordingly, not the indicative ἐστέ. So, also, φυλάσσετε is the imperative (*Spitzner, ad loc.*)—κε καταπέφνῃ. "Shall chance to slay."—κτήματα πάντα. Compare verse 70.—Τρῶας ἔπειτ' ἀποδοῦναι. "Then (grant) that the Trojans restore." The infinitive is here used for the imperative, where, according to the common explanation, we may supply δός, or something equivalent. More correctly speaking, the infinitive is used in forms of wishing or praying, in invocations and entreaties that the person addressed would cause some one else to do something; the accusative is joined with the infinitive, and the two together stand as the object of a verb, expressing or implying the notion of wishing or desiring; such as ἔθελε, or εὔχομαι; δός, or ποίει. (*Kühner*, § 67, *b*, p. 302, *ed. Jelf.*)—Observe the force of the aorist in ἀποδοῦναι, as denoting immediate restitution.

τιμήν. "A compensation," *i. e.*, an equivalent for the expenses of the war.—ἥντιν' ἔοικεν. "Whatever it is fitting (that they should pay)."—ἥ τε καὶ ἐσσομένοισι, κ. τ. λ. "Which may also remain among men of future ages." More literally, "among men about to be," *i. e.*, which in similar cases shall be paid also by posterity. The compensation paid on the present occasion, in case Paris should fall, is to be a precedent in similar cases unto posterity. (*Neue Jahrb.*, &c., vol. xxxiv., p. 371.) Barnes, without any necessity, proposes μέληται for πέληται.

290–291. αὐτὰρ ἐγὼ καὶ ἔπειτα. "I, however, even afterward." The particle αὐτάρ, here as elsewhere, at the beginning of a clause, serves to express a rapid change and continuation of the subject.—εἵως κε τέλος, κ. τ. λ. "Until I attain the object of the war." Literally, "until I find the end of the war," *i. e.*, the true end

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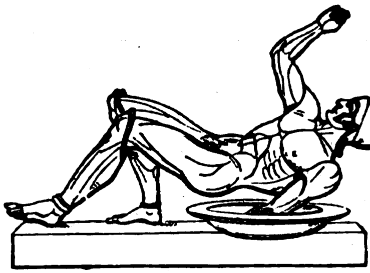

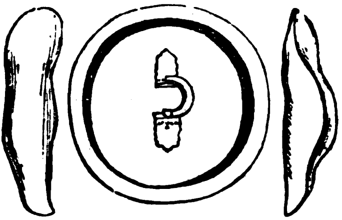

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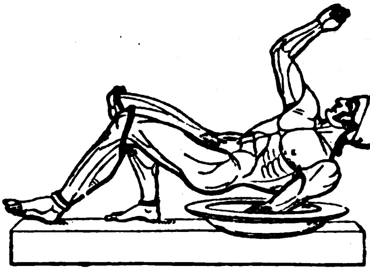

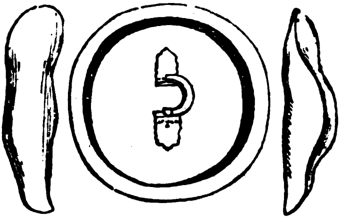

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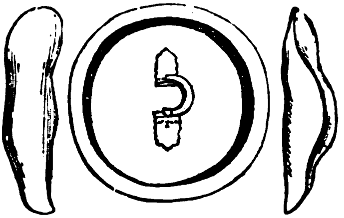

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334–339. ἀμφὶ δ' ἄρ' ὤμοισι, κ. τ. λ. Compare book ii., verse 45. -ξίφος. The ξίφος was straight, two-edged (ἄμφηκες), rather broad, and nearly of equal width from hilt to point.—σάκος. A term of frequent recurrence in Homer. The earliest shields were of wicker work, or wood, covered with one or more ox-hides: if more than one, they were parted by metal-plates, whence the epithets χάλκεον, χαλκήρες, &c.—κρατὶ δ' ἐπ' ἰφθίμῳ, κ. τ. λ. The helmet was originally made of skin or leather, whence is supposed to have arisen its appellation κυνέη, meaning, properly, a helmet of dog-skin, but applied to caps or helmets made of the hide of other animals, and even to those which were entirely of bronze or iron. The five following helmets are selected from antique gems, and are engraved of the size of the originals.

ἵππουριν. "Decked with a horse-tail," i. e., having a horse-hair crest.—δεινὸν δὲ λόφος, κ. τ. λ. "And fearfully did the crest nod

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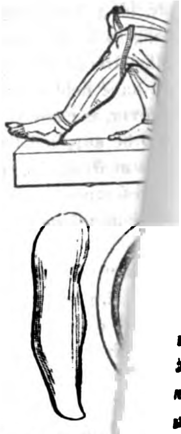
from above.' More literally, "keep nodding," as indicated by the imperfect.—*ἄλκιμον ἔγχος.* "His stout spear."—*ὣς δ' αὔτως.* "And in this same manner." Literally, "and thus, in the same manner." Homer always writes it thus, separated; but in Attic the form is *ὡσαύτως.*

340–347. *ἑκάτερθεν ὁμίλου.* "From each side of the throng," *i. e.*, from the throng on either side. The genitive here depends on *ἑκάτερθεν*, adverbs of parting, separating, &c., taking the genitive case. (*Kühner*, § 513, 5.)—*θωρήχθησαν.* "They had armed themselves." The passive in a middle sense.—*ἐς μέσσον.* "Into the space between."—*δεινὸν δερκόμενοι.* "Looking fearfully."—*ἔχεν.* "Held possession of."—*σείοντ'.* For *σείοντε*, the dual.—*κοτέοντε.* "Cherishing wrath."

δολιχόσκιον ἔγχος. "His long-shadow-casting spear," *i. e.*, his long spear. Some, however, with less probability, and certainly with less of the spirit of poetry, deduce *δολιχόσκιος* from *ὄσχος*, the shaft or handle of a spear, and make the epithet in question signify "long-shafted," as if for *δολιχόσχιος.*—*καὶ βάλεν Ἀτρείδαο, κ. τ. λ.* "And struck full against the every-way-equal shield of the son of Atreus," *i. e.*, the round shield, equal in every direction from the centre. Hence the scholiast explains it by *κυκλοτερῆ.* Observe that both the genitive and accusative are construed with *κατά* in the signification of "against," but that the accusative denotes a fuller and more direct action on or upon.

348–350. *οὐδ' ἔρρηξεν χαλκόν.* "But it rent not the brass," *i. e.*, the brazen plate of the shield. Some manuscripts have the nominative *χαλκός*, and the meaning will then be, "but the brass rent it not," *i. e.*, the brazen-pointed spear rent not the shield. The scholiast remarks, that Aristarchus preferred *χαλκόν*, but that *χαλκός* is better. The accusative, however, is found in most of the manuscripts, and ought by all means to be preferred to the nominative



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351–354. ... "To avenge ...
... Doric relative pronoun ...
double accusative with the verb ...
... but ... is stronger, and shows ...
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355–360. ... "Having poised ...
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ἄγη. We have adopted this form of the second aorist, with Spitzner, on the authority not only of certain manuscripts, and of Eustathius in his commentary on the present passage, but also on that of Homer himself, who in the sixteenth book, verse 801, has as follows: πᾶν δέ οἱ ἐν χείρεσσιν ἄγη δολιχόσκιον ἔγχος. Heyne, on the other hand, rejects ἄγη in both cases, as a false reading, because the initial vowel in ἄγω is long, and thinks that the ancient reading was with the digamma, νῦν δέ μοι ἐν χερσὶν Ϝάγη ξίφος, κ. τ. λ. But

Heyne says, "*Nil quicquam interest, utro modo legas;*" but the reading χαλκός introduces an unnecessary change of the subject, the reference in both of the previous clauses having been to Paris.

ἀνεγνάμφθη δέ οἱ αἰχμή, κ. τ. λ. "For the point was bent back unto it in the strong shield," *i. e.*, its point was bent back, &c., the dative οἱ referring to the spear, and being equivalent here to ἔγχει. The meaning of the passage is this, that the spear did not rend or pass completely through the brazen plate of the shield, but merely stuck in it, and had its point bent.—*ὁ δὲ δεύτερος, κ. τ. λ.* "The other, thereupon, roused himself next with his brazen spear, Menelaus (namely), the son of Atreus, after having addressed a brief prayer unto Father Jove." Observe the demonstrative force of ὁ and also the peculiar beauty of the aorist participle ἐπευξάμενος.

351–354. *τίσασθαι.* "To avenge myself upon."—*ὅ.* The Ionic and Doric relative pronoun for ὅς.—*με κάκ' ἔοργε.* Observe the double accusative with the verb.—*δάμασσον.* Aristarchus wished to read δαμῆναι, but δάμασσον is stronger, and shows a more immediate participation in the affair by the deity invoked.—*ὄφρα τις ἐρρίγῃσι, κ. τ. λ.* "In order that any one even of posterity may shudder to do evil things unto a host, whosoever may have afforded him a friendly reception." More literally, "any one even of late-born men." Observe that ἔρριγα, the perfect of ῥιγέω, has a present signification. (*Buttmann, Irreg. Verb.*, p. 222, *ed. Fishl.*)—*ὅ κεν.* For ὅς κεν. Consult note on verse 351.

355–360. *ἀμπεπαλών.* "Having poised and drawn backward." The verb ἀναπάλλω properly denotes "to swing to and fro." It here refers to the poising and drawing back of the spear, in order to throw it with greater force. Observe that, among the Epic poets, the second aorists active and middle frequently have the reduplication throughout all the moods, and that ἀμπεπαλών is here for ἀναπεπαλών, *i. e.*, ἀναπαλών.

διὰ μὲν ἀσπίδος, κ. τ. λ. Observe that the line here begins with a tribrach (δῐᾰ μ̆ε̆ν), which is to be converted into a dactyl (δῑᾰ μ̆ε̆ν) by the arsis, or stress of the voice on the first syllable. (Compare *Hermann, Elem. Doctr. Metr.*, p. 45.) Bothe, however, insists that the tribrach ought to be retained in the scansion of this verse, but few, if any, will agree with him in opinion.—*ὄβριμον.* Hermann and Bekker both think that there is more force of expression in ὄμβριμον, and that the numbers of the line would gain by it; but the best manuscripts, as also the grammarians, are all in favor of ὄβριμον.

καὶ διὰ θώρηκος, κ. τ. λ. "And was forced through his corselet, wrought with much ingenious art." Observe the employment of

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369–372. *κόρυθος λάβεν ἱπποδασείης.* "He seized him by his helmet with bushy horse-hair crest." Observe the employment of the genitive to indicate the *part* where the grasp was made.—*ἕλκε.* "Began to drag him." Observe the force of the imperfect.—*ἄγχε δέ μιν, κ. τ. λ.* "But the richly-embroidered strap under his tender throat kept choking him, which had been stretched for him beneath his chin, as the holder of his helmet." The helmet here is fastened beneath the chin with a richly-wrought leathern strap. In a later age there were two cheek-pieces (*παραγναθίδες*), which were attached to the helmet by hinges, so as to be lifted up and down. They had buttons or ties at their extremities, for fastening the helmet on the head. Compare woodcut on page 263.

ὑπὸ δειρήν. Observe the employment of the accusative here, where we would expect the dative. This is called the pregnant construction of the preposition, where the speaker regards the motion which precedes, and which is implied in the succeeding state of comparative rest. (*Kühner*, § 645, p. 280, *ed. Jelf.*) —*ὑπ' ἀνθερεῶνος.* Explaining more nearly *ὑπὸ δειρήν.*

373–378. *καὶ ἤρατο.* "And would have gained for himself." More literally, "would have taken up for himself," *i. e.*, would have taken up and carried away as his own. Observe the force of the middle.—*μὴ ἄρ' ὀξὺ νόησε.* "Had not thereupon quickly perceived it."—*οἱ.* "For him," *i. e.*, for Menelaus, to his disadvantage and disappointment.—*ἱμάντα βοὸς ἶφι κταμένοιο.* "The thong of an ox killed by violence," *i. e.*, the strap made of the hide of an ox so slain. The hide of a beast put to death by violence, and while in a healthy condition, was said to be tougher and fitter for use than that of one which had died of disease or old age. Compare the language of the scholiast: *τὰ γὰρ τῶν θνησιμαίων ζώων δέρματα ἀσθενῆ ἐστιν, ὡς ἂν προδιαφθαρέντα ὑπὸ τῆς νόσου.*

κεινὴ δὲ τρυφάλεια. "And thereupon the empty helmet." The helmet here stands opposed to the person of Paris itself Observe

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the hiatus in τρυφάλεια ἅμ', which is remedied, however, by its occurring in the cæsura of the line, or, in other words, after the rhythmical pause. There is no need, therefore, of Bentley's τρυφαλείῃ; and, besides, the regular Homeric form is τρυφάλεια.—ἐπιδινήσας. "Having whirled it around." The participle, in fact, stands here with a kind of adverbial force, to indicate the manner in which the helmet was flung, and may, therefore, be rendered more freely "with a whirl."—κόμισαν. "Took care of it." Consult note on book ii., verse 183.

379–382. αὐτὰρ ὁ ἂψ ἐπόρουσε. "He, however rushed back upon him." Observe that ὁ refers to Menelaus.—τὸν δ' ἐξήρπαξ' Ἀφροδίτη "But the latter Venus snatched away."—ὥστε. "As (being)," *i. e.*, inasmuch as she was —ἠέρι πολλῇ. "In a thick haze." In Homer and Hesiod, the term ἀήρ stands for the lower air, the atmosphere, thick air or haze surrounding the earth, and opposed to αἰθήρ, the pure upper air; hence misty darkness, mist, or gloom. (Consult *Buttmann, Lexil., s. v.*)—κὰδ δ' εἷσ' ἐν. "And placed him down in," *i. e.*, seated him in. Bentley and Heyne think κὰδ δ' εἷσεν more Homeric, omitting the preposition ἐν; but they are refuted by Spitzner, who shows that with such a verb as εἷσα the preposition must be expressed.—With regard to κάδ, consult note on book ii., verse 160.

383–388. αὐτὴ δ' αὖθ', κ. τ. λ. "But she herself, on the other hand, went to call Helen." Observe that καλέουσ' is here the future participle, contracted for καλέσουσα.—Τρωαί. "Trojan females." Not the female attendants already mentioned (verse 143), but other Trojan women who had come to the spot to witness the combat.—ἑανοῦ. This genitive depends on λαβοῦσα, not on ἐτίναξε, which last has αὐτήν understood.—μιν. Put here for ἑαυτήν.—παλαιγενέϊ. "Far advanced in years." Enlarging on the idea contained in γρηΐ.—εἰροκόμῳ. "A wool-dresser." The idea involved in this term is enlarged upon immediately after in ἥ οἱ Λακεδαίμονι, κ. τ. λ.—ναιεταώσῃ. "When she lived."—ἤσκειν εἴρια καλά. "Used to prepare beautiful fleeces." Observe here the peculiar ending of the imperfect, ἤσκειν for ἤσκεεν. If we follow the authority of manuscripts, the final ν ought to be omitted here; but if we take the best ancient grammarians for our guides, we must retain it. (Consult *Spitzner, ad loc.*)—φιλέεσκεν. The imperfect beautifully indicates the long continuance of affection on the part of the aged female.

391–394. κεῖνος ὅγ'. "He, that (loved) one." Observe here the peculiar combination of pronouns. Köppen not unaptly compares with this the Latin *ille ego.*—καὶ δινωτοῖσι λέχεσσι. "And the

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rounded bed.' The epithet δινωτοῖσι refers here to a bed the frame-work of which has been rounded off and worked smooth, so that δινωτὸν λέχος is the same as τορνωτόν. Thus, Eustathius remarks, Δινωτοῖς δὲ λέγε: τοῖς τορνωτοῖς.—στίλβων. "Glistening," *i. e.*, bright and fair to the view. Athenæus (i., 33) incorrectly refers κάλλεϊ στίλβων to the bright appearance produced by the employment of unguents. The poet merely means it to be taken, in a general sense, for what is bright and fair.—μαχεσσάμενον ἐλθεῖν. "Had come, after having just contended with." Observe the force of the aorist participle.—ἔρχεσθ'. "That he was going." Imperfect of the infinitive.—ἠὲ χοροῖο νέον, κ. τ. λ. "Or that he was sitting down, just ceasing from a dance." Observe that χορός, in this passage, means a dance, combined with song; or, in other words, a festal dance.

395–398. θυμὸν ἐνὶ στήθεσσιν ὄρινε. Compare book ii., verse 142.—ἱμερόεντα. "Lovely."—θάμβησέν τ' ἄρ' ἔπειτα, κ. τ. λ. Observe that the particle τε is thrice repeated in this line, in order to mark the close connection between the feeling of amazement and the utterance given to it in words.

399–402. Δαιμονίη, τί με ταῦτα, κ. τ. λ. "Strange (and fearful) one, why dost thou desire to deceive me in these things?" Observe that δαιμονίη here implies on the part of the speaker a mixed feeling of reproach and fear. Compare note on book i., verse 561.—ἦ πῃ με προτέρω, κ. τ. λ. "Wilt thou lead me any where farther on among well-inhabited cities, either of Phrygia or of lovely Mæonia?" Literally, "in respect of well-inhabited cities." As regards the various modes of reading and construing this passage, consult Spitzner, *ad loc.*—εἴ τίς τοι καὶ κεῖθι, κ. τ. λ. "In case there is some one there, also, of articulate-speaking men that is dear to thee." Observe the peculiar force of καὶ κεῖθι, "there also," *i. e.*, as well as in other places, and especially here in Troy, where thy Paris dwells.—It would seem, from the general tenor of this speech, that Helen takes it for granted she is now about to be delivered up to Menelaus, in accordance with the terms of the truce, and that Venus is endeavoring to frustrate this by deception on her part, and by leading Helen away to some new favorite in stranger lands.

Φρυγίης. The Greater Phrygia is meant.—Μῃονίης. Mæonia was the earlier name of Lydia. In a special sense, though not here, it meant a district of Lydia lying to the east, in the direction of Mount Tmolus.

403–409 δὴ νῦν νικήσας. "Having just now conquered." Observe that the particle δή, as has already been remarked, is applied

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in its sense of exactness to words of time (as in the present instance to νῦν), and thus lays emphasis on the time implied by the word. (*Kühner*, § 720, 2, *ed. Jelf.*)—τοὔνεκα δὴ νῦν δεῦρο, κ. τ. λ. "Hast thou, on this account, now, even now, presented thyself hither, meditating wiles?" Observe, again the force of δὴ νῦν in marking exactness of time.—ἧσο παρ' αυτον ἰοῦσα. "Having gone unto him, sit thou down." Equivalent to ἴθι παρ' αὐτὸν καὶ ἧσο παρ' αὐτῷ.

θεῶν δ' ἀπόεικε κελεύθου. "And withdraw from the path of the gods." We have given here the reading of Aristarchus, with Wolf and Spitzner, in place of the common lection, θεῶν δ' ἀπόειπε κελεύθους ("and renounce the paths of the gods"), as adopted by Heyne. Consult the remarks of Spitzner, *ad loc.*—μηδ' ἔτι σοῖσι πόδεσσιν, κ. τ. λ. "And mayest thou no longer turn back with thy feet to Olympus" Observe the employment of the optative to express a wish.

ὀΐζυε "Be miserable."—ποιήσεται. For ποιήσηται, the aorist subjunctive, with the shortened mood-vowel.—ἢ ὄγε δούλην. "Or until he, for his part, shall have made thee his slave." This repetition of the pronoun, in the latter clause of the sentence, has a particular emphasis and elegance. A freer translation will make this more apparent: "until he, such a one as he is, shall have made thee," &c. Hence it is here employed to denote contempt.

410–412. κεῖσε δ' ἐγὼν οὐκ εἶμι, κ. τ. λ. "For thither I am not going—and it would be a thing to make one wroth (were I to do so -to prepare his bed." The term κεῖσε refers to the apartment of Paris, mentioned in verse 391. Observe, also, the future meaning of the present εἶμι, and consult note on book i., verse 169.—νεμεσσητὸν δέ κεν εἴη. This clause comes in parenthetically, and may be more freely rendered, "'twere enough to make one wroth."—πορσυνέουσα. There is considerable doubt whether we must read here πορσανέουσα, or πορσυνέουσα. The testimony of the ancient grammarians is more in favor of the latter.—ὀπίσσω. "For the time to come."—ἄχε' ἄκριτα. "Sorrows crowded together," *i. e.*, a confused mass of troubles, requiring no addition.

414–417. σχετλίη. "Wretched woman."—μὴ χωσαμένη σε μεθείω "Lest, having become angry, I abandon thee." More freely, "lest, in my anger, I abandon thee."—τὼς. "As much."—ὡς νῦν ἔκπαγλ' ἐφίλησα. "As I just now greatly loved thee," *i. e.*, just before the present moment, or, up to the present time.—μέσσῳ δ' ἀμφοτέρων, κ. τ. λ. "And (lest I) devise baneful feelings of hatred against thee in the midst of both parties." Observe that μητίσομαι is the aorist sub

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junctive, with the shortened mood-vowel, for μητίσωμαι —σὺ δέ κεν κακὸν οἶτον ὄληαι. "For thou wouldst then perish by an evil fate."

419–427. καρασχομένη. "Having enveloped herself." — λάθεν "She escaped the notice of." Compare the Latin *fefellit*.—ἦρχε δὲ δαίμων. "And the goddess led the way."—ἵκοντο. Observe the similarity of ending between this line and the succeeding one, forming what the grammarians call *homœoteleuton.* Various reasons have been assigned for its use in the present instance, the best of which appears to be that it is meant to indicate the movements of a large body of persons.—ἀμφίπολοι. Those mentioned in verse 143.—ἐπὶ ἔργα. "To their tasks," *i. e.*, their daily duties.

ἡ δὲ δῖα γυναικῶν. "But she, noble one of women."—δίφρον. 'A seat."—φιλομμειδής. "The smile-loving," *i. e.*, the goddess of smiles and loveliness. Incorrectly rendered, "laughter-loving."—πάλιν κλίνασα. "Having averted." More literally, "having turned back."

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there is here in the protasis, or first clause, an ellipsis of ἄν. The particle ἄν is omitted with the indicative, when the speaker puts out of sight for the time the conditions and circumstances stated in the protasis, on which the consequent depends, and thus represents the action of the apodosis independently of any such restrictions, as if it had actually happened; while the condition in the protasis guards sufficiently against the supposing from this form of expression that it is meant to speak of the thing as having really happened. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare *Liv.*, xxxiv., 29: "*Et difficilior* facta erat *oppugnatio, ni T. Quinctius* supervenisset;" and *Hor.*, *Od.*, ii., 17, 27: "*Me truncus illapsus cerebro* sustulerat, *nisi Faunus ictum dextrâ* levasset." (*Kühner*, § 858, i., p. 476, *ed. Jelf.*)

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NOTES ON THE FOURTH BOOK.

ARGUMENT.

THE BREACH OF THE TRUCE, AND THE FIRST BATTLE.

The gods, while quaffing nectar in the palace of Jove, converse about the Trojan war, and agree upon its continuance. Jupiter, accordingly, sends down Minerva to bring about a violation of the truce. That goddess thereupon persuades Pandarus to aim an arrow at Menelaus who is wounded, but cured by Machaon. Meanwhile, some of the Trojan troops attack the Greeks. Agamemnon, upon this, exhibits all the qualities of a good general: he reviews the forces, and arouses the leaders, some by praises, and others by reproof. Nestor also distinguishes himself by his knowledge of military discipline. The two armies join battle, and great numbers are slain on both sides.

The same day continues through this as through the last book (as it does, also, through the two following, and almost to the end of the seventh book). The scene is wholly in the plain of Troy.

1–4. *Οἱ δὲ θεοί.* "Now they, the gods." Observe here the pronominal or Homeric use of *οἱ*, the later article. The particle *δέ*, placed in this way at the beginning of a particular narration, always denotes a change from something that precedes.—*ἠγορόωντο.* "Were holding converse among themselves." Observe the force of the middle here in denoting reciprocal action. (*Kühner*, § 364, 1, *ed. Jelf.*) We must not, as some commentators do, refer this term to the gods as sitting in council, but merely as conversing with one another at the close of a banquet.—*χρυσέῳ ἐν δαπέδῳ.* "On the golden pavement," *i. e.*, on couches placed upon the golden pavement or floor of the palace of Jove. In book i., 426, the mansion of Jupiter is termed *χαλκοβατὲς δῶ*, but there the idea of firmness and solidity is meant to be expressed. Here, however, the reference is to richness and beauty, and accordingly *χρυσέῳ* is employed.

πότνια Ἥβη. "The revered Hebe." There is something suspicious here in the common reading Ἥβη, because *πότνια* is a very inappropriate epithet for the Goddess of Youth; because, moreover

Hebe nowhere else in Homer appears as ministering to the gods at their banquets, but is represented in one part of the Iliad (v., 722) as attending upon Juno; and in another (v., 905) as bathing and attiring Mars, after his wound has been cured; and, finally, because the verse is metrically incorrect, the digammated form Ϝήβη, though given by Knight, being condemned by Heyne. This latter scholar, therefore, conjectures that Ἥρη is the true reading, and that the third and fourth verses are the interpolations of some rhapsodist, who disliked the endings Ἥρη and Ἥρην in two successive lines.

νέκταρ ἐῳνοχόει. "Was pouring out nectar." More literally, "was pouring out nectar for wine."—*χρυσέοις.* To be pronounced as a dissyllable.—*δειδέχατ'.* "Kept pledging." Pluperfect in the sense of the imperfect.

5–6. *αὐτίκα.* "On a sudden," *i. e.*, without waiting for any particular opportunity.—*ἐπειρᾶτο.* Observe the force of the middle. Jove endeavoured to do this for the furtherance of his own secret views. The imperfect, too, denotes a somewhat prolonged attempt.—*παραβλήδην ἀγορεύων.* "Speaking with sidelong look," *i. e.*, askance, in secret mockery, as opposed to fair and open attack. This is Passow's explanation, and appears the most satisfactory. The ancients themselves were divided in opinion as to the meaning of *παραβλήδην.* Apollonius, in his Homeric Lexicon, explains it by ἐξαπατητικῶς, "deceitfully;" and Porphyry (*Quæst.*, 16) by *παραβολικῶς*, "in the way of comparison," *i. e.*, comparing the conduct of Venus with that of Juno and Minerva. This last mode of explaining the term is adopted by Madame Dacier and Voss.

7–8. *ἀρηγόνες.* "Helpers." Spoken ironically. Jove proceeds to show that they are no helpers at all, in comparison with Venus.—*Ἀργείη.* Juno is here called the "Argive," from her being the national deity of the Argive race.—*Ἀλαλκομενηΐς.* "The Alalcomenean." According to Aristarchus, this epithet is derived from the Bœotian town Alalcomenæ, where Minerva was particularly worshipped. This town was near the Lake Copaïs, and to the southeast of Chæronea. Others deduce the term from *ἀλάλκω*, "*to ward off*," and make it signify "the guardian goddess;" but the explanation first given is preferable, since it preserves the analogy with Ἥρη τ' Ἀργείη.

9–11. *ἀλλ' ἤτοι ταί.* "And yet these, forsooth." Observe that ἤτοι is here ironical, like *ἀρηγόνες* in verse seventh.—*νόσφι.* "Apart from him," *i. e.*, from Menelaus.—*εἰσορόωσαι τέρπεσθον.* "Amuse themselves with looking on," *i. e.*, merely look down upon the combat between Menelaus and Paris, without lending any aid to the

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1–4. *Οἱ δὲ θεοί.* "Now they, the gods." Observe here the pronominal or Homeric use of *οἱ*, the later article. The particle *δέ*, placed in this way at the beginning of a particular narration, always denotes a change from something that precedes.—*ἠγορόωντο.* "Were holding converse among themselves." Observe the force of the middle here in denoting reciprocal action. (*Kühner*, § 364, 1, *ed. Jelf.*) We must not, as some commentators do, refer this term to the gods as sitting in council, but merely as conversing with one another at the close of a banquet.—*χρυσέῳ ἐν δαπέδῳ.* "On the golden pavement," *i. e.*, on couches placed upon the golden pavement or floor of the palace of Jove. In book i., 426, the mansion of Jupiter is termed *χαλκοβατὲς δῶ*, but there the idea of firmness and solidity is meant to be expressed. Here, however, the reference is to richness and beauty, and accordingly *χρυσέῳ* is employed.

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Hebe nowhere else in Homer appears as ministering to the gods at their banquets, but is represented in one part of the Iliad (v., 722) as attending upon Juno; and in another (v., 905) as bathing and attiring Mars, after his wound has been cured; and, finally, because the verse is metrically incorrect, the digammated form Ϝήϐη, though given by Knight, being condemned by Heyne. This latter scholar, therefore, conjectures that Ἥρη is the true reading, and that the third and fourth verses are the interpolations of some rhapsodist, who disliked the endings Ἥρη and Ἥρην in two successive lines.

νέκταρ ἐῳνοχόει. "Was pouring out nectar." More literally, "was pouring out nectar for wine."—*χρυσέοις.* To be pronounced as a dissyllable.—*δειδέχατ'.* "Kept pledging." Pluperfect in the sense of the imperfect.

5–6. *αὐτίκα.* "On a sudden," i. e., without waiting for any particular opportunity.—*ἐπειρᾶτο.* Observe the force of the middle. Jove endeavoured to do this for the furtherance of his own secret views. The imperfect, too, denotes a somewhat prolonged attempt.—*παραϐλήδην ἀγορεύων.* "Speaking with sidelong look," i. e., askance, in secret mockery, as opposed to fair and open attack. This is Passow's explanation, and appears the most satisfactory. The ancients themselves were divided in opinion as to the meaning of *παραϐλήδην.* Apollonius, in his Homeric Lexicon, explains it by ἐξαπατητικῶς, "deceitfully;" and Porphyry (*Quæst.*, 16) by *παραϐολικῶς*, "in the way of comparison," i. e., comparing the conduct of Venus with that of Juno and Minerva. This last mode of explaining the term is adopted by Madame Dacier and Voss.

7–8. *ἀρηγόνες.* "Helpers." Spoken ironically. Jove proceeds to show that they are no helpers at all, in comparison with Venus.—*'Αργείη.* Juno is here called the "Argive," from her being the national deity of the Argive race.—*'Αλαλκομενηΐς.* "The Alalcomenēan." According to Aristarchus, this epithet is derived from the Bœotian town Alalcomenæ, where Minerva was particularly worshipped. This town was near the Lake Copaïs, and to the southeast of Chæronea. Others deduce the term from *ἀλάλκω*, "*to ward off*," and make it signify "the guardian goddess;" but the explanation first given is preferable, since it preserves the analogy with Ἥρη τ' 'Αργείη.

9–11. *ἀλλ' ἤτοι ταί.* "And yet these, forsooth." Observe that ἤτοι is here ironical, like *ἀρηγόνες* in verse seventh.—*νόσφι.* "Apart from him," i. e., from Menelaus.—*εἰσορόωσαι τέρπεσθον.* "Amuse themselves with looking on," i. e., merely look down upon the combat between Menelaus and Paris, without lending any aid to the

former.—τῷ δ' αὖτε. "While for this (warrior), on the other hand, i. e., for Paris. We have here the apodosis to δοιαὶ μὲν Μενελάῳ.—αἰεὶ παρμέμβλωκε. "Ever comes by his side," i. e., comes and takes her station by his side. Observe the force of παρά in composition.

12–16. ἐξεσάωσεν. "She has brought him off safe."—θανέεσθαι. "That he was going to die."—ἀλλ' ἤτοι νίκη μέν. "Still, (notwithstanding this,) the victory, in truth, belongs," &c., i. e., notwithstanding the unfavourable circumstances under which he laboured, in having to contend, unaided, against a goddess as well as a mortal.—φραζώμεθ'. Observe that φράζω in the middle has the meaning of "to deliberate."—ὅπως ἔσται τάδε ἔργα. "How these doings shall turn out," i. e., what issue they shall have, and how we are to aid in bringing about that issue.

ἢ ῥ'. "Whether, namely." Observe that ῥά is here explanatory.—φύλοπιν. "Din of battle."—ὄρσομεν. "We shall arouse."—βάλωμεν. "Shall introduce." Literally, "shall throw." The verb βάλλω is generally employed in speaking of material objects: here φιλότης is figuratively regarded as such.

17–19. εἰ δ' αὖ πως τόδε γένοιτο. "And if, moreover, this (latter course) shall perchance prove." The common text has εἰ δ' αὕτως, for which Wolf, in his latest edition, gives εἰ δ' αὖ πως from Aristarchus, and which we have here adopted, with Spitzner. It is decidedly to be preferred, as showing a lurking wish on the part of Jove that such a result as the one mentioned may take place. The common reading is objectionable, on account of the cumbrous accumulation of αὕτως (i. e., οὕτως) τόδε. Buttmann, however, defends it, and seeks to get rid of the accumulation alluded to, by referring αὕτως (which he makes equivalent to ὁμοίως) to πᾶσι, and translates as follows: "If now this be pleasing and agreeable to all of you *in the same way* (as it is to me,) then may," &c. (*Lexil.*, p. 175, ed. *Fishlake*). But, as Spitzner remarks, the collocation of the words in the line is hostile to this interpretation.

ἤτοι μὲν οἰκέοιτο. "May be inhabited indeed," i. e., may continue to be inhabited, and not fall beneath the foe. The optative here denotes not a wish, as some maintain, but a mere supposition, without any notion of the realization thereof; and Jove purposely employs this undecided language, that he may the better conceal his own resolve, already made up by him. The same remark applies to ἄγοιτο in the succeeding line.—αὖτις. "Back," i. e., to Greece.

20–24. ἐπέμυξαν. "Groaned thereat with compressed lips." This is intended to mark indignation on their part. The verb ἐπιμύζω

properly means "*to make the sound* μῦ, μῦ," "*to murmur with closed lips.*"—μεδέσθην. "Were devising."—ἀκέων "Silent."—ᾕρει. "Was taking possession of her."—Ἥρῃ δ' οὐκ ἔχαδε, κ. τ. λ. "Her breast, however, did not contain its wrath for Juno," *i. e.*, the breast of Juno could not contain, or keep in, its wrath. We have given Ἥρῃ in the dative, with Spitzner, who follows Eustathius and the Venice MS. The common text has Ἥρη in the nominative, and στῆθος then becomes a very awkward accusative of nearer definition.

26–29. ἅλιον ἠδ' ἀτέλεστον. "Fruitless and incomplete."—ἱδρῶ. The common text has ἱδρῶτα, but this latter form is post-Homeric, notwithstanding the authority of Passow, and first appears in Hesiod (*Op.*, 289).—ὃν ἵδρωσα μόγῳ. "Which I sweated through toil." Observe here the construction of ἵδρωσα, through the medium of the relative, with the accusative of its cognate noun.—καμέτην. "Laboured," *i. e.*, were fatigued.—κακά. "Source of many an evil." The term κακά is here put in apposition with λαόν, and the plural is employed to indicate the many evils which the Grecian forces are destined to inflict upon the Trojans.—ἔρδ'. "Do it," *i. e.*, execute thy intended purpose.—ἀτὰρ οὔ τοι πάντες, κ. τ. λ. "Nevertheless, we, all the rest of the gods, will certainly not applaud." Observe that ἐπαινέομεν is here the epic form of the future, for ἐπαινέσομεν, and is construed absolutely, without an accusative of the object.

31–38. τί νύ. "In what way now."—σε ῥέζουσιν. "Do unto thee."—ὅτ' ἀσπερχὲς μενεαίνεις. "That thou longest unceasingly." Wolf and Passow both regard ὅτ' as contracted here from ὅτι. Thiersch, however (§ 321, 2), makes it an original form of ὅτε, without any elision. As regards the force of ἀσπερχές here, we have followed the authority of Apollonius (*Lex. Hom.*, *s. v.*), who explains it by συνεχές, ἀδιάλειπτον. Its proper meaning is "hotly," &c., but this idea is already implied in μενεαίνεις.—τείχεα μακρά "The lofty walls."

ὠμὸν βεβρώθοις. "Couldst eat raw," *i. e.*, couldst devour alive. Imitated by Xenophon, *Anab.*, iv., 8, 14, τούτους, ἤν πως δυνώμεθα, καὶ ὠμοὺς δεῖ καταφαγεῖν, and also in *Hellen.*, iii., 3, 6.—τότε κεν χόλον ἐξακέσαιο. "Thou mightest then, perchance, appease thine anger." The meaning of the whole sentence will become plainer by an arrangement more in consonance with our own idiom, namely, "I do not think that thou wilt appease, or satiate, thine anger until thou shalt have devoured alive Priam," &c.—νεῖκος "Altercation."—μέγ' ἔρισμα "A great source of contention." Observe that νεῖκος

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"Unavailing."—*καὶ γὰρ ἐγὼ θεός εἰμι.* "For I also am a goddess," *i. e.*, am a divine one like thyself. Observe the employment here of *θεός* for *θεά.*—*γένος δέ μοι, κ. τ. λ.* "And there is descent for me from the same quarter whence there is for thee," *i. e.*, we are both sprung from the same parents. Literally, "thence whence it is for thee." Jupiter and Juno were the children of Saturn and Rhea.—*καί με.* "And me also," *i. e.*, not only thee, but me also —*πρεσβυτάτην.* "Entitled to very great respect." Equivalent to *τιμιωτάτην*, and not to be taken in its ordinary sense of "eldest," since the eldest daughter of Saturn and Rhea was Vesta, not Juno (*Apollod.* i., 1–5.)

ἀμφότερον. Compare note on book iii., 179.—*γενεῇ τε* "As well on account of my birth."—*κέκλημαι.* "I am styled," *i. e*, I am. The passive of *καλέω* has frequently, with the poets, the signification "*to be*," because one is named according to what one *is* or *seems to be.*—*σὺ δὲ πᾶσι, κ. τ. λ.* "And thou reignest," &c. These words belong to what precedes. Juno means that she is deserving of honour because she is the spouse of Jove, and because Jove is monarch of the skies. We have removed, therefore, the colon of the common text, and have placed a comma after *κέκλημαι.*

62–67. *ταῦθ' ὑποείξομεν.* "Let us give up in these matters," *i. e.* let us make concessions in these things.—*ἐπὶ ἕψονται.* "Will thereupon follow."—*θᾶσσον.* To be construed with *ἐπιτεῖλαι*, not with *ἐλθεῖν*, as some maintain.—*ἐλθεῖν.* This infinitive and *πειρᾶν* immediately after, depend on *ἐπιτεῖλαι*, and are not infinitives for imperatives, as Apollonius (*de Synt.*, ii., p. 38) supposes: *ἐπιτεῖλαι* alone is the infinitive for the imperative.—*φύλοπιν.* "War-din." The term here refers, not to any actual collision, for no conflict had as yet taken place, but merely to the tumult prevailing more or less on either side, in consequence of the excited feelings of the two hosts.

ὥς κε Τρῶες, κ. τ. λ. "In what way, perchance, the Trojans may, the sooner of the two, make a beginning of injuring," &c. Observe that *ὥς* is here equivalent to *ὅ τι ποιοῦντες*, "by doing what." (Consult *Nägelsbach, ad Il.*, i., 32.)—*πρότεροι.* This is a remnant of the earlier mode of expression, and is appended to *ἄρξωσι* as a mere emphatic adjunct.—*ἄρξωσι.* Observe that this aorist, as well as *δηλήσασθαι*, refers to some momentary act, and has no relation to continuance.—*ὑπὲρ ὅρκια.* "Contrary to the pledges." The strict reference in *ὑπέρ* is to something beyond, or more than.

70–71. *αἶψα μάλ'.* "Very quickly."—*ἐς στρατόν.* "Into the midst of the host," *i. e.* the united host.—*πειρᾶν θ'.* "And try." The

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infinitive for the imperative. The remark of Apollonius, referred to above (note on verse 65), would here have been correct enough

73–81. πάρος μεμαυῖαν. "Previously desiring it," *i. e.*, already eager so to do.—οἷον δ' ἀστέρ' ἕηκε, κ. τ. λ. "And just such a meteor as the son of crafty Saturn is wont to send," &c. The corresponding clause is τῷ εἰκυῖ', "like to this." The more natural arrangement would have been εἰκυῖα τῷ ἀστέρι, οἷον ἕηκε Κρόνου παῖς, κ. τ. λ. By the present collocation, however, the demonstrative clause is brought in with more emphasis. The Goddess Minerva, descending rapidly to earth in a refulgent cloud, appears to the assembled armies like a meteor falling from the skies and they immediately regard it as an omen of something about to happen either for good or for evil.—ἕηκε. We have given this epic form of ἧκε, with Bentley and Heyne. The common reading, ἀστέρα ἧκε, leaves a hiatus in the verse. Observe, moreover, the force of the aorist in denoting what is wont to happen.

Τοῦ δέ τε πολλοί, κ. τ. λ. "And from this many scintillations are sent forth." Observe the adverbial force of ἀπό.—σπινθῆρες. The long train and coruscations of light, accompanying the meteor, are here compared to so many sparks of fire from an ignited mass.—τῷ εἰκυῖ'. Equivalent to τούτῳ ἀστέρι εἰκυῖα.—κὰδ δ' ἔθορ'. "And down she leaped."—θάμβος δ' ἔχεν, κ. τ. λ. Repeated from book iii., 342.—ὧδε δέ τις εἴπεσκεν, κ. τ. λ. Repeated from book ii., 271.

82–84. ἢ ῥ'. "Either then."—τίθησιν. "Establishes," *i. e.*, indicates by this omen his intention to establish.—ὅςτε ἀνθρώπων ταμίης, κ. τ. λ. "He who has been appointed the dispenser of war among men," *i. e.*, who is the arbiter of war and peace, and on whose will they both depend. The particle τέ is added to relatives in dependent clauses, to denote more forcibly the relation between the principal and dependent clauses. Hence ὅςτε is "he who;" literally, "and he."

85–92. ὡς ἄρα. "Thus, namely," *i. e.*, thus, I say.—ἀνδρὶ ἰκέλη. "Like a man."—κατεδύσεθ'. "Entered."—Λαοδόκῳ Ἀντηνορίδῃ. "(Like) Laodocus, son of Antenor."—εἴ που ἐφεύροι. "If any where she might find him."—Λυκάονος υἱόν. "The son of Lycāon," *i. e.*, Pandarus.—ἀμφὶ δέ μιν κρατεραί, κ. τ. λ. "And around him were the strong ranks of shield-bearing tribes."—Οἵ οἱ ἕποντο, κ. τ. λ. Who had followed him from the streams of the Æsepus." Pandarus, according to Homer, led the allies of Zelea from the banks of the Æsepus in Mysia, and was famed for his skill in the use of the bow. He is also spoken of as coming from Lycia; but the Lycia here meant is generally supposed to have been only a part

of Troas, forming the territory around Zelea, and inhabited by Lycian colonists. (*Eustath.*, *ad. Il.*, ii., 284.—*Heyne*, *ad loc.*) The Τρῶες whom Pandarus leads, according to Homer, may have some affinity to the *Tröes* of Lycia, mentioned by Mr. Fellows, though we can hardly adopt the opinion advanced by this writer, that it is an error to speak of any Lycia in Troas, and that the forces of Pandarus actually came from Lycia proper.—(*Fellows's Lycia*, 1840, p. 467.)

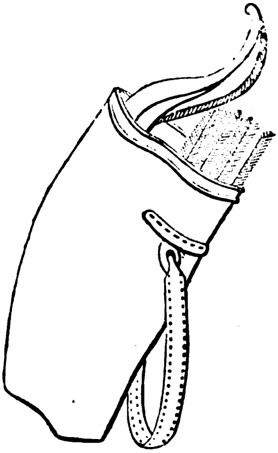
93–99. ἦ ῥά νύ μοί, κ. τ. λ. "Wouldst thou now, then, be at all persuaded by me, warlike son of Lycaon? Thou wouldst venture, in that event, to drive forward," &c., *i. e.*, if thou wouldst be persuaded by me, thou wouldst venture, &c. In direct questions the optative is but rarely found. In Homer it occurs, as in the present instance, when the question is used as if it were the antecedent to some sentence, depending on a condition expressed by the question. (*Kühner*, § 418, *e*, p. 74, *ed. Jelf.*)—πᾶσι Τρώεσσι. "Among all the Trojans." The dative here employed to denote "among" is, in fact, a branch of the local dative. (*Kühner*, § 605, 2, p. 231, *ed. Jelf.*)—ἐκ πάντων δὲ μάλιστα, κ. τ. λ. "But most of all with the royal Alexander." The scholiast is wrong in making ἐκ πάντων equivalent here to παρὰ πάντων. It stands, on the contrary, in close connexion with μάλιστα. The very harsh hiatus between μάλιστα and Ἀλεξάνδρῳ Bentley proposes to remedy by inserting γ'. The hiatus, however, is allowable in the feminine cæsura of the third foot, since by this the verse is divided into two halves, and thus a closer combination of the words, which apostrophe would produce, is hindered.—(*Thiersch*, § 151, 3.)

τοῦ πάμπρωτα πάρ'. For παρὰ τούτου πάντων πρῶτον. We have adopted the anastrophe in πάρ', with Spitzner. Others regard it as an adverb, and write, accordingly, παρ'.—αἴ κεν ἴδῃ. "If, perchance, he may see." Observe the reference in αἴ to a latent wish on the part of Menelaus that he may see this. (Compare note on book i., 66.)—ἐπιβάντ'. "Having ascended," *i. e.*, having his corpse placed upon.

100–102. ὀΐστευσον Μενελάου. Verbs of aiming at a mark whether real or imaginary take the genitive case; as the apprehension of the object to be aimed at is necessarily antecedent to the notion of aiming at it, aiming implies an antecedent conception of the mark.—Λυκηγενέϊ. "The Lycian-born." Pandarus is here directed to pray to Apollo, since the latter was a national deity of Lycia. We have given Λυκηγενής here the interpretation usually assigned to it, and have referred it to the land of Lycia. The en

thet, however, appears to allude to Apollo as the God of Light, and the first part of the compound to be derived from the old form, ΛΥΚΗ (λύκη), "*light*," to which we may also trace the Latin *lux*. (Compare *Macrob.*, *Sat.*, i., 17.)—*ἑκατόμβην.* The "hecatomb" is here used generally for a splendid sacrifice.—*Ζελείῃς.* Compare note on verse 91.

104–106. *τῷ δὲ φρένας ἄφρονι πεῖθεν.* "And she influenced his mind for him, the unthinking man." Observe the pronominal force of *τῷ.*—*ἐσύλα.* "He began to take (from its case)." The *κωρυτός* or bow-case, was worn suspended by a belt over the right shoulder, and it frequently, though not in the present instance, held the arrows as well as the bow. The following is a representation of one from a bas-relief in the Museo Pio-Clementino, which adorned the front of a Temple of Hercules, near Tibur. The case seems to have been of leather.



ἰξάλου αἰγὸς ἀγρίου. "(Made) from a bounding wild goat." The genitive here is the one denoting origin or cause. (*Kühner*, § 484, p. 124, *ed. Jelf.*)—*ὑπὸ στέρνοιο τυχήσας.* "Having hit it under the breast," *i. e.*, in the lower part of the breast. Pandarus had stationed himself at the foot of the rock from which the goat was descending, and had, of course, directed his arrow upward; hence the wound is described as *ὑπὸ στέρνοιο.* Observe, moreover, that these words, *ὑπὸ στέρνοιο τυχήσας*, are meant as a more particular

designation of what is afterward described in general terms by the phrase βεβλήκει πρὸς στῆθος.

107–108. πέτρης ἐκβαίνοντα, κ. τ. λ. "Having received it as it descended from a rock, in a place fit for lying in wait." The term δεδεγμένος is here employed in the sense of receiving one as he advances towards us, just as the Latins say *excipere hostem*.—ἐκβαίνοντα. Literally, "stepping off from," *i. e.*, leaving, or descending from.—προδοκῇσιν. Compare the explanation of the scholiast, "τόποις προβλήματα ἔχουσιν," places having projecting coverings, beneath which one may lie concealed and await the approach of another.—βεβλήκει πρὸς στῆθος. "Had wounded on the breast."

109–111. τοῦ κέρα ἐκ κεφαλῆς, κ. τ λ. "Its horns had grown from the head sixteen palms in length." The hiatus is obviated in κέρα, by this form being, in fact, for κέραα, which is itself contracted from κέρατα.—ἑκκαιδεκάδωρα. Heyne makes this equal to nearly three feet; other commentators to two feet and a half or thereabout. Both statements are erroneous. The true amount is four Greek feet, the δῶρον being equal to four δάκτυλοι, or finger-breadths, and sixteen of these δάκτυλοι making a foot. (*Wurm*, § 52, p. 90. *Hussey*, p. 234.) As to the length itself, it has been made a matter of dispute whether the poet means the united length of the two horns, or that of each separately. The latter certainly seems the more natural conclusion. But then another difficulty is started. Since the bow of Pandarus was formed of the two horns put together, it would have been, as some think, altogether too large and unwieldy, especially for the purpose to which it is applied in the text, since a bow, handled in the manner there described, could not well be longer than four, or, at most, five feet. To this there are two answers: first, when the poet makes each horn of the animal four feet, we may suppose that the curvature of the horn at the extremity would make up no inconsiderable part of this; and, secondly, the horns themselves, while getting formed into a bow, would undergo some degree of diminution by being cut down.

καὶ τὰ μὲν, ἀσκήσας, κ. τ. λ. "And these a horn-polishing artist, having exercised his skill, fitted together." The two horns were fitted together at the base, and the two extremities of the horns formed the ends of the bow.—τέκτων. This term is often employed in the general sense of a craftsman, or workman; rarely, however, of a worker in metal, it being usually opposed to χαλκεύς, or σιδηρεύς, a smith.

χρυσέην ἐπέθηκε κορώνην. "Put on a golden tip." The κορώνη was a hook or ring at one end of the bow, to which the string was

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other times hanging loose from the other end, was hooked or attached when the bow was bent for use. (*Terpstra, Ant. Hom.*, p. 290.) Some, however, take it for a metal ring, which fastened, in the present case, the two horns together at their bases.

112–115. *καὶ τὸ μὲν εὖ κατέθηκε, κ. τ. λ.* "And this (bow), after having bent it, he (Pandarus) set down carefully, having inclined it against the ground," *i. e.*, one end of the bow rested on the ground, and the other was inclined towards the ground, the hand of the archer holding it by the middle, while the other hand was occupied with removing the arrow from the quiver. The bow was therefore held in an oblique position, making a diagonal line across the body of the archer as he knelt on the ground.—*ἀναΐξειαν.* "Might start up." The Greeks, it will be remembered, were sitting on the ground, as the Trojans also were, and the fear was, lest, if the former saw one of the enemy preparing to discharge an arrow, they might spring up from their sitting posture and endeavour to prevent him.—*βλῆσθαι.* "Was struck."

116–121. *σύλα πῶμα φαρέτρης.* "Took off the cover of his quiver." The *πῶμα* was the lid, or cover, of the quiver. The quiver itself was suspended from the right shoulder by a belt, passing over the breast and behind the back. Its most common position was on the left hip. It is so represented in the following wood-cut of the Amazon Dinomache, copied from a Greek vase.

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"Et duxit longe, donec curvata coirent
Inter se capita, et manibus jam tangeret æquis,
Læva aciem ferri, dextra nervoque papillam."

[illegible] κυκλοτερές. "(So as to be) completely round." He bent the bow into a semicircle, laying out all his strength upon it. Compare Eustathius, [illegible] and also the scholiast, [illegible] κυκλοτερὲς [illegible].—λίγξε. "Twang [illegible] "Rang loudly." This line has been much ad[illegible] [illegible] for its two specimens of onomatopœia, or the correspond[illegible] of sound and sense.—ἆλτο. "Bounded off."—καθ' ὅμιλον [illegible] "To wing its way amid the throng." Observe the air of anima[illegible]

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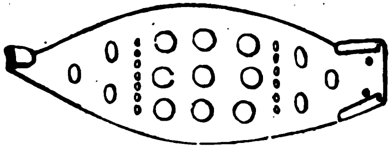
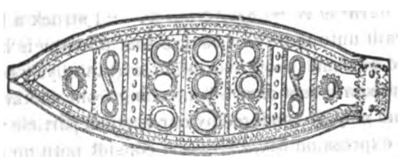
ζωστῆρες. The Homeric corselet, or *θώρηξ*, consisted of a breast and back piece, the sides of which lapped over one another, and were secured by clasps. The corselet reached only about as far as the navel. To the lower part of it was attached a short kind of kilt, or petticoat, extending about half way to the knees. This kilt was called *ζῶμα*, but as it was not a sufficient protection for that part of the body which it covered, this defect was remedied by the *μίτρα*. The *μίτρα* was a brazen belt, lined, probably, on the inside with leather and stuffed with wool, and which was worn next to the body, so as to cover the lower part of the abdomen. Finally, over the *ζῶμα*, where it joined the corselet, there was a belt, or girdle, called *ζωστήρ*, which was fastened around the body with clasps, these clasps being at the side, where the two plates of the corselet overlapped. Eustathius incorrectly makes the *ζωστήρ* and *ζῶμα* the same.

διπλόος θώρηξ. The wound inflicted on Menelaus was in the flank, or, as the scholiast expresses it, the part *καθ' ὃ ἀλλήλοις ἐπιφερόμενα τὰ πτερύγια τοῦ θώρακος ἐσφίγγετο ὑπὸ τοῦ ζωστῆρος*, *i. e.*, where the sides of the breast and back piece overlapped, and where the belt, or girdle, passed over them. This will serve to explain the phrase "doubled corselet," the reference being to the one plate doubling over the other.

134–140. *ζωστῆρι ἀρηρότι.* "The well-fitted girdle," *i. e.*, well fitted to the body. Supply *σώματι* for a literal translation.—*διὰ μὲν ἂρ ζωστῆρος, κ. τ. λ.* The arrow has first to pass through the girdle, or, rather, its clasps, then through the doubled plate of the corselet, and finally through the *μίτρα*: the force of the blow is so much deadened, therefore, by these impediments, that the shaft merely grazes the skin.—*καὶ διὰ θώρηκος, κ. τ. λ.* Repeated from book iii., 358.—*μίτρης θ'.* "And through the brazen-plated belt." The annexed wood-cut shows the outside and inside of the brazen plate of a *μίτρα*, one foot long, which was found in the island of Eubœa, and is now preserved in the royal library at Paris. We observe at one end two holes for fastening the strap, which went behind the body, and at the other end a hook, fitted probably to a ring, which was attached to the strap.

ἕρκος ἀκόντων. "As a defence against darts." Consult note on book i. 284.—*ἔρυτο.* "Protected (his person)."—*διαπρὸ δὲ εἴσατο καὶ τῆς.* "But onward through this also it went." Observe the force of the component parts of *διαπρό*, the idea intended to be expressed being that of onward motion through an intervening obstacle.—*ἀκρότατον δ' ἐπέγραψε χρόα.* "Grazed the outermost skin.





i. e., the extreme surface of the body. Observe that ἐπέγραψε is here employed in its primitive sense of marking the surface of any thing.—*αἷμα κελαινεφές.* "The dark-coloured blood." Observe that *κελαινεφές* is here employed in a general sense. For its more special signification, consult *Glossary* on book i., 397.

141–145. *ὡς δ' ὅτε τίς τ' ἐλέφαντα, κ. τ. λ.* "And as when some Mæonian or Carian female shall have stained ivory with purple, to be a cheek-ornament for horses." It is singular that the poems of Homer do not contain any mention of painting as an imitative art. The only kind of painting which the poet notices, besides the present instance, is the "red-cheeked," and "purple-cheeked ships" (*νῆες μιλτοπάρῃοι, νέας φοινικοπαρῄους*).—*ἐν θαλάμῳ.* "In the store-room." By *θάλαμος* is here meant the apartment in which clothes, arms, valuables, &c., were kept, usually under the care of the *ταμίη*. Thus, one of the scholiasts says, *θάλαμος, ἡ ἀποθήκη.*—*πολέες τέ μιν ἠρήσαντο φορέειν.* "And many charioteers wish to bear it as their own," i. e., to possess and display it. The verb *ἀράομαι* properly refers to the offering up of vows, in order that a certain result may be brought about, or that a certain thing may become our own, &c. Observe, moreover, the reference in the aorist to what is customary, or what one is wont to do.—*ἄγαλμα.* "A treasure." Compare the remark of Heyne, "*ἄγαλμα, non* modo *ornatus*, nam sequitur *κόσμος*, sed *delicias* dixit, *rem, quâ quis exultat*, *ἀγάλλεται*, *et superbit.*" The reference, then, is to something which one prizes highly and of which he is proud.

146–154. *τοῖοι.* "In such a way."—*εὐφυέες.* "Well-shaped."—*κνῆμαί τ'.* "And legs."—*ὡς δὲ ἴδεν νεῦρόν τε, κ. τ. λ.* "When, however, he saw both the string and the barbed points (of the arrow) outside." By *νεῦρον* is meant the string that fastened on the

head of the arrow. For this purpose, a hole was commonly drilled through the head.—*ὄγκους*. The use of barbed arrows is always represented by the Greek and Roman authors as the characteristic of barbarous nations.—*ἀψοῤῥόν ἀγέρθη*. "Was collected back," *i. e.*, recovered itself. He saw in a moment that the wound was not a dangerous one, and that the shaft had not penetrated deeply. —*ἐπεστενάχοντο*. "Kept groaning in unison with him."

155–157. *θάνατόν νύ τοι ὅρκι' ἔταμνον*. "I struck a league, then, that was death unto thee." Observe that *θάνατον* is here in apposition with *ὅρκια*, and, moreover, that *νύ* (literally, "now,") marks here the immediate sequence of one thing from another, by way of inference, and may be rendered by our English particle "then." As regards the expression *ὅρκια ἔταμνον*, consult note on book ii., line 124.—*οἶον προστήσας*. "By having set thee forward alone." Supply *σε*.—*πρὸ Ἀχαιῶν*. Heyne thinks that the hiatus here may be remedied by supposing the original reading to have been *πρὸς Ἀχαιῶν*, and *πρός* to have had the force of *πρό*. But there is no trace of such a reading either in the scholiasts or Eustathius. It is better to account for the hiatus in question by Thiersch's rule of the feminine cæsura in the third foot. (Compare note on line 96.)—*ὡς*. "Since."—*κατά*. "Under foot." An adverb, as before.

158–163. *οὐ μέν πως*. "Yet not by any means."—*ὅρκιον*. "The pledge," *i. e.*, the sworn agreement.—*σπονδαί τ' ἄκρητοι, κ. τ. λ.* Repeated from book ii., line 341.—*εἴπερ γάρ τε, κ. τ. λ.* "And (well may I say so), for although the Olympian has not, even at the moment, brought it to pass." Observe that *τε* here strengthens the force of *γάρ*, and that *γάρ τε* is the same as the Latin *etenim*, or the more prosaic *καὶ γάρ*.—*ἔκ τε καὶ ὀψὲ τελεῖ*. "He will bring it to pass both fully and late," *i. e.*, in full measure at some future day. Observe the adverbial force of *ἐκ*.—*σύν τε μεγάλῳ ἀπέτισαν*. "And (then) shall they have paid the penalty with heavy (evil)," *i. e.*, with heavy interest. In the shorter scholia we find the ellipsis in *μεγάλῳ* explained as follows: *χόλῳ, ἢ τόκῳ, ἤτοι ποινῇ*. Another scholiast, however, suggests, more correctly, *κακῷ*.

ἀπέτισαν. The aorist is sometimes used, as in the present instance, to express future events which must certainly happen The momentary force of the aorist strongly expresses the inevitable, and, as it were, instantaneous development of that which is as yet future. So Agamemnon here says, in fact, "the Trojans shall have paid the penalty, &c. So certain am I of this, that I consider it as actually done this very instant." (*Kühner*, § 403, 2 ; p. 60, *Jelf*.)

164–168. *ἔσσεται ἦμαρ, κ. τ. λ.* This and the succeeding line are

said to have been repeated by the younger Africanus, when witnessing the destruction of Carthage. (*Appian*, *Pun.*, 132.)—ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή. "On which, come it when it may, sacred Ilium shall perish." Observe here the force of ποτέ, as leaving the time quite uncertain. We have written ὅτ' ἄν separately, with Wolf and Spitzner, as far more spirited than the common ὅταν. Heyne adopts ὅταν, but is inconsistent with himself, since in book vi., 448, he has ὅτ' ἄν. (Consult *Porson*, *ad Eurip.*, *Med.*, 191, and *Ilgen*, *Præf. in Hymn. Hom.*, p. xxx.)—ἄν ὀλώλῃ. When the subjunctive is used for the future indicative, ἄν is sometimes, in Homer, joined with it, when the future event is to be expressly marked as depending upon a condition. (*Kühner*, § 424, ζ, p. 79, *Jelf.* The condition here is the coming of a certain day.

Ζεὺς δέ. "And when Jove." The particle δέ connects ἐπισσείῃσιν with the preceding clause, so that Ζεὺς δέ is here the same as ὅτε δὲ Ζεὺς ἄν.—ἐρεμνὴν αἰγίδα. "His gloomy ægis." (Consult note on book ii., 447.)—τῆςδ'. Equivalent to ταύτης, and referring specially to the treacherous act of Pandarus in breaking the truce If we read τῆς, with Buttmann, the meaning is weakened.

169–176. σέθεν. "On thy account." Observe the force of the genitive, "sorrow coming *from* thee, as its cause." There is no need, therefore, of any ellipsis of ἕνεκα.—μοῖραν. "The destined term."—κεν. "In that event."—πολυδίψιον Ἄργος. "To the very thirsty Argolis." By Ἄργος is here meant the territory of Argolis. not the city of the same name, which was then under the sway of Diomede. In book i., line 30, it has a still wider acceptation. The epithet πολυδίψιον is applied to the country in question as being, in part, an ill-watered one. The Argolic plain extends from north to south to the distance of about ten miles. Its breadth is equal to about half its length. The higher or more northern parts of this plain suffer from the want of water; whence the epithet employed in the text by Homer, indicative of the thirstiness of the soil. The lower district of it, on the contrary, is covered by swamps during the greater part of the year, and is intersected by the copious stream of the River Erasinus. (*Wordsworth's Greece*, p. 343.) Some make πολυδίψιον signify here "much thirsted after," *i. e.*, by the absent Greeks. This, however, is forced. Others would read πολυΐψιον, "very destructive," from πολύς, and ἴπτω, on the ground that Argolis was not poor in water. All this is quite unnecessary, as will appear from the explanation given above.

μνήσονται. "Will bethink themselves."—κὰδ δέ κεν λίποιμεν. And we should, in that event, leave behind."—ἀτελευτήτῳ ἐπ'

ἔργῳ. "By an uncompleted work," *i. e.*, by the side of it, near it. The work itself, which the expected death of Menelaus will interrupt, is here beautifully described as lying by his side in the same grave. Observe the local force of ἐπί.

177–184. ἐπιθρώσκων. "Leaping upon." Indicative of contempt. So Ægisthus is said, in the Electra of Euripides (v. 329), to insult the tomb of Agamemnon, ἐνθρώσκει τάφῳ. Compare, also, Horace, *Od.*, iii., 3, 41.—αἴθ' οὕτως ἐπὶ πᾶσι, κ. τ. λ. "Would that Agamemnon might accomplish his wrath against all in the same way as he even now," &c., *i. e.*, may he succeed on all other occasions in working out his wrath, just as he has now succeeded with his expedition against the Trojans. Ironical.—καὶ δὴ ἔβη. "And in truth he has gone." Observe that καὶ δή, along with the idea of certainty, has the accompanying one of insulting derision.—ποτέ. "Hereafter."—τότε μοι χάνοι εὐρεῖα χθών. "Then may the broad earth open her mouth for me," *i. e.*, open to receive me. Compare Virgil, *Æn.*, iv., 24. "*Sed mihi vel tellus optem prius ima dehiscat.*"

185–187. οὐκ ἐν καιρίῳ πάγη. "Has not been fixed in a vital part." Homer has καίριος (only in the Iliad) always in the signification of place, and in the neuter, and there is no need whatever of any ellipsis here of μέρει.—εἰρύσατο. "Protected (me)."—ζῶμα "The skirt." Consult note on line 137.—τὴν χαλκῆες κάμον ἄνδρες. "Which men, workers in brass, fabricated."

189–199. φίλος ὦ Μενέλαε. "O Menelaus, beloved one." Observe that φίλος here is not the nominative, but another form for the vocative, which is either φίλε or φίλος. (*Kühner*, § 264, *An.* 1.)—ἕλκος ἐπιμάσσεται. "Shall handle the wound."—ἠδ' ἐπιθήσει φάρμαχ'. "And shall apply remedies."—παύσῃσι. Supply σέ.

θεῖον κήρυκα. Compare book i., 334, where heralds are spoken of as Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν.—Μαχάονα. Machaon was a celebrated physician, son of Æsculapius, and brother of Podalirius. He went to the Trojan war, where his skill in surgery and the healing art proved of great service to his countrymen.—φῶτ'. "The valued man." Observe that φῶτα here is not a mere redundance, as some suppose, but an emphatic and complimentary designation, and refers to the valuable professional services which Machaon was accustomed to render. It may be rendered literally in the same sense, "the man."—τῷ μὲν κλέος, κ. τ. λ. Observe that κλέος and πένθος are epexegetical accusatives, being added, by a species of apposition, to the preceding predicate, in order to mark a result. They stand, therefore, for ὥστε εἶναι κλέος, &c. (Compare book iii., 50.)

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200–208. *παπταίνων.* "Looking around for."—*ἥρωα.* Machaon united in himself the two characters of warrior and practiser of the healing art.—*Τρίκης.* Trica (or, as it is more commonly written, Tricca) was a city of Thessaly, southeast of Gomphi, and near the junction of the Peneus and Lethæus. Homer places it under the dominion of the sons of Æsculapius, Podalirius and Machaon. It possessed a temple of Æsculapius, which was held in great veneration. The modern *Tricala* appears to correspond to its site.

ὀρσ'. Consult note on book iii., 250.

209–212. *βὰν δ' ἰέναι.* "And they proceeded to go."—*περὶ δ' αὐτὸν ἀγηγέραθ', κ. τ. λ.* "Now around him had been collected into a circle as many as were the bravest." This clause, down to the end of line 212, is parenthetical.—*κυκλόσε.* Aristarchus and Zenodotus objected to this adverb, and the former substituted for it the nominative *κύκλος*, taken as a noun of multitude, and agreeing with *ἀγηγέραθ'.* But *κυκλόσε* is sanctioned by Herodian and Apollonius, and must stand. (*Bekker, Anecd. Gr.*, ii., p. 607.)

213–217. *αὐτίκα δ'.* "Immediately thereupon." The particle *δὲ* marks the apodosis, the protasis being at *ἀλλ' ὅτε δὴ ῥ' ἵκανον, κ. τ. λ.*—*τοῦ δ' ἐξελκομένοιο πάλιν, ἄγεν ὀξέες ὄγκοι.* "But while it was being pulled back out (of the wound), the sharp barbs were broken." This line is punctuated differently by different editors, some placing a comma after *πάλιν*, and connecting this adverb with *ἐξελκόμενοιο*, others inserting a comma before *πάλιν*, and thus referring it to *ἄγεν.* The former is certainly preferable, although the latter has the authority of Wolf, Heyne, Voss, and others. In the former case, *ἄγεν* will be for *ἐάγησαν*, from *ἄγνυμι* (*Thiersch*, § 232); in the latter, we must render *πάλιν ἄγεν*, "were bent," and deduce *ἄγεν* from *ἄγω*: but *ἄγεν*, as a second aorist passive of *ἄγω*, is not Greek. The expression *ποταμὸς ἀγνύμενος* in Herodotus (i., 185), on which the advocates for this latter meaning rely as an authority in their favour, means merely a river *with a broken*, i. e., *winding course.*

218–219. *αἷμ' ἐκμυζήσας, κ. τ. λ.* "Having sucked out the blood, he thereupon skilfully sprinkled on it soothing applications." Observe that *εἰδώς* has here an adverbial kind of force, and is equivalent to *ἐπισταμένως.* Plato cites this passage, with some slight variations, as a proof of the temperate lives and strong constitutions of the men of the heroic age, when a simple application sufficed to heal a wound. *Rep.*, iii., vol. vi., p. 305, *Bip.* Compare *Sprengel, Hist. Med.*, vol. i., p. 127.)—*φάρμακα.* By these are meant, in all probability, the leaves and roots of herbs, more or less broken up by the hand. In the eleventh book (v. 846), the poet speaks of a bitter root applied for

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this purpose, ἐπὶ δὲ ῥίζαν βάλε πικρήν; and in the scholia on the passage, the root in question is said to have been, according to some, the ἀριστολοχία; according to others, the Ἀχίλλεια. Both of these have the property of cicatrizing a wound in a short space of time.—πάσσε, τά οἵ ποτε, κ. τ. λ. Knight rejects this line as spurious, because, as he maintains, the legend of Chiron is post-Homeric. He therefore reads the 218th verse as follows: αἷμ' ἐκμυζήσας, ἐπ' ἄρ' ἤπια φάρμακ' ἐπάσσεν. This makes the sense complete without the succeeding line, and resembles somewhat Plato's reading.—φίλα φρονέων. "Entertaining friendly feelings."—Χείρων. Chiron was the most celebrated of the Centaurs, and the son of Saturn and the nymph Philyra.

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223–233. οὐκ ἂν ἴδοις. "You would not have seen."—ἀλλὰ μάλα σπεύδοντα, κ. τ. λ. "But bestirring himself vigorously for the battle that makes men illustrious."—ἵππους. Observe that Homer elsewhere employs ἵπποι in the sense of a chariot; here, however, it has its ordinary meaning, and is joined with ἅρματα.—ἔασε. "He left." More literally, "he let alone," "he let be."—ἀπάνευθ' ἔχε φυσιόωντας. "Held snorting apart."—τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν. "On this one he very much enjoined to have them near."—πολέας διακοιρανέοντα. "While going about regulating numbers," *i. e.*, while marshalling the host.

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242–246. Ἀργεῖοι ἰόμωροι, κ. τ. λ. "Ye braggart Argives. re

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σέβεσθε. Observe that σέβομαι is here employed in its primitive meaning, namely, "*to feel awe* or *fear*" before God and man, especially when about to do something disgraceful, that is, "to feel shame," "to be ashamed," &c. The signification, "to honour with pious awe," "to worship," is post-Homeric.—ἕστητε. We have given this form with Spitzner, in preference to ἔστητε. The sense requires the perfect, not the aorist. Thiersch defends the latter (§ 223, *d.*), but Kühner (§ 235, *Anm.* 2) is in favour of the former.—νεβροί. The fawn was a standing symbol of cowardice among the ancients.—πολέος πεδίοιο θέουσαι. "In running across a large plain." As regards the employment of the genitive here with a verb of motion, consult note on πεδίοιο, book iii., 14.

247–249. ἦ μένετε Τρῶας, κ. τ. λ. "Wait ye for the Trojans to come nigh?" Observe that μένω, in the sense of "to wait for," is construed with the accusative and infinitive in this passage, more commonly with the accusative alone.—ἔνθα τε. "Where." Observe that ἔνθα was originally a demonstrative adverb, "there," "here," and that the addition of the particle τε converted it into a relative adverb. Hence ἔνθα τε, in the present instance, means literally, "and here," *i. e.*, "where."—εἰρύατ'. "Have been drawn up." Consult note on book i., 306.—αἴ κ' ὔμμιν ὑπέρσχῃ, κ. τ. λ. "Whether the son of Saturn will hold his hand over you," *i. e.*, will protect you, since you do not seem inclined to protect yourselves. Observe the employment of κὲ (ἂν) with the subjunctive, for the future; literally, "will, *in that case*, hold his hand over you." Consult note on line 164

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[illegible] "Idomeneus indeed (was)." [illegible] [illegible] to understand simply [illegible] at the head of his forces.—[illegible] was the charioteer of Idomeneus. Compare book i., [illegible] Meriones acted as [illegible] As regards the term [illegible], consult [illegible] [illegible] [illegible] Supply [illegible] [illegible] "Above" [illegible] [illegible] word as an adverb [illegible] which the genitive that [illegible] employment of other [illegible] manner." [illegible] [illegible]

[illegible] the employment here [illegible] [illegible] refers to a banquet [illegible] [illegible] idea; but as the time itself is [illegible] [illegible] is employed to express this. The usage here referred to, however, of connecting ὅτε, ὁπότε, ἐπεάν, with the subjunctive, occurs only in Homer and other old poets. (Matthiæ, § 251, Obs. 1.) γερούσιον αἴθοπα οἶνον. "The dark-red chieftain's wine." By γερούσιος οἶνος is meant wine drunk only by the elders and chiefs at the king's table. Observe, moreover, that γερούσιον οἶνον forms only one combined idea, and there is, therefore, no copula between [illegible] and αἴθοπα.—ἐνὶ κρητῆρσι. In striking a league (compare [illegible]), and also on other occasions, where the nature [illegible], a single mixer was alone employed; at a [illegible] several would, of course, be required. (Compare [illegible].) Hence the employment of the plural [illegible]

[illegible] portion." As a distinguished guest [illegible] a larger [illegible] of the viands than the rest, so the

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moment he had drained his cup an attendant filled it up again to the brim, while the rest of the company were served far less liberally, and had each a particular portion assigned to them. Hence the wine-cup of Idomeneus stands always full.—*ὅτε θυμὸς ἀνώγοι.* On the employment of *ὅτε* with the optative, consult note on book i., 610.—*ἀλλ' ὄρσευ πόλεμόνδ', κ. τ. λ.* "But rouse thyself to the war, such as before now thou professest to have been." With regard to the expression *εὔχεαι εἶναι*, consult note on book i., 91.

266–271. *μάλα μέν.* "By all means indeed."—*ἐρίηρος ἑταῖρος* "A closely-attached companion."—*ὑπέστην.* Compare book ii., 346.—*σύν γ' ὅρκι' ἔχευαν.* "Have scattered the pledges to the winds." Observe the force of the adverbial *σύν* in denoting utter confusion.. The verb *χέω* here refers literally to a pouring out, a spilling, or wasting, or scattering, &c.—*τοῖσιν δ' αὖ.* "But to them in their turn."

272–278. *παρῴχετο.* "Passed on."—*ἐπ' Αἰάντεσσι.* "Unto the Ajaxes." Consult note on book ii., 406.—*νέφος πεζῶν.* "A cloud of foot-soldiers." The thronging host of followers is compared to a dark thunder-cloud.—*ἀπὸ σκοπιῆς.* "From some hill top," *i. e.*, from which he can have a view of the surrounding horizon. In Homer, *σκοπιή* is always a hill top or mountain peak.—*ὑπὸ Ζεφύροιο ἰωῆς.* "Beneath the roar of the northwestern blast." Consult note on book ii., 147, and also *Glossary*.—*τῷ δέ τ' ἄνευθεν ἐόντι, κ. τ. λ.* "And to him, being at a distance, it appears blacker (on this account), even like pitch." According to some, the comparative *μελάντερον* here wants its usual force. Others, as, for instance, Buttmann, make *ἠΰτε* equivalent to *ἤ*, and compare it with the usage of *wie* in the common German expression "*grösser wie du.*" Spitzner's explanation, however, appears to be the best, and is founded upon a remark of one of the scholiasts. According to him, the poet makes the cloud appear blacker, than it really is, to the shepherd, on account of his distance from it, and to resemble so much pitch.—*ἰόν.* "As it advances."

279–282. *ῥίγησέν τε ἰδών.* "He both shudders on seeing it." Observe that the aorist is here employed to denote what one is accustomed to do in such cases, and hence is to be rendered as a present. The same remark applies to *ἤλασε.*—*κυάνεαι.* "In dark array."—*πεφρικυῖαι.* "Bristling." Observe the continued action indicated by the perfect.

286–291. *σφῶϊ μέν, κ. τ. λ.* "You two, indeed, for it is not becoming to arouse (such as you), I do not at all exhort." The ordinary text places a comma after *ἔοικ'*, and none after *ὀτρυνέμεν*. so

men."— ἐπεπωλεῖτο. Compare book iii., 196.—κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν. "Moving up and down among the throng of warriors." Observe the force of ἀνά.—οἱ δ' ἀμφ' Ἰδομενῆα. "But those around Idomeneus." The followers of the chieftain alone are meant, their leader being separately mentioned in the next line. (Consult note on book iii., 146.) Idomeneus was King of Crete, and accompanied the Greeks to the Trojan war with a fleet of eighty ships. Compare book ii., 645, *seqq.*

Ἰδομενεὺς μέν. "Idomeneus indeed (was)." The ellipsis is commonly supplied here by ἐθωρήσσετο, but it is more complimentary to the Cretan chief to understand simply ἦν, implying that he was already armed and at the head of his forces.—Μηριόνης. Meriones was the charioteer of Idomeneus. Compare book ii., 651.—πυμάτας ὤτρυνε φάλαγγας. Meriones acted as οὐραγός. (*Xen.*, *Cyrop.*, 3, 3, 40.) As regards the term φάλαγγας, consult *Glossary* on book iii., 77.—μειλιχίοισιν. Supply ἐπέεσσιν. Compare book i., 539.

257–265. περί. "Above." Heyne and Wolf accentuate this word as an adverb, πέρι, but it must be regarded as a preposition, on which the genitive that comes after depends.—ἀλλοίῳ ἐπὶ ἔργῳ. "In employment of other kind."—ἠδ' ἐν δαίθ'. "And also at the banquet." Observe that δαίθ' is for δαιτί. Distinguished persons were honoured at the banquet with a larger share of the viands than others. (*Il.*, xii., 311.) The general rule was that all should share equally; whence the expression δαὶς ἐίση.—ὅτε πέρ τε. Observe the employment here of ὅτε with the subjunctive κέρωνται Agamemnon refers to a banquet, and ὅτε therefore refers to this definite idea; but, as the time itself is left uncertain, the subjunctive is employed to express this. The usage here referred to, however, of connecting ὅτε, ὁπότε, ἐπειδή, with the subjunctive, occurs only in Homer and other old poets. (*Matthiæ*, § 251, *Obs.* 1.)

γερούσιον αἴθοπα οἶνον. "The dark-red chieftain's wine." By γερούσιος οἶνος is meant wine drunk only by the elders and chiefs at the king's table. Observe, moreover, that γερούσιον οἶνον forms only one combined idea, and there is, therefore, no copula between γερούσιον and αἴθοπα.—ἐνὶ κρητῆρσι. In striking a league (compare book iii., 260), and also on other occasions, where the nature of the case admitted, a single mixer was alone employed; at a banquet, however, several would, of course, be required. (Compare *Od.*, i., 110; xx., 253.) Hence the employment of the plural in the text

δαιτρόν "An assigned portion." As a distinguished guest would be allowed a larger share of the viands than the rest, so the

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moment he had drained his cup an attendant filled it up again to the brim, while the rest of the company were served far less liberally, and had each a particular portion assigned to them. Hence the wine-cup of Idomeneus stands always full.—ὅτε θυμὸς ἀνώγοι. On the employment of ὅτε with the optative, consult note on book i., 610.—ἀλλ' ὄρσευ πόλεμόνδ', κ. τ. λ. "But rouse thyself to the war, such as before now thou professest to have been." With regard to the expression εὔχεαι εἶναι, consult note on book i., 91.

266–271. μάλα μέν. "By all means indeed."—ἐρίηρος ἑταῖρος "A closely-attached companion."—ὑπέστην. Compare book ii., 346.—σύν γ' ὅρκι' ἔχευαν. "Have scattered the pledges to the winds." Observe the force of the adverbial σύν in denoting utter confusion.. The verb χέω here refers literally to a pouring out, a spilling, or wasting, or scattering, &c.—τοῖσιν δ' αὖ. "But to them in their turn."

272–278. παρῴχετο. "Passed on."—ἐπ' Αἰάντεσσι. "Unto the Ajaxes." Consult note on book ii., 406.—νέφος πεζῶν. "A cloud of foot-soldiers." The thronging host of followers is compared to a dark thunder-cloud.—ἀπὸ σκοπιῆς. "From some hill top," *i. e.*, from which he can have a view of the surrounding horizon. In Homer, σκοπιή is always a hill top or mountain peak.—ὑπὸ Ζεφύροιο ἰωῆς. "Beneath the roar of the northwestern blast." Consult note on book ii., 147, and also *Glossary*.—τῷ δέ τ' ἄνευθεν ἐόντι, κ. τ. λ. "And to him, being at a distance, it appears blacker (on this account), even like pitch." According to some, the comparative μελάντερον here wants its usual force. Others, as, for instance, Buttmann, make ἠΰτε equivalent to ἤ, and compare it with the usage of *wie* in the common German expression "*grösser wie du.*" Spitzner's explanation, however, appears to be the best, and is founded upon a remark of one of the scholiasts. According to him, the poet makes the cloud appear blacker, than it really is, to the shepherd, on account of his distance from it, and to resemble so much pitch.—ἰόν. "As it advances."

279–282. ῥίγησέν τε ἰδών. "He both shudders on seeing it." Observe that the aorist is here employed to denote what one is accustomed to do in such cases, and hence is to be rendered as a present. The same remark applies to ἤλασε.—κυάνεαι. "In dark array." —πεφρικυῖαι. "Bristling." Observe the continued action indicated by the perfect.

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297–301. *ἱππῆες*. "The cavalry." We have given this translation as less objectionable than the ordinary one, "the charioteers." At the period of the Trojan war there was no cavalry, properly so called; but the warriors, whom Homer calls *ἱππῆες*, in opposition to the *πεζοί*, fought from chariots. We have in this remarkable passage the first rude elements of military tactics; the chariots come first, the infantry close the rear, and the cowards are thrust into the

middle space between the two. And yet, though we here discover something like an order of battle, nothing of the kind ever appears to have been observed in the combats themselves. At the first shock they abandoned any regular order they might previously have had, and each one fought on his own account. There were, it is true, some general mêlées, but then the ranks were not kept; it was rather a conflict of masses.—ἕρκος ἔμεν πολέμοιο. "To be the bulwark of the fight." Observe that ἔμεν is equivalent here to the more prosaic ὥστε εἶναι. The meaning of Nestor's plan of battle if it ever was adhered to, is this: the cavalry are first to make an impression on the enemy's line, and then, when this has begun to waver, the infantry are to follow in a mass, and complete the overthrow.—κακούς. "The faint-hearted." Polybius (xv., 16) informs us that Hannibal, at the battle of Zama, followed this plan of placing those who could not be depended upon in the middle, that they might be compelled to fight, even though unwilling. Frontinus (*Strat.*, ii., 3, 21) says that Pyrrhus pursued the same plan with the Tarentines; and Ammianus Marcellinus (xxiv., 6) gives a similar account of Julian, in a battle with the Persians. Ælian pleasantly says, that the dolphins swim after this fashion, the young ones come first, the females follow after, and the males bring up the rear. (*Hist. An.*, x., 8.)

302–305. ἐχέμεν. "To hold in." Equivalent to κατέχειν.—μηδὲ κλονέεσθαι ὁμίλῳ. "And not to be carried tumultuously among the crowd." Nestor wishes his cavalry to advance in line on the foe, not in broken order, some moving more impetuously than others.—μηδέ τις ἱπποσύνῃ, κ. τ. λ. Nestor, in like manner, directs that no one should impel his chariot in advance of the rest, in order to seek a single combat with some Trojan warrior.—μηδ' ἀναχωρείτω. "Nor let (any one) retreat."

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332–338. ἀλλὰ νέον συνορινόμεναι, κ. τ. λ. "But the ranks, &c., being (only) lately aroused, were getting set in motion." Observe that ἀλλά here is equivalent to ἀλλὰ γάρ, and the meaning, in fact, is, "but this was natural enough, for the ranks," &c.—οἱ δὲ μένοντες, κ. τ. λ. They had not yet heard of the breaking of the truce and the resumption of hostilities; they merely beheld the troops in motion, and were waiting, therefore, to see whether the part of the army contiguous to themselves would advance against the foe, intending, in this event, to follow their example.—ὁππότε πύργος Ἀχαιῶν ἄλλος, κ. τ. λ. "Until another column of the Greeks, having advanced, should rush upon the Trojans." We have rendered πύργος here by the term "column" though, perhaps, its more cor

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310–316. *πάλαι.* To be construed with *εὖ εἰδώς*, not, as Bothe maintains, with *ὤτρυνε.*—*ὡς θυμός.* "As is the spirit." Supply *ἐστί.*—*ὥς τοι γούναθ' ἕποιτο.* "So thy knees obeyed thee." Literally, "followed thee." Age and weakness show themselves particularly in the knees. Compare Horace, "*dum virent genua.*" (*Epod.*, xiii., 4.)—*γῆρας ὁμοίιον.* "Old age common alike to all." Homer applies the epithet *ὁμοίιος* to things that all are liable alike to experience, such as death, old age, war, &c.; and as these are commonly mournful and unlucky things, some of the grammarians lay down the rule that *ὁμοίιος* in Homer is generally applied to things of this nature.—*ὡς ὀφελέν τις, κ. τ. λ.* "Would that some other one of men had it." Literally, "O, how some other one of men ought to have it." Consult note on book iii., 40.—*ἔχειν* Supply *αὐτό*, as referring to *γῆρας.*—*μετεῖναι.* "Went among."

317–326. *Γερήνιος ἱππότα Νέστωρ.* Consult note on book ii., 336—*ὡς ἔμεν.* A negligent mode of expression for *τοιοῦτος εἶναι.*—*Ἐρευθαλίωνα.* Ereuthalion was an Arcadian, who, in the armour of Areïthous, which Lycurgus had given him, fought against the Pylians, but was slain by Nestor. (Compare *Il.*, vii., 134.)—*θεοὶ δόσαν.* "Are the gods wont to give." Observe the force of the aorist in denoting what is customary or usual.—*νῦν αὖτέ με γῆρας ἱκάνει.* Nestor's meaning is this, that old age now presses upon him, but that with it have come the experience and wisdom of age: just as in former days, when he was young, youth brought strength

of frame.—ὀπάζει. "Presses upon." We have adopted here the reading of Aristarchus, as given by the scholiast, in place of the more common ἱκάνει.

ἠδὲ κελεύσω. "And will direct (them)."—τὸ γὰρ γέρας ἐστὶ γερόντων. "For this is the privilege of the old."—αἰχμὰς αἰχμάσσουσι. "Shall handle the spears." Consult note on verse 27.—γεγάασι. Equivalent to εἰσί.

327–331. Πετεῶο. "Of Peteüs."—Μενεσθῆα. Menestheus, son of Peteüs, king of Athens, was the leader of the Athenian forces against Troy. (Consult book ii., 552.)—μήστωρες ἀϋτῆς. "Advisers in the fight," *i. e.*, leaders in battle, skilled in fight. The term μήστωρ is applied by Homer to any one distinguished for wise counsel, and who therefore takes the lead.—ἀϋτῆς. Observe that ἀϋτή is properly the war-cry, thence taken for the battle itself.—αὐτὰρ ὁ πλησίον ἑστήκει, κ. τ. λ. "But he, the sagacious Ulysses, was standing near." (Compare book i., 488.) The demonstrative force of ὁ is here softened down into the personal pronoun.—πὰρ δέ. "And by him."—Κεφαλλήνων. The Cephallenians were among the subjects of Ulysses, whom he led to the war of Troy. The Island of Cephallenia (now *Cefalonia*) lay to the southwest of Ithaca, and was separated from it by a strait of six miles. Compare book ii., 631.—οὐ γάρ πώ σφιν ἀκούετο, κ. τ. λ. "For their people did not yet hear the battle-cry." In consequence of their remote station in the host, they were not yet aware that hostilities had recommenced. Observe that ἀκούετο is here employed where, in later Greek, ἤκουε was used. In the Homeric and post-Homeric dialects there occur many verbs, expressing a perception of the mind or the senses, either in the midddle voice only, or in the middle as well as the active; while the later writers used merely the form in ω. (*Kühner*, § 363, 5, p. 17, *Jelf.*)

332–338. ἀλλὰ νέον συνορινόμεναι, κ. τ. λ. "But the ranks, &c., being (only) lately aroused, were getting set in motion." Observe that ἀλλά here is equivalent to ἀλλὰ γάρ, and the meaning, in fact, is, "but this was natural enough, for the ranks," &c.—οἱ δὲ μένοντες, κ. τ. λ. They had not yet heard of the breaking of the truce and the resumption of hostilities; they merely beheld the troops in motion, and were waiting, therefore, to see whether the part of the army contiguous to themselves would advance against the foe, intending, in this event, to follow their example.—ὁππότε πύργος Ἀχαιῶν ἄλλος, κ. τ. λ. "Until another column of the Greeks, having advanced, should rush upon the Trojans." We have rendered πύργος here by the term "column" though, perhaps, its more cor

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ceives kind intentions (towards me); for thou holdest those opinions which I even hold." The expression ἤπια δήνεα οἶδε is elliptical here, and must be completed by ἐμοί. It is the same thing, in fact, as φίλος ἐστί μοι, so that ἤπια δήνεα οἶδεν ἐμοί means the same as "he is my friend." Observe, however, that δήνεα is often omitted. (*Wolf, ad loc.*)—ταῦτα δ' ὄπισθεν ἀρεσσόμεθ'. "We will make up this among ourselves hereafter," *i. e.*, we will adjust this hereafter. Observe the force of the middle.—τὰ δὲ πάντα θεοί, κ. τ. λ. "But may the gods render all these things vain," *i. e.*, the gods grant that all I have said pass away as nothing, and give rise to no hostile feeling between us.

365–367. Διομήδεα. The last two syllables (δεα) to be pronounced as one by synizesis.—ἐν θ' ἵπποισι καὶ ἅρμασι. The same in effect as ἐν ἅρματι.—Σθένελος, Καπανήϊος υἱός "Sthenelus, son of Capaneus." Literally, "Capanean son." Sthenelus was the son of Capaneus and Euadne, and came to the Trojan war among the followers of Diomede. He acted as charioteer to the latter, and hence is represented here as standing by his side.

370–371. δαΐφρονος, ἱπποδάμοιο. Compare note on book ii., 23.—τί δ' ὀπιπτεύεις πολέμοιο γεφύρας; "And why art thou gazing about upon the dams of the war?" The term γέφυρα properly denotes a dam, or mound of earth, especially to keep out water. The Homeric phrase γέφυρα πολέμοιο, or, in the plural, γέφυραι πολέμοιο, is thence applied to the lane or intervening space between two lines of battle, which served to keep them apart, as it were a dam, until the commencement of the fight. Diomede is here reproved by Agamemnon for not advancing himself along the γέφυραι πολέμοιο, and beginning the battle, but for looking around with an eye of curiosity (such being the true force of ὀπιπτεύω) to see whether any other division of the army will move along the γέφυραι first, or, in other words, commence the fight before him. Wolf, Crusius, and others, incorrectly make the phrase in question refer to the intervals between the ranks or files of one and the same army ("*die intervalla* zwischen den Reihen"), or, rather, between the different masses ("zwischen den verschiedenen Haufen") composing the host, and along which intervals the chariots could retreat to the rear. This would suit rather the post-Homeric meaning of γέφυρα, namely, "a bridge;" and, besides, Diomede, in this case, would be charged by Agamemnon with open cowardice, and would certainly have made an indignant reply, instead of keeping silence, as the poet makes him to have done. The scholiast, moreover, expressly says that the γέφυραι πολέμου are τὰ μεταξὺ πολεμούντων διαστήματα.

372–375. Τυδέι. Tydeus was the son of Œneus, king of Calydon. He fled from his country after the accidental murder of one of his relations, and took refuge with Adrastus, king of Argos whose daughter Deïpyle he married. He then proceeded with Polynices to Mycenæ, to obtain aid against Thebes, the crown of which city was claimed by the latter. Thyestes was then reigning at Mycenæ. (*Schol., ad loc.*)—πολὺ πρό. "Far in advance of."—πονεύμενον. "Toiling (in the fight)." Heyne maintains that the whole passage, from verse 374 to verse 400 inclusive is an interpolation of some rhapsodist, in which opinion Knight agrees. So long a narrative does certainly appear inconsistent with the hurried movements of a commander on the eve of a battle, and who, besides, blames others for their own delay.

οὐ γὰρ ἔγωγε ἤντησ', κ. τ. λ. According to the common account, the first Theban war, or the contest between Polynices and his brother Eteocles for the crown, occurred one generation before the Trojan war. At the time referred to in the text, Thyestes was reigning at Mycenæ, having, as is said, received the kingdom in trust from his brother Atreus, for his nephew Agamemnon, who was a minor at the time of Tydeus's visit, and did not, according to his own account, either meet or see him.—περὶ ἄλλων. Compare book i., 287.

376–381. ἄτερ πολέμου. "Without warlike array," *i. e.*, without any accompanying host. It might have been expected, from the preceding narrative, that he came attended by armed followers (σὺν πολέμῳ), and therefore the words in the text are added.—ξεῖνος. "As a guest," *i. e.*, as a private person.—λαὸν ἀγείρων. "Seeking to collect a force." The common punctuation, namely, a comma after ἀγείρων, and a colon after Θήβης, makes the reference in οἵ ῥα somewhat ambiguous. We have, therefore, with Heyne, placed a full stop after ἀγείρων, and a comma at the end of the next line.

οἵ ῥα τότ' ἐστρατόωνθ'. "These, namely, were at that time preparing an expedition." Tydeus and Polynices are meant. Observe that ἐστρατόωντο is here said merely of the *conatus rei faciendæ*, not of an expedition already commenced.—καί ῥα μάλα λίσσοντο "And, accordingly, they earnestly entreated (the people)." Supply λαόν.—οἱ δ'. "They thereupon." Referring to the people of Mycenæ.—καὶ ἐπήνεσαν ὡς ἐκέλευον. "And assented, as they urged (them)."—ἔτρεψε. "Turned them away (from their design)," *i. e.*, induced them not to lend the intended aid. Supply αὐτούς with Wolf, which is superior to φρένας, as given by some.—παραίσια ση

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κατα φαίνων. The Myceuæans were deterred by inauspicious omens from taking part in the Theban war.

382–384. *οἱ δ' ἐπεὶ οὖν ᾤχοντο, κ. τ. λ.* "But when, then, these were gone, and had (now) become advanced on their way (towards Thebes), and had come to the Asopus," &c. By *οἱ δ'* are meant the visiters to Mycenæ, namely, Tydeus and Polynices, and *ᾤχοντο* refers to their departure from that city; but *ἐγένοντο* refers to the march of the Argive army under its seven leaders, so that an interval of time must be supposed to elapse between the events mentioned in the two clauses.—*ἰδέ.* Some editors are offended with the hiatus before this word, and therefore read *ᾤχοντ' ἠδέ*, on the mere authority of the scholiast. But consult note on verse 91.—*'Ασωπὸν δ'.* We have adopted this reading with Wolf and Spitzner, and have made the protasis end at *λεχεποίην*. Others read *'Ασωπόνδ'*, making the *δε* after *'Ασωπόν* an adverbial particle, signifying motion to a place. Our punctuation and reading, however, make the whole sentence more animated. Wolf, indeed, objects also to *'Ασωπόνδ'*, on the ground that *δε* is never added to the names of rivers, but he is contradicted in this by *Od.*, iv., 483. The River Asopus here meant is the Bœotian one, rising in Mount Cithæron, near Platæa, and falling into the Euripus. Heyne is wrong in making it the Asopus of Achaia, rising in the Argolic Mountains, on the frontiers of Arcadia, near Cyllene, and falling into the Corinthian Gulf, a little below Sicyon.

ἔνθ' αὖτ' ἀγγελίην, κ. τ. λ. "Then, moreover, the Achæans sent Tydeus on an embassy." There is a division of opinion here with regard to *ἀγγελίην*; some making it, as we have done, the accusative of *ἀγγελίη*, others of a masculine noun *ἀγγελίης*, equivalent to *ἄγγελος*. The former position is decidedly preferable. (Consult note on book iii., 205.) But, if *ἀγγελίην* be the accusative of *ἀγγελίη*, a difficulty arises with regard to the construction. Some, like Heyne, read *ἀγγελίην ἔπι*, *i. e.*, *ἐπὶ ἀγγελίην*, but this is not Homeric. The true mode is to regard *ἀγγελίην* as the accusative of the more remote object. The construction will then be *ἐπεστείλαν Τυδῆ ἀγγελίην*, "they sent Tydeus on an embassy." As we can say in Greek *ἔρχεσθαι ἀγγελίην*, so may we say *στεῖλαι ἀγγελίην*. As regards the former of these phrases, compare the English "to go an errand," "to go a journey," for "to go on an errand," "to go on a journey." (*Buttmann, Lexil.*, p. 11, *ed. Fishlake.*—*Hermann, Opusc.*, vol. i., p. 191.—*Spitzner, ad Il.*, xiii., 252.—*Thiersch*, § 268, 2.)

385–390. *Καδμείωνας.* "Thebans." An honorary epithet for the people of Thebes, and meaning properly, "descendants of Cadmus."

It was customary for the entire race to be called by some epithet derived from the mythic founder and first ruler of the nation. The Thebans are here termed Cadmeans, from Cadmus, the mythic founder and first king of Thebes.—*κατὰ δῶμα βίης Ἐτεοκληείης* "In the palace of the powerful Eteocles;" literally, "of Eteoclean might." This idiom has occurred already (book iii., 105), in speaking of Priam; and the reference there was not so much to physical strength as to regal resources; here, however, it is to both.—*ξεῖνός περ ἐών.* "A stranger though he was."—*ἀεθλεύειν.* "To engage in matches with him." It was customary, in Homeric times, for the guests, after a meal, to engage in gymnastic exercises Compare *Od.*, viii., 97, *seqq.*—*πάντα.* "In all (the contests)." Supply *ἄθλα.* Observe that *πάντα* is here the accusative of nearer definition, and exercises a kind of adverbial force.—*ἐνίκα.* Observe the force of the imperfect in denoting a succession of victories.—*τοίη ἐπίῤῥοθος.* "Such an auxiliary." Homer always uses *ἐπίῤῥοθος* of succour in war or contests.

391–397. *κέντορες ἵππων.* "Impellers of steeds," *i. e.*, skilled in horsemanship. The term *κέντωρ* properly applies to one who urges on an animal with a *κέντρον*, or goad, and then more generally to the use of the *μάστιξ*, or lash. We must be careful not to refer *κέντορες* to any use of the spur. The Romans indeed appear to have adopted spurs at an early period, but the Greeks never used them; and this latter circumstance may account for the fact that they are seldom, if ever, seen on antique statues.

αὖτις ἀνερχομένῳ, κ. τ. λ. "Leading a strong ambuscade-party, planted them against him, as he was returning back." We have given *αὖτις* here at the suggestion of Spitzner, who refers to a similar reading in *Od.*, i., 317, namely, *αὖτις ἀνερχομένῳ δόμεναι, οἰκόνδε φέρεσθαι.* The ordinary text has *ἂψ ἀνερχομένῳ*, which has been objected to by Bentley and others as introducing a short syllable into the thesis of the first foot, and making the line, consequently, commence with a trochee. Bentley suggests *ἂψ ἄρ'*, and Barnes *ἂψ οἱ.* Thiersch, on the other hand, defends the common text. (*G. G.*, § 148.)—*Πολυφόντης.* This reading is due to the Venice MS.; the ordinary text has *Λυκοφόντης.*

398–400. *Μαίον' ἄρα προέηκε, κ. τ. λ.* "He, in consequence, sent forth Mæon (in freedom), having yielded obedience to the portents of the gods." Homer is supposed by some to give, in this whole narrative, a brief abstract from some earlier lay. Hence no particular mention is made of the nature of these portents. The ancient scholia furnish two explanations: Minerva whispered in his

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ματα φαίν[illegible]
omens from
382–384. [illegible]
were gone, [illegible]
Thebes), an[illegible]
the visiters [illegible]
refers to the
march of th[illegible]
terval of tim[illegible]
tioned in th[illegible]
the hiatus b[illegible]
mere author[illegible]
'Ασωπὸν δ'.
and have m[illegible]
πόνδ', makin[illegible]
motion to a
the whole s[illegible]
'Ασωπόνδ', on
ers, but he is
pus here me[illegible]
near Platæa,
king it the A[illegible]
the frontiers [illegible]
ian Gulf, a lit[illegible]
ἔνθ' αὖτ' ἀγ[illegible]
Tydeus on an
regard to ἀγγ[illegible]
tive of ἀγγελί[illegible]
ἄγγελος. Th[illegible]
note on book i[illegible]
ίη, a difficulty
Heyne, read ἀγ[illegible]
The true mode
remote object.
γελίην, "they s[illegible]
Greek ἔρχεσθαι [illegible]
gards the former
errand," "to go a
journey." (*Butt*[illegible]
vol. i., p. 191.—*S*[illegible]
385–390. Καδμει[illegible]
people of Thebes, a

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the sea is impelled in close succession on some loud-resounding shore, beneath the northwestern blast that has set it in motion." We have given the reading of Spitzner, in preference to ὑποκινήσαντος, as adopted by Wolf, who renders Ζεφύρου ὑποκινήσαντος by *Zephyro submovente*. Pope expresses great admiration of the description here given of the first Homeric battle, and the passage is certainly deserving of all the praise which he and others have bestowed upon it; but Pope mistakes entirely the nature of the simile with which the description commences. It is not by any means "a simile of the winds, rising by degrees into a general tempest;" on the contrary, the poet compares the onward march of the Grecian host, until they come into close collision with the foe, to a succession of mountain-billows raised by some powerful blast, that are first seen rearing their foam-crested heads far out in the deep, and then come rolling in towards the shore in rapid succession, and break, at length, with loud roarings, upon the rocky strand.

ὄρνυτ'. Thiersch (*G. G.*, § 322, 3) insists that we must here read ὤρνυτ', the imperfect, not ὄρνυτ', the present, as the ordinary text gives it. But he is ably refuted by Hermann, who shows that the imperfect is inconsistent with comparisons. (*Opusc.*, vol. ii., p. 49.)—πόντῳ μὲν τὰ πρῶτα κορύσσεται. "At first, indeed, it is raised to a head in the deep," *i. e.*, far out at sea.—ἀμφὶ δὲ τ' ἄκρας, κ. τ. λ. "And rises, swollen, around the projecting points, and spits from it the foam of the sea." As regards the peculiar force of κυρτόν, compare book ii., 218.

ἐπασσύτεραι κίνυντο νωλεμέως. "Kept moving unceasingly, one after the other."—οἷσιν. "To his own (troops)."—ἀκήν. "In silence" Consult note on book iii., 1, and *Glossary* on book iii., 95. —ἕπεσθαι. "Was following."—δειδιότες. "Reverencing," *i. e.*, obeying.—τὰ εἱμένοι. "Arrayed in which."

433–438. πολυπάμονος ἀνδρὸς ἐν αὐλῇ. "In the courtyard of some man of great possessions." The Homeric αὐλή was an open space, or court, around a building, the poet always using the term with reference to a place open to the air above. Hence Athenæus (p. 189, *e*) calls it τόπος ὑπαίθριος. (*Terpstra*, *Antiq. Hom.*, p. 193.) —μυρίαι ἑστήκασιν. "Stand countless in number."—ἀμελγόμεναι. "Yielding." Literally, "getting milked." The reference, therefore, in ὄϊες ἀμελγόμεναι γάλα is to what are called milch ewes.—γάλα λευκόν. The epithet here applied to γάλα carries us back to the simple and natural forms of early language.—Τρῶες δ'. Observe the anacoluthon here, the construction being broken off after these words and resumed at verse 436, when ὣς Τρώων ἀλαλητός

τ ἀ, takes the place of Τρῶες δ', with which the sentence commenced. Compare book ii., 459.—ἀλαλητός. "The war-cry."

οὐ γὰρ πάντων, κ τ. λ. "For the cry of all was not similar, neither the speech one." For the tumultuous noise in the Trojan army, compared with the steady silence of the Greeks, the poet himself here expressly accounts, ascribing it not to any inferiority in discipline, but to the variety of languages spoken among the Trojan allies, which made the delivery of orders, and acting in concert, works of difficulty. (*Valpy, ad loc.*)—πολύκλητοι. "Called from many a land."

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[illegible] (*Kühner*, § 640, 3, p. 276, *Jelf*.)—ὄφρα τάχιστα τεύχεα συ-λήσειε. "We often see a conqueror pursuing the custom of spoiling an enemy of his arms, after he has slain him, with such eagerness as if he looked on his victory as incomplete till this point was gained. The great value and scarceness of armour, in that early time of war, was probably the cause of this practice. It afterward became a point of honour, like gaining a standard from an enemy. They preserved them as monuments of victory, and consecrated them in the temples of their tutelary divinities. (*Valpy, ad loc.*)

466–472. μίνυνθα δέ οἱ γένεθ' ὁρμή. "The attempt, however, was only for a short time unto him," *i. e.*, was made by him only for a short time. Observe that ὁρμή here refers to the first start, or more, in an undertaking.—νεκρὸν γάρ ῥ' ἐρύοντα, κ. τ. λ. The construction is, μεγάθυμος [illegible] Ἀγήνωρ ἰδὼν (αὐτὸν, *i. e.*, Ἐλεφήνορα) ἐρύοντα [illegible]—πλευρά, τά οἱ κύψαντι, κ. τ. λ. "In the side, which was exposed to view from his shield unto him as he stooped," *i. e.*, as he bent down to drag away the corpse, he lowered his shield and exposed his side to view. Observe that παρ' ἀσπίδος means, in fact, from the covering or protection of his shield. - [illegible] "With his brass-fitted polished spear."—λῦσε δὲ γυῖα. "And relaxed his limbs (in death)." The phrase λύειν γυῖα properly applies to any weakening, but especially (as always in Homer) to death. [illegible] Elephenor.—ἐπ' αὐτῷ δ' ἔργον, κ. τ. λ. "But over him a severe battle arose." Literally, "an arduous work was [illegible]" [illegible] ἀνεπάλιζεν. "Hurled back." Literally, "swung," [illegible] and thus, from the idea of flinging about, [illegible] hurling away, or driving back, an opponent. The [illegible] forcibly depicts the struggle that took place [illegible] each party alternately driving back the [illegible]

[illegible] Observe here that the diphthong υι is shortened [illegible] before a following vowel. (Consult *An*-[illegible] Τελαμώνιος. "The Telamonian." The [illegible] Telamon, is so called, for distinction's [illegible] Oïleus.—ἠΐθεον θαλερόν. "The blooming [illegible] this is an unusual name, the poet pro-[illegible] ἐπεί ῥα τοκεῦσιν, κ. τ. λ. "When, name-[illegible] with her parents to visit their flocks.' He [illegible] other occasions, employs the simple infin-[illegible] τοκεῦσιν θρέπτρα, κ. τ. λ. "But he paid [illegible] of early nurture," *i. e.*, he rendered not [illegible] to them for their rearing of him. Ac-

cording to Grecian ideas and customs, this return was to be made by supporting and cherishing them in their old age.

480–483. πρῶτον γάρ μιν ἰόντα, κ. τ. λ. "For he struck him the first, as he advanced, on the breast, near the right pap." As regards the double accusative, μὶν . . . . στῆθος, consult note on book i., 236.—ἀντικρὺ δι'. "Quite through." Consult *Glossary* on book iii., 359.—αἴγειρος ὥς. "Like a poplar."—ἥ ῥα τ' ἐν εἱαμενῇ, κ. τ. λ. "Which, namely, may have been growing in the moist grass land of some extensive marsh." The ordinary text has πεφύκει, which Hermann decidedly condemns, "*imperfecti enim, quodque eodem redit, plusquamperfecti usus in talibus locis plane monstruosus foret, quippe suo certa præteriti temporis pars designaretur.*" (*Opusc.*, vol. ii., p. 44.) He therefore suggests πεφύκῃ, which we have accordingly adopted, though opposed by Spitzner.—εἱαμενῇ. We have followed Buttmann in giving this word the smooth breathing. (Consult *Glossary.*) It appears to denote a piece of moist grass land, a meadow, or pasture, such as is generally seen around a morass (hence, in Homer, it is always εἱαμενὴ ἕλεος), where poplars grow, and innumerable herds feed; while later poets (as Apollonius, iii., 1202, and Demosthenes the Bithynian, in *Steph. Byz.*, *s. v.* Ἡραία) call also by this name tracts of land which are flooded, in which, however, we see that the ground of this latter usage is still the same idea of a low pasture land, sometimes entirely under water, and sometimes a green meadow. (*Buttmann, Lexil.*, p. 326, *ed. Fishlake.*)

484–488. λείη, ἀτάρ τε, κ. τ. λ. "Smooth, yet branches also have grown upon the very top of it." The point of the comparison here has been well given by Hobbes, as quoted by Pope. "Homer," he remarks, "intended no more, in this place, than to show how comely the body of Simoïsius appeared as he lay dead upon the bank of the Scamander, straight and tall, with a fair head of hair, like a straight and tall poplar, with the boughs still on; and not at all to describe the manner of his falling."—ἁρματοπηγὸς ἀνήρ. "A chariot-maker." Literally, "a chariot-compacting man."—ἐξέταμ'. "Has cut down, as he is wont." The aorist is here employed to indicate what one is wont to do in the course of his daily avocations. The same idea occurs in κάμψῃ, immediately following.—ὄφρα ἴτυν κάμψῃ. "That he may bend (it) as a felloe." Literally, "that he may bend a felloe." The felloe was commonly made out of some flexible and elastic wood, such as poplar, or the wild fig, which was also used for the rim of the chariot. Heat was applied in order to produce the requisite curvature. The felloe was, however, com

posed of separate pieces, called arcs (ἁψῖδες). Hesiod evidently intended to recommend that a wheel should consist of four pieces (*Op.*, 426.)—Ἀνθεμίδην. "Son of Anthemion." (Compare line 473.) The more usual epic form would be Ἀνθεμιωνιάδης.

489–493. τοῦ δ'. Referring to Ajax. As regards the employment of the genitive here, consult note on line 100.—καθ' ὅμιλον. "Through the throng."—βεβλήκει. "Struck." The pluperfect is employed here to denote rapidity of action. Consult note on book i., 221, and compare *Bernhardy*, *Wissen.*, *Synt.*, p. 380.—βουβῶνα "In the groin."—νέκυν. The corpse of Simoïsius.—ἀμφ' αὐτῷ "Upon it," *i. e.*, upon the corpse of Simoïsius.

494–501. τοῦ ἀποκταμένοιο. "On account of this one having been slain." Aorist middle participle with a passive meaning. As regards the genitive here employed, consult note on book i., 429.—κεκορυθμένος αἴθοπι χαλκῷ. "Arrayed in flashing brass." Observe that κορύσσω here refers to the entire equipments.—στῆ δὲ μάλ' ἐγγὺς ἰών. "And going very near, he took his station (there)."—ἀμφὶ ἑ παπτήνας. "Having looked carefully around him." Observe that παπταίνω here denotes to look with a careful and inquiring eye, in order to select some fit antagonist. Compare note on verse 371 —ὑπὸ κεκάδοντο. "Recoiled before him." Literally, "beneath (him)," *i. e.*, beneath his terrific appearance.—Ἀβυδόθεν. "From Abydos." The reference is to the Mysian city of this name, on the Asiatic coast of the Hellespont. According to one of the scholiasts, Priam had a stud here, which Democoon superintended.—παρ' ἵππων ὠκειάων. "From the fleet mares," *i. e.*, from keeping the fleet mares.

502–504. κόρσην. "On the temple." Consult note on book i., 236.—ἡ δ' ἑτέροιο, κ. τ. λ. "But it, the brazen point, passed through the other temple."—τὸν δὲ σκότος, κ. τ. λ. Repeated from verse 461.—δούπησεν δὲ πεσών, κ. τ. λ. "He made a heavy sound as he fell, and his arms clanged upon him." It is impossible to do justice, in our language, to the onomatopœias in this verse. Any attempt of the kind would only terminate in the ridiculous, as in the following version by a French scholar: "Il fit *doup* en tombant, et ses armes firent *ara* sur lui." (*Class. Journ.*, vol. i., p. 220.) Neither must we fall into the singular error of the author of the Treatise on the Poetry of Homer (*ed. Barnes*, vol. i., p. 33, § 6), who supposes that Homer himself invented such forms as δουπέω, ἀραβέω, &c., which, before his time, had no existence in the language!

505–508. χώρησαν ὑπό. "Gave way before him." Consult note on verse 497.—Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο, κ. τ. λ. Observe

that the final syllable in μέγα is preserved from elision by the digamma in Fίαχον, and is then lengthened by the arsis. The final syllable in ἴαχον is also lengthened by the position made with the digamma in Fερύσαντο.—ἴθυσαν δὲ πολὺ προτέρω. "And they pressed right onward, far more in advance."—Περγάμου ἐκ κατιδών. "Looking down from the citadel of Troy." By the Πέργαμος is meant the citadel, or acropolis, of Troy, where Apollo, the steadfast guardian deity of the Trojans, had a temple. (Compare book v., 446). In place of the common reading ἐκκατιδών, we have written ἐκ separately, with Wolf and Spitzner, and have given it, with the latter, the accentuation of a preposition after its case.—Τρώεσσι δὲ κέκλετ' ἀΰσας. "And having shouted out, he called unto the Trojans."

509-516. ὄρνυσθ'. "Arouse ye," *i. e.*, up and be doing.—μηδ' εἴκετε χάρμης Ἀργείοις. "Nor yield the battle to the Greeks." More literally, "nor shrink from the fight for the Greeks."—ἐπεὶ οὔ σφι, κ. τ. λ. The construction is ἐπεὶ οὐκ ἐστί σφι χρὼς λίθος οὐδὲ σίδηρος. Observe that σφι χρὼς is here "their flesh."—ἀνασχέσθαι. "To hold out against." Equivalent to ὥστε ἀνασχέσθαι.—βαλλομένοισιν. "When struck."—οὐ μὰν οὐδ'. "Nor indeed."—πέσσει. "He broods over."

κυδίστη Τριτογένεια. "The most glorious Trito-born." An epithet of Minerva. (Consult *Glossary*.)—ὅθι μεθιέντας ἴδοιτο. "Wherever she saw them relaxing." Observe the peculiar force of ὅθι with the optative, and consult note on book ii., 188.

517-526. ἔνθ' Ἀμαρυγκείδην Διώρεα, κ. τ. λ. "Then Fate shackled Diores, son of Amaryncеus." Observe here the peculiar propriety in the employment of ἐπέδησεν. The verb properly means to shackle or fetter the feet, and Fate impedes for him the movements of existence, just as the blow inflicted on the ankle stops his physical progress.—χερμαδίῳ. This is generally supposed to mean a hand-stone, that is, one thrown by hand, not from a machine; but the derivation from χείρ, to support this meaning, is very doubtful. It is better to refer the term to a stone generally.—Ἰμβρασίδης. "Son of Imbrasus."—Αἰνόθεν. "From Ænus." Ænus was a city on the coast of Thrace, at the mouth of the estuary formed by the River Hebrus.

λᾶας ἀναιδὴς ἄχρις ἀπηλοίησεν. "The reckless stone entirely crushed." Observe the peculiar propriety of the epithet ἀναιδής, as indicating a missile that heeds not the suffering which it inflicts. Some, with less correctness, give it here the signification of "monstrous."—ὁ δ'. "But the other."—ὅς ῥ'. "The one, namely, who.

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We have given ἠιόεις the meaning of "grassy," in accordance with the explanation of Buttmann; thus making it a very suitable epithet for the Scamander, which flowed through the grassy plains of Troy. Thither Minerva led Mars, and bade him seat himself, on account of the softness and agreeableness of the situation. It was not intended by the poet that he should place himself on a hill in order to overlook and watch the battle, and therefore ἠιόεις cannot mean, as some think, "high-banked." If such an elevated situation had been in Homer's mind, the high banks of the Simoïs offered him just such a one, in a site equally delightful, and where we afterward see the gods and Mars actually seated. (*Il.*, xx., 151.—*Buttmann*, *Lexil.*, p. 324, *ed. Fishlake.*)

Τρῶας δ' ἔκλιναν Δαναοί. "Thereupon the Greeks made the Trojans give way." Observe the force of the particle δέ, as referring to the withdrawal of Mars from the fight. With ἔκλιναν we may supply ἐς φύγην.—ἕλε ἄνδρα. "Slew his man." Compare book iv., 457.—Ἀλιζώνων. Consult *Glossary*.—Ὀδίον. Compare book ii., 856.—πρώτῳ γὰρ στρεφθέντι, κ. τ. λ. "For in his back, being turned the first (in flight), he fixed a spear." More literally, "unto him turned first."—στήθεσφιν. For στηθέων. Compare ὄχεσφιν, in verse 28.—δούπησεν δὲ πεσών, κ. τ. λ. Repeated from book iv., 504.

43–48. Μῄονος υἱὸν Βώρου. "Son of the Mæonian Borus." Observe that "Mæonian" is here the same as "Lydian." Consult note on book iii., 401; and compare, also, book ii., 864.—Τάρνης According to the scholiast and Strabo (ix., p. 633), Tarne was a Lydian city, the same with what was called, at a later day, Sardis Others, however, as, for example, Steph. Byz. and Hesychius, make Τάρνη to be shortened from Ἀτάρνη. Atarne was a city of Mysia, opposite to Lesbos. The first explanation, however, is the more correct one.—ἵππων. For ἅρματος.—μιν εἷλεν. "Seized him." —ἐσύλευον. "Stripped." Compare note on book iv., 465.

49–52. Σκαμάνδριον. "Scamandrius." A proper name, like Σιμοείσιος, book iv., 474.—αἵμονα θήρης. "Clever in the chase." The term αἵμων should always have the rough breathing. Compare *Etym. Mag.*, 35, 21; *Apoll.*, *Lex. Hom.*, 54; *Orion*, 5, 24.—ἔγχεϊ ὀξυόεντι. "With his sharp spear." We have followed here the authority of Apion, the grammarian, as cited by Apollonius in his Homeric Lexicon, according to whom ὀξυόεις is only a poetic form for ὀξύς. Some, however, render ἔγχεϊ ὀξυόεντι, "with his beechen spear," others, "with his thorn-wood spear," and derive the epithet ὀξυόεις from ὀξύα, or ὀξύη, a species of tree; according to some

• beach; according to others, a kind of thorn.—*δίδαξε γὰρ Ἄρτεμις αὐτή.* Whoever excels in any art or vocation is, according to Homeric ideas, taught by the deity who presides over that employment — *ἄγρια.* Supply *ζῶα.*—*τάτε.* "And (those) which." The Latin *quæque.*

53–58. *χραῖσμ' Ἄρτεμις ἰοχέαιρα.* "Did Diana, the arrow-queen, prove of any avail." The epithet *ἰοχέαιρα* means literally, "she who delights in arrows." This is far preferable to the signification which some assign, namely, "pouring, or showering arrows," as if it came from *ἰός* and *χέω*, "to pour."—*ἐκηβολίαι.* "His skill in shooting afar."—*ἐκέκαστο.* "He had excelled."—*πρόσθεν ἕθεν.* "Before him." Observe that *ἕθεν* is for *οὗ*, *i. e.*, *ἑαυτοῦ.*—*ὤμων μεσσηγύς, κ. τ. λ.* Repeated from verse 41.—*ἀράβησε δὲ τεύχε', κ. τ. λ.* Repeated from book iv., 504.

59–63. *Μηριόνης.* Consult note on book iv., 254.—*τέκτονος υἱὸν Ἁρμονίδεω.* "The son of the artificer Harmonides."—*ὃς χερσὶν ἐπίστατο, κ. τ. λ.* The reference here is to Phereclus, not to his father. It was the former that built the vessels of Paris, and hence the expression, *Pherecleâ puppe*, employed by Ovid in speaking of the ship that conveyed the Trojan prince to Greece. (*Her.*, xvi., 22.)—*δαίδαλα πάντα τεύχειν.* "To fabricate all kinds of ingenious works."—*ἔξοχα γάρ μιν ἐφίλατο, κ. τ. λ.* Compare note on verse 51. —Argus, the builder of the Argo, was also beloved by Minerva, and received instruction from her. (*Apollon. Rhod.*, i., 19.) In the Grecian mythology, Minerva and Vulcan are said to have invented the mechanical arts, and to protect artists. (*Hom. Hymn.*, *in Vulc.*—*Plat.*, *Leg.*, xi., p. 617.) Hence Minerva received the surname of ἡ Ἐργάνη, and skilful artists were said to be the peculiar objects of her favour.—*νῆας ἐΐσας.* Consult note on book i., 306.

64–68. *οἱ τ' αὐτῷ.* "And to himself," *i. e.*, the builder himself *ἐπεὶ οὔτι θεῶν, κ. τ λ.* "Since he did not at all understand the oracles from the gods." We have given ἔκ here, with Spitzner, the accentuation of a preposition after its case, on the authority of Apollonius (*de Pronom.*, 313, A). As regards the whole line itself, Knight regards it as spurious, and an interpolation of the later rhapsodists. The Cyclic poets, it seems, made mention of an oracle given to the Trojans by Helenus and Cassandra, according to which they were directed to follow agriculture, and not navigation. This oracle was aimed, of course, at the future expedition of Paris. (Compare *Proclus*, *περὶ τῶν Κυπρίων λεγομένων ποιημάτων.* *Hephæst.*, *Gaisf.*, p. 472.) It was to meet this post-Homeric legend that the present line was probably interpolated. It implies that the ship-

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wright, who had built the fleet of Paris, is himself overtaken by divine vengeance in this battle, though so long after the time.

ἡ δὲ διαπρὸ, κ. τ. λ. "And the point went onward, through and through, quite under the bone, in the direction of the bladder." Observe the force of the compound διαπρό, so that ἦλυθε διαπρό is the same as προήλυθε διά.—γνύξ. "On bended knee," i. e., he fel forward on his knees. We always find this adverb joined with some part of ἐριπεῖν.

69–75. Μέγης. Leader of the Dulichians, or the forces from Dulichium, the principal island in the group of the Echinades. He is called below Φυλεΐδης, or "son of Phyleus." Compare book ii., 625.—πύκα. "Carefully." Equivalent, as the scholiast remarks, to ἐπιμελῶς.—Θεανώ. Daughter of Cisseus, wife of Antenor, and priestess of Minerva. Compare book vi., 298.—κεφαλῆς κατὰ ἰνίον. "On the hollow part of the back of the head." By ἰνίον are properly meant the sinews between the occiput and the back; here, however, more generally, the lower part of the back of the head, the nape of the neck.—ἀντικρὺ ἀν' ὀδόντας. "Quite through along the teeth."—ψυχρὸν δ' ἕλε, κ. τ. λ. "And seized the cold brass with his teeth," i. e., as the spear passed through, the teeth convulsively closed upon it.

76–84. Εὐρύπυλος. Leader of the Thessalians from Ormenium, a city in the district of Magnesia, near the shores of the Sinus Pelasgicus, and southeast of Demetrias.—ὑπερθύμου. "Of the high-spirited."—Σκαμάνδρου ἀρητὴρ ἐτέτυκτο. "Was priest of the Scamander," i. e., of the god of the stream. The god of this stream was the father of Teucer, and therefore one of the progenitors of the Trojan race. Hence he was honoured with a temple in Troy (*Apollod.*, iii., 12, 1.)—ἐτέτυκτο. Literally, "had been made, (and still continued to be)." Equivalent, in fact, to the simple "was," or imperfect of εἰμί, a usage very frequent in Homer.—θεὸς δ' ὥς, κ. τ. λ. This hyperbolical language is merely intended to denote that he was held in the highest veneration by the people. Observe that τίετο is here equivalent to ἐτιμᾶτο.

μεταδρομάδην ἔλασ' ὦμον. "Running after, smote on the shoulder."—ἀπὸ δ' ἔξεσε. "And lopped off."—αἱματόεσσα δὲ χεὶρ, κ. τ. λ. Virgil has expressed an idea somewhat analogous to this in his "*te decisa suum, Laride, dextera quærit,*" (*Æn.*, x., 395), but his image is far less natural than that of Homer.—πορφύρεος θάνατος. "Purple death," i. e., blood-red, and said of death in the field of battle. Some, with less propriety, make πορφύρεος equivalent here simply to μέλας. (Compare *Passow*, s. v.) Virgil has imitated this

a the "*purpuream animam*," "the purple tide of life." (*Æn.*, ix., 349.)

85–88. Τυδείδην δ' οὐκ ἂν γνοίης, κ. τ. λ. "But you would not have known the son of Tydeus to which side he belonged," *i. e* you would not have known to which side the son of Tydeus belonged. We have here a common Greek idiom, by which the noun, in place of being in the nominative, is put in the accusative and governed by the verb. The meaning of the passage is this, that Diomede was in every quarter of the battle-field, now here, now there; so that you could not tell, at first, to which side he belonged.—ἠὲ ὁμιλέοι. "Whether he was connected." More literally, "whether he was keeping company."

θῦνε. "He rushed fast and furious."—ἂμ πεδίον. For ἂν πεδίον, *i. e.*, ἀνὰ πεδίον. Observe that in ἂμ πεδίον the ν has been changed into μ, before π, by a well-known law of euphony respecting cognate letters; and, also, that ἂν is an old form for ἀνά, without any apostrophe.—πλήθοντι. "Swollen." Not to be rendered "inundating," since πλήθω is never transitive.—ἐκέδασσε γεφύρας. "Is wont to scatter the opposing embankments." Observe the force of the aorist in ἐκέδασσε.—γεφύρας. The term γέφυρα is employed here in its primitive signification of an embankment or dam, a meaning which Pindar also applies to it when he calls the Isthmus of Corinth πόντου γέφυραν. (*Nem.*, vi., 67.) Some commentators give γεφύρας here the meaning of "bridges;" but this is at variance with the idea implied in ἰσχανόωσιν, in the succeeding verse, and, besides, is a post-Homeric signification. (Compare note on book iv., 371.)

89–94. τὸν δ' οὔτ' ἄρ, κ. τ. λ. "And this, thereupon, neither the strongly-secured dams restrain." The scholiast explains ἐεργμέναι by περιφραγμέναι, ἠσφαλισμέναι. The idea intended to be expressed is that of dams strongly secured by timbers and buttresses, and well *fenced* against inundations.—οὔτ' ἄρα ἕρκεα, κ. τ. λ. "Nor, thereupon, do the fences of the richly-blooming cultivated grounds check it." Köppen understands here by ἕρκεα, dikes or dams, but this is rather the meaning of γέφυραι. The true idea implied by ἕρκεα, in the present passage, is that of enclosures, fences, or walls. —ἀλωάων. Commonly rendered "gardens;" but the term ἀλωή has a more extensive signification, and means any levelled plot of ground, sown or planted, a garden, orchard, vineyard, &c.—ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος. "When the rain-storm of Jove shall have fallen heavily upon it," *i. e.*, the rain-storm from on high. Homer and Hesiod always employ ὄμβρος in the sense of a storm of

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rain with thunder, being thus distinguished from ὑετός, or common rain.

πολλὰ δ' ὑπ' αὐτοῦ, κ. τ. λ. "And many fair works of men in the vigour of youth are accustomed to fall by it." By ἔργα αἰζηῶν are here meant the various labours of husbandry, &c. Compare Virgil (*Æn.*, xi., 496), "*torrens sternit agros, sternit sata læta, boumque labores.*"—κλονέοντο. "Were thrown into disorder."

95–101. Λυκάονος υἱός. Pandarus. Compare book iv., 93.—κλονέοντα. "Driving in confusion."—τόξα. Homer, like Herodotus, is fond of using the plural of this word for the singular; the more especially as the Homeric bow was of two pieces of horn, joined by the πῆχυς in the middle.—τυχὼν κατὰ δεξιὸν ὦμον, κ. τ. λ. "Having struck the cavity of the corselet on the right shoulder." The wound was inflicted on the front part of the shoulder, where it joins the breast, and where, of course, there would be something of a hollow, or cavity, beneath the plate of the corselet. The corselet here referred to is the θώραξ στάδιος or στατός, so called because, when placed on the ground on its lower edge, it stood erect. It consisted principally of two plates of iron, the breastplate, covering the breast and abdomen, and the corresponding plate, which covered the back. These two plates were united at the sides by means of buckles, &c. Homer always, in the Iliad, joins θώρηκος γύαλον, which some render, in general language, by "the hollow body-armour;" but we have preferred giving it here a more specific translation, for the sake of greater perspicuity. We might also render θώρηκος γύαλον, "the plate of the corselet," and refer it to the breast-piece, since each plate was also termed γύαλον. (*Pausan.*, x., 26, 2.) The first translation, however, is preferable.—ἀντικρὺ δὲ διέσχε. "And held its way quite on."

102–111. κέντορες ἵππων. Compare book iv., 391.—οὐδέ ἑ. Epic for οὐδέ αὐτόν. The allusion is to Diomede.—δήθ', *i. e.*, δῆθα. "Long."—ἀνσχήσεσθαι κρατερὸν βέλος. Pandarus expresses the hope that the wound will soon prove mortal.—εἰ ἐτεόν με ὦρσεν, κ. τ. λ. "If the king, the son of Jove, truly prompted me when hastening away from Lycia," *i. e.*, if it were really the son of Jove, the royal Apollo, that prompted me to come to this war from my native Lycia. As the Muses are said to arouse the bard when he wishes to acquire glory by his strains, so here Apollo is said to prompt the archer-warrior to the war when the latter is anxious to signalize himself in the battle-field. Apollo was the national deity of the Lycians. (Compare Virgil, *Æn.*, iv., 143, *seqq.*, and Heyne, *Excurs. ad loc.*)

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οὐ δάμασσεν. "Overcame not," *i. e.*, did not slay.—*πρόσθ' ἵπποιιν καὶ ὄχεσφιν.* "In front of his two horses and his chariot," *i. e.*, in front of the two horses that drew his chariot. Homer often joins these two words together. Compare book iv., 366, and xi., 198.—*Σθένελον.* Compare book iv., 367.—*ὄρσο.* Compare book iv., 204. —*πέπον Καπανηϊάδη.* "Kind son of Capaneus." The term *πέπων* occurs here as a token of endearment; in the second book (*v.* 235) it was employed as an appellation of reproach.

112–114. *βέλος ὠκὺ διαμπερὲς, κ. τ. λ.* "He drew out the swift arrow quite through from his shoulder," *i. e.*, he drew the arrow completely out from the shoulder.—*αἷμα δ' ἀνηκόντιζε, κ. τ. λ.* "And the blood darted up through his twisted tunic," *i. e.*, twisted by spinning, or simply spun. According to Aristarchus, the poet means by *στρεπτὸς χιτὼν* a shirt of chain-armour, that is, made of *flexible* materials, like the *lorica annulata* of the Romans. This idea, however, though adopted by many commentators, seems hardly consistent with *θώρηκος γύαλον*, in verse 99, unless we give this latter expression a very general, and, of course, weakened meaning. It is better, on the present occasion, to explain Homer by means of himself, and to make the *στρεπτὸς χιτὼν* here meant to be the same with those referred to in book xxi., 31, namely, a tunic, or vestment, of twisted or spun work, worn next to the skin, under the corselet. Thus, Heyne, in commenting on the latter passage, explains *στρεπτοὶ χιτῶνες* as follows: "*Videntur tunicæ vestimenta esse e tortis filis texta: χιτῶνες ἐκ στρεπτῶν κροκῶν.*"

115–116. *κλῦθί μοι.* "Hear for me." Observe that *μοί* is here the dative of advantage (*dativus commodi*), since *κλύω* otherwise is joined with the genitive. The *dativus commodi* is joined with all verbs, to express that something is done for the sake, pleasure, honour, guidance, protection, safety, benefit, furtherance, &c., of some person or thing. (*Kühner*, § 598, p. 224, *Jelf.*)—*αἰγιόχοιο Διὸς τέκος ἀτρυτώνη.* Repeated from book ii., 157.—*εἴ ποτέ μοι καὶ πατρὶ, κ. τ. λ.* "If ever thou even stoodest by my father with friendly feelings," &c. Observe that *μοι* is here to be construed with *πατρί*; literally, "the father unto me." Some render *μοι καὶ πατρί*, "by me and my father," but this clashes with *ἐμὲ* in the succeeding line

117–123. *νῦν αὖτ' ἐμὲ φῖλαι.* "Now in turn befriend me." In the previous verse, Diomede alludes to the aid which Minerva had formerly rendered to his father Tydeus; and now he prays that the same assistance be vouchsafed to himself. As he, therefore, stands opposed to his father, the emphatic form of the pronoun (*ἐμέ*) is employed, not the ordinary form. In the succeeding verse,

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however, where he refers to Pandarus, the unemphatic form (μιν) is again used.—*ἑλεῖν*. "To overtake." The shorter scholia explain it by *ἐν χεροῖν ἔχειν*.—*καὶ ἐς ὁρμὴν ἔγχεος ἐλθεῖν*. "And to come within spear's length of him." Literally, "to come within the force of a (hurled) spear." Equivalent to *ἐντὸς βέλους γίνεσθαι*, as Hesychius explains it. Compare Heyne: "*ut ei veniam intra jactum hastæ.*" Some commentators, with less propriety, render the words in question, "to come to an attack of the spear (with him)." Observe, moreover, that there is no *ὕστερον πρότερον* here, as some suppose, since *ἑλεῖν* has not, in the present passage, its usual Homeric meaning of "to kill."

ὅς μ' ἔβαλε φθάμενος. "Who, having been before-hand with, wounded me," *i. e.*, wounded me first.—*μέ φησιν*. We have given the correct accentuation here with Wolf. The common text has *με φησίν*.—*ἐλαφρά*. "Active." The scholiast explains it well by *εὐκίνητα*.

124–128. *ἐπὶ Τρώεσσι μάχεσθαι*. "Fight against the Trojans." Observe that the infinitive stands here for the imperative. (Consult note on book i., 322.) The verb *μάχομαι* has usually the dative by itself. Homer, however, and other poets often add *ἐπί* to the construction, in order to mark more clearly the direction of the action. *μένος πατρώϊον ἄτρομον*. "The intrepid spirit of thy sire."—*σακέσπαλος*. "The shield-shaking," *i. e.*, who brandished his shield against the foe.—*ἱππότα*. Consult note on book ii., 336.—*ἀχλὺν δ' αὖ τοι, κ. τ. λ.* "And, moreover, I have this instant removed for thee from thy eyes the cloud which before was upon them." Minerva, having a special task for Diomede to perform, invests him, for the time being with the faculty of distinguishing even a god. According to the popular belief, as represented in the Iliad, no mortal could discern a deity if the latter were unwilling, since a cloud, or mist, rested on human vision in such a case, and prevented an ethereal visitant from being seen. In general, however, in the Iliad, the gods are visible to every one, except when they surround themselves with a cloud; in the Odyssey they are usually invisible, unless they take the form of human beings.

ἕλον. Observe here the force of the aorist in denoting an action which has just taken place. Observe, also, that the aorist is followed by the subjunctive (*γιγνώσκῃς*), not by the optative. When the aorist has the force of a perfect, as in the present instance, the past action is considered as continuing and extending into present time, and the dependent verb, therefore, refers to something present or future. (*Kühner*, § 306, 1, p. 415, *Jelf.*)—*ἠμὲν θεὸν ἠδὲ καὶ*

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ἀνδρα. It must be borne in mind that this distinguishing vision of Diomede was given him only for the present occasion and service in which he was employed by Minerva; for we find in the sixth book that, on meeting Glaucus, he is ignorant whether that hero be a man or a god. (*Valpy, ad loc.*)

129–134. *τῷ νῦν.* "Therefore, now."—*πειρώμενος.* "Making trial of (thee)," *i. e.*, making an attempt against thee. Supply *σοῦ*—*ἀντικρύ.* "Against."—*μάχεσθαι.* Infinitive, again, for the imperative. So, also, *οὐτάμεν*, in verse 132.—*τήνγε.* "This goddess, indeed." The allusion here to Venus is meant to be an emphatic one, either as designating a weak and unwarlike deity, or else one peculiarly hostile to the Greeks.

135–138. *καὶ πρίν περ θυμῷ μεμαώς.* "And though, before this, eager in soul." Observe here the anacoluthon in the nominative *μεμαώς*, when the regular construction would require *μεμαῶτα* in the accusative, agreeing with *μίν.*—*μιν ἕλεν.* "Took possession of him."—*ἀγρῷ ἐπ' εἰροπόκοις ὀΐεσσιν, κ. τ. λ.* "In the country, by his fleecy sheep, has wounded indeed, on having leaped over the enclosure of the court, but has not killed." Observe that *χραύσῃ* properly refers to a slight wound, or graze. (Compare *Ruhnk.*, ad *Tim.*, *Lex. Plat.*, p. 104.) We have here a very graphic comparison, which has, however, in one part occasioned considerable trouble to the commentators. The scene represents a shepherd dwelling in the country (*ἀγρῷ*), that is, at some distance from any town or village, and even from any neighbour. His dwelling, a simple hut (*σταθμοί*, compare *Passow*, *s. v.*), is surrounded by a courtyard or enclosure (*αὐλή*), into which the flocks are driven every night for protection from wild beasts. The lion, however, leaps over the fence, or palisade, surrounding the *αὐλή*, and gets among the sheep. The shepherd, who has been aroused by the roaring of the animal while without the enclosure, takes his station in the *αὐλή* by his sheep, and wounds the lion the moment he has leaped over; but the wound proving only a slight one, the shepherd, in alarm, retreats within his hut, and leaves his flock to the mercy of the savage animal.

139–143. *τοῦ μέν.* Referring to the lion.—*οὐ προςαμύνει.* "He aids not (his flock)." Supply *ὀΐεσσιν.*—*δύεται.* "He retires." The verb has here, in fact, what appears to be its primitive meaning, "he gets into," *i. e.*, he hides himself in.—*τὰ δ' ἐρῆμα.* "And they, the deserted (sheep)." Supply *ποίμνια.*—*αἱ μέν τ' ἀγχηστῖναι, κ. τ. λ.* "These, indeed, huddled together, are strewed one upon another." Observe that *αἱ* refers here to *οἶες*, as implied in *τὰ δ' ἐρῆμα* (*ποίμ*

however, where he refers to Pandarus, the unemphatic form (μιν) is again used.—ἑλεῖν. "To overtake." The shorter scholia explain it by ἐν χερσὶν ἔχειν.—καὶ ἐς ὁρμὴν ἔγχεος ἐλθεῖν. "And to come within spear's length of him." Literally, "to come within the force of a (hurled) spear." Equivalent to ἐντὸς βέλους γίνεσθαι, as Hesychius explains it. Compare Heyne: "*ut ei veniam intra jactum hastæ.*" Some commentators, with less propriety, render the words in question, "to come to an attack of the spear (with him). Observe, moreover, that there is no ὕστερον πρότερον here, as some suppose, since ἑλεῖν has not, in the present passage, its usual Homeric meaning of "to kill."

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ἄνδρα. It must be borne in mind that this distinguishing vision of Diomede was given him only for the present occasion and service in which he was employed by Minerva; for we find in the sixth book that, on meeting Glaucus, he is ignorant whether that hero be a man or a god. [illegible]

129–134. τῷ νῦν. "Therefore, now."—πειρώμενος. "Making trial of (thee)," i. e., making an attempt against thee. Supply σοῦ.—ἀντικρύ. "Against,"—[illegible] [illegible] for the [illegible] ative. So, also, οὔτασε, in verse [illegible]—[illegible] "The goddess [illegible] deed." The allusion here to Venus [illegible] one, either as designating a weak and unwarlike deity [illegible] peculiarly hostile to the Greeks.

135–138. [illegible] "And [illegible] eager in soul." Observe here the [illegible] μεμαώς, when the regular construction would require [illegible] accusative, agreeing with [illegible] him."—ἀγρῷ ἐπ' [illegible] fleecy sheep, has [illegible] closure of the court [illegible] properly refers to a [illegible] Tim., Lex. Plat., p. [illegible] son, which has, however, [illegible] trouble to the commentators. [illegible] dwelling in the country [illegible] town or village, and [illegible] simple hut (σταθμός [illegible]) courtyard or enclosure [illegible] ery night for protection [illegible] leaps over the fence, or [illegible] among the sheep. The shepherd [illegible] roaring of the animal while without the enclosure [illegible] to the αὐλή by his sheep, and wounds the lion [illegible] leaped over; but the wound proving only a slight one [illegible] herd, in alarm, retreats within his hut, and leaves [illegible] mercy of the savage animal.

139–143. τοῦ μέν. Referring to the lion [illegible] aids not (his flock)." Supply διέσσυ [illegible] verb has here, in fact, what appears to [illegible] "he gets into," [illegible] hides himself [illegible] the desert [illegible] "There [illegible] [illegible]

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νια).—αὐτὰρ ὁ ἐμμεμαὼς, κ. τ. λ. This line has given great trouble to the commentators, and with very good reason, since every reader of any taste must see that it spoils the image entirely. It represents the lion as leaping out of the enclosure, sated with devouring, and yet, in the very next verse, Diomede, who is typified by the lion, is described as rushing into the thickest of his terrified foes. The explanations given by the scholiasts are of no value whatever, some of them explaining ἐξάλλεται αὐλῆς (*i. e.*, ἐξ ἅλλεται αὐλῆς) by ἔξω ὢν αὐλῆς ἅλλεται εἰς τὸ ἐντός, and others (among whom is Eustathius) making the preposition ἐξ have here the force of ὑπέρ. The truth is, the whole line is a tasteless interpolation, as Heyne and Knight have maintained.

βαθέης ἐξάλλεται αὐλῆς. "Springs from out the deep enclosure." Observe that βαθέης here refers to the high fence surrounding the αὐλή.

144–151. ἕλεν. "He slew."—τὸν δ' ἕτερον, κ. τ. λ. "But him, the other of the two, he smote with his huge sword on the collarbone, near the shoulder."—ἐέργαθεν. "He separated."—ἔασε. "He let be," *i. e.*, he left lying there, *i. e.*, without stopping to despoil them of their arms.—Πολύϊδον. Observe the long penult Heyne and others read Πολύειδον.—τοῖς οὐκ ἐρχομένοις, κ. τ. λ. "For whom, at their departure, the old man did not interpret dreams." The ancients, as appears from the scholia and Eustathius, explained these words in various ways. The negative οὐκ having usually been joined with τοῖς ἐρχομένοις, has caused the whole ambiguity and difficulty of the line. We have adopted the explanation of Ernesti, with which Heyne and Voss agree. The meaning is, that the father, at their departure for the war, interpreted no dreams to them, gave them no warning voice and prediction against the fate that awaited them. (*Valpy, ad loc.*)

153–158. τηλυγέτῳ. Consult note on book iii., 175.—ἐπὶ κτεάτεσσι λιπέσθαι. "To leave over his possessions." Observe that ἐπί here denotes the object or intent.—ἀμφοτέρω. "From both." Observe the double accusative, dependent on ἐξαίνυτο, the effect produced by the action implied in the verb being expressed by θυμόν, and ἀμφοτέρω being the accusative of the patients, or objects, on whom that effect is exercised. (*Kühner*, § 582, 1, p. 200, *Jelf.*) Zenodotus took offence at this double accusative, and wrote ἀμφοτέρων; but without any necessity.—ἐκ νοστήσαντε. Heyne writes ἐκνοστήσαντε as one word, which is very correctly condemned by Spitzner as unintelligible. The accentuation of ἐκ has to be given, moreover, in order to avoid ambiguity.—χηρωσταὶ δὲ διὰ κτῆσιν δα

νέοντο "But collateral relations divided the property among themselves." According to the scholiast, by χηρωσταί are meant other heirs, of the same *gens*, who inherit the property of a childless man: *οἱ τὸν χῆρον οἶκον διανεμόμενοι κληρονόμοι.*

159–165. *λάβε.* "He seized," *i. e.*, overtook.—*Δαρδανίδαο.* "Descendant of Dardanus." Dardanus was a stranger-chieftain, son of Jupiter and of Electra the daughter of Atlas, who settled in Troas, married the daughter of Teucer, and founded the city of Dardanus, at the foot of Mount Ida. He was the mythical ancestor of the Trojans. Ilus and Assaracus were the offspring of his grandson Tros; Laomedon was a son of Ilus, and Priam was a son of Laomedon.—*Ἐχέμμονα.* This is Wolf's reading, and is supported by MSS. authority. Heyne has *Ἐχήμονα*, unsupported by MSS., and violating the analogy of the language.

ἐξ αὐχένα ἄξῃ. "Is wont to break off the neck."—*ξύλοχον κάτα βοσκομενάων.* "Of those grazing in a thicket," *i. e.*, where lions and other wild beasts are accustomed to have their lairs.—*βῆσε κακῶς ἀέκοντας.* "Miserably hurled against their will." Observe that *βῆσε* is here transitive, and equivalent to the later *κατεβίβασε.*

166.–170. *ἀλαπάζοντα.* "Laying waste." Observe that *ἀλαπάζω* is most commonly employed of the sacking of cities.—*ἂν μάχην.* "Through the fight." Observe that *ἂν* is here the old form for *ἀνά.*—*κλόνον ἐγχειάων.* "The tumultuous movement of the spears."—*εὗρε Λυκάονος υἱόν.* Observe the asyndeton, and the air of rapidity which it purposely gives to the clause.

171–180. *ποῦ τοι.* "Where hast thou?" *i. e.*, what has become of.—*τῷδ' ἀνδρί.* He points, while saying this, to Diomede.—*Διὶ χεῖρας ἀνασχών.* He is to pray to Jove as the author of victory.—*ὅστις ὅδε κρατέει.* "Whoever this is that is prevailing."—*γούνατ' ἔλυσεν.* Compare book iv., 469.—*εἰ μή τις θεός ἐστι.* To be connected in construction with verse 174, *ἔφες βέλος τῷδ' ἀνδρί.*—*ἱρῶν* "On account of sacrifices," *i. e.*, that have been withheld.—*ἔπι.* For *ἔπεστι.* Compare book i., 515.

181–187. *μιν ἐΐσκω.* "Deem him like."—*ἀσπίδι γιγνώσκων, κ. τ. λ.* "Judging by his shield and his visored helmet."—*σάφα δ' οὐκ οἶδ'.* "And yet I do not know clearly."—*εἰ δ' ὅγ' ἀνὴρ, ὃν φημι.* "If, however, this is the man whom I speak of."—*τάδε.* "In this way."—*νεφέλῃ εἰλυμένος ὤμους.* "Wrapped round as to his shoulders with a cloud." Compare Horace, *Od.*, i., 2, 31: "*Nube candentes humeros amictus*;" and consult note on verse 127.—*ὃς τούτου βέλος ὠκὺ, κ. τ. λ.* "Who turned away from this one, in another direction, the swift shaft that reached him," *i. e.*, turned it away to

another part of the body, where it would not prove mortal. Heyne and Damm construe τούτου with κιχήμενον, but κιχάνω has always the accusative in Homer, and τούτου must be taken with ἔτραπεν.

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βήσομαι. "And I will mount the chariot." Æneas proposes to Pandarus that the latter act as charioteer, while he himself will fight from the chariot. This verse gave rise to great discussion even among the ancients. Aristarchus is said to have preferred the reading ἀποβήσομαι, "I will alight," and this was retained in the ordinary text until Wolf restored ἐπιβήσομαι, the reading of Zenodotus, and which is certainly the true one, for ἀποβῆναι, in the sense of dismounting, is unusual. Æneas, according to verse 167, traverses on foot the Trojan ranks in quest of Pandarus, and in all probability leaves his chariot somewhere in the vicinity. On meeting Pandarus, therefore, he makes the following proposal: do you act as charioteer, and I will fight. That this is the meaning intended to be conveyed, is evident from the converse of the proposition, as stated in the verse immediately following: or do you fight, and I will take charge of the chariot.—ἠὲ σὺ τόνδε δέδεξο. "Or do thou await this man."

230–238. τεὼ ἵππω. "Thy own two horses."—μᾶλλον. "Better."—ὑφ' ἡνιόχῳ εἰωθότι. "Under their accustomed charioteer."—μὴ τὼ μὲν δείσαντε, κ. τ. λ. "Lest they two, having become frightened, shall retard their speed." More literally, "shall linger." The writers on Ellipsis would supply here φοβέομαι δέ at the beginning of the clause; but such an ellipsis is unnecessary. The abruptness with which the clause begins is far more spirited, and suits the character of the dialogue better.—ἐκφερέμεν. Supply ἡμᾶς.—τεὸν φθόγγον ποθέοντε. "Missing thy voice."—νῶϊ δ' ἐπαΐξας, κ. τ. λ. This still depends on μή in verse 233.—αὐτώ. "Ourselves." Observe that αὐτώ is here, for variety's sake, employed for the reflexive pronoun of the first person. Homer often uses αὐτός for the reflexive pronoun of all three persons. (*Kühner*, § 6[?], *Obs.* i., p. 290, *Jelf.*)—μώνυχας. "The solid-hoofed." Compare Virgil, *Georg.*, iii., 88: "*Solido ungula cornu.*"

240–247. ἐμμεμαῶτ'. Observe here the dual employed, with the plural participles immediately preceding. As the dual is not a necessary form, this construction may be easily accounted for. (Compare note on book i., 304.)—ἔχον. Consult note on book iii., 363.

ἐμῷ κεχαρισμένε θυμῷ. "Dear to my soul." Compare Virgil, *Æn.* xii., 142: "*Animo gratissima nostro.*"—ἐπὶ σοὶ μεμαῶτε μάχεσθαι The construction is, μεμαῶτε μάχεσθαι ἐπὶ σοί, and ἐπί is added to mark more clearly the direction of the action.—ἶν' ἀπέλεθρον ἔχοντας. "Possessing immeasurable strength." The epithet ἀπέλεθρον appears to have been originally applied to land that was too [illegible] by the πλέθρον, and subsequently to have

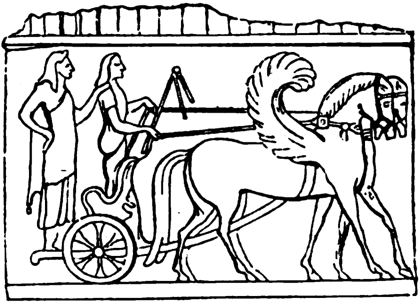
been employed in speaking of things in general.—ὁ μὲν Πάνδαρος. "The one (of these is) Pandarus." Supply ἐστί. Observe here the change of construction, instead of τὸν μέν, τὸν δέ.—αὖτε. "Moreover."—Αἰνείας δ' υἱός, κ. τ. λ. "While (the other) Æneas boasts to have been born the son," &c.

249–251. χαζώμεθ' ἐφ' ἵππων. "Let us retire in the chariot." The genitive ἵππων is defended here by the authority of Aristarchus and Attic usage. The construction is the same, in fact, as ἵππων ἐπιβαίνειν, which occurs so frequently in Homer. Compare, moreover, the language of Hesiod: ἐπὶ δ' ἱππείου θόρε δίφρου. (*Scut. Herc.*, 371.)—μηδέ μοι οὕτως θῦνε. "And do not, I pray, rush in this manner." Observe that μοί is here what grammarians call the *dativus ethicus*.

252–258. μήτι φόβονδ' ἀγόρευ'. "Speak not at all fearward," *i. e.*, say nothing that may have any relation to fearing, nothing that may point towards and indicate fear. Commentators generally render φόβον here by the term "flight," but its natural meaning suits the context better.—οὐ γάρ μοι γενναῖον, κ. τ. λ. "For it befits not my lineage to fight in a skulking manner," *i. e.*, it is not inborn in me, it befits not my high blood.—ἀλυσκάζοντι. Observe here the attraction of the infinitive, as it is termed, the participle being in the same case with the personal pronoun that precedes. (*Kühner*, § 672, 3, p. 303, *Jelf.*)—ἔμπεδον. "Unimpaired."—ἀλλὰ καὶ αὔτως. "But even thus (as I am)," *i. e.*, on foot.—εἶμ'. "I will go." Consult note on book i., 169.—ἐᾷ. To be pronounced as a monosyllable by synizesis. (*Thiersch*, § 149.)—τούτω ἄμφω. "Both these two."—πάλιν αὖτις. "Back again." There is no pleonasm here, since πάλιν, in Homer, has never the meaning of "again." This signification is post-Homeric. Compare note on book i., 59.—εἴ γ' οὖν. "If, indeed, thereupon." We must not read γοῦν here, as Heyne and others do, since this is post-Homeric. (*Thiersch*, § 329, i.)—ἕτερός γε. "One of the two at least."

260–264. πολύβουλος. "The deep counselling."—τούσδε μὲν ὠκέας ἵππους Referring to his own steeds.—αὐτοῦ ἐρυκακέειν. "Detain here." The infinitive for the imperative, with σύ preceding. There is no necessity whatever of any ellipsis of ὅρα.—ἐξ ἄντυγος ἡνία τείνας. "Having extended the reins from the rim," *i. e.*, having hung them upon the rim of the chariot. The ἄντυξ of a chariot was a rim, or border, thicker than the body to which it was attached, and to which it gave both form and strength. In front of the chariot it was often raised above the body, into the form of a curvature, which served the purpose of a hook to hang

the reins upon when the charioteer had occasion to leave his vehicle. The following cut may give some idea of this.



Αἰνείαο δ' ἐπαΐξαι, κ. τ. λ. "But, mindful (of them), rush upon the steeds of Æneas." Observe that ἐπαΐξαι is here, again, the infinitive for the imperative, as is also ἐλάσαι in the succeeding verse. Observe, likewise, that ἐπαΐσσω is construed with the genitive, under the general rule that verbs which signify a rapid motion after some object take that object in the genitive. (*Kühner*, § 507, p 111, *Jelf.*)

265–270. τῆς γάρ τοι γενεῆς. "For (they are) in very truth of that breed." Supply εἰσί, and observe that τοι is equivalent, in fact, to our English phrase, "I tell thee," or, "I assure thee." Knight considers this whole passage, from 265 to 273 inclusive, a mere interpolation, the legend of Ganymede being, according to him, post-Homeric.—ἧς. By attraction for ἥν.—Τρωΐ. "Unto Tros." Tros was the son of Erichthonius and Astyoche, and grandson of Dardanus. (Compare note on verse 159.)—υἷος ποινὴν Γανυμήδεος. "As a compensation for his son Ganymede." This young prince was carried up to the skies by an eagle, to be the cup-bearer of Jove.—ὑπ' ἠῶ τ' ἠέλιόν τε. "Under both the morning and the sun," *i. e.*, on the whole earth, since the rays of Aurora and the sun spread over all the Homeric plane of the earth. Compare *Völcker*, *Hom. Geogr.*, p. 43.

τῆς γενεῆς. "Of this breed."—ἔκλεψεν. "Obtained (some) by clandestine means." Literally, "stole (some)."—ὑποσχὼν θήλεας ἵππους. "Having admitted mares (to them)."—τῶν οἱ ἓξ ἐγένοντο γενέθλῃ. "From these six (horses) were produced for him as a progeny." The common text has γενέθλης, which Heyne also adopts, and the meaning will then be, "from the breeding of these," &c., γενέθλης being regarded as equivalent here to γεννήσεως. It

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is very doubtful, however, whether γενέθλη ever has this signification; and therefore the reading of Eustathius and the Venice MS., as adopted by Wolf and Spitzner, is decidedly preferable, by which γενέθλη has the force of *soboles* or *propago*. (Consult *Spitzner. Excurs.*, ix., p. 1.)

271–274. τοὺς μὲν τέσσερας, κ. τ. λ. "Four, indeed, he himself, retaining, cherished at the manger," *i. e.*, in his stable. Observe here the employment of the demonstrative τούς with a numeral, to show that the number is to be decidedly marked. (Compare *Kühner*, § 455, 1, p. 106, *Jelf.*)—τὼ δὲ δύ'. "But the other two."—μήστωρε φόβοιο. "Knowing how to rouse terror." Observe that μήστωρ properly means "an adviser," "a counsellor." Thus, Homer (*Il.*, viii., 22) calls Jupiter ὕπατος μήστωρ, and any one distinguished for wise counsel, θεόφιν μήστωρ ἀτάλαντος, "a counsellor equal to the gods." So, again, μήστωρ μάχης is "an adviser in battle," *i. e.*, "a leader;" and in this way we get the meaning of μήστωρ φόβοιο, "prompting terror," &c. As Homer elsewhere applies this epithet to his heroes (vi., 97, 278; xii., 39), some read here μήστωρι φόβοιο, and refer the words to Æneas. The dual μήστωρε, however, the reading of Aristarchus, is decidedly preferable, and is intended to convey the idea of fiercely-impetuous war-steeds.

275–279. τὼ δέ. "But the other two." Referring to Pandarus and Æneas.—ἦλθον ἐλαύνοντ'. Observe, again, the employment of the plural in connexion with the dual, and compare note on verse 240.—τὸν πρότερος, κ. τ. λ. Observe that τόν is here employed without any connecting particle, and refers to the one who has been thus far the principal speaker, namely, Diomede.—ἦ μάλα. "Assuredly." The particle ἦ is here strengthened by the addition of μάλα.—πικρὸς ὀϊστός. This apposition appears here a somewhat idle one. To avoid the objection, some explain it by ἐχθρός μοι ὀϊστός, *i. e.*, since it did not stay; but this is contrary to Homeric usage.—αἴ κε τύχωμι. "If, perchance, I may hit (thee)." This is Wolf's reading, which Hermann, Thiersch (§ 330, 5), and Spitzner follow. The common text has τύχοιμι, an error retained by Thomas Magister (*s. v.* νῦν, p. 248, *ed. Ritsch.*, and by Draco (*De Metr.* p. 151, 5, *ed. Herm.*).

280–286. ἦ ῥα, καὶ ἀμπεπαλὼν, κ. τ. λ. Repeated from book iii., 355.—τῆς δὲ διαπρὸ πταμένη. "Having winged its way onward through this," *i. e.*, quite through the shield.—πελάσθη. "Was brought near."—τῷ δ' ἐπὶ, κ. τ. λ. Repeated from verse 101.—κενεῶνα διαμπερές. "Quite through in the flank." By κενεών is meant the hollow between the ribs and the hip, *i. e.* the flank

Compare the scholiast: *κενεῶνα, τὸν ὑπὸ τῆς πλευρᾶς τόπον, τὸν λαγόνα.*

287–294. *ἤμβροτες, οὐδ' ἔτυχες.* "Thou didst miss, nor didst thou hit (me)."—*ἀποπαύσεσθαι.* "Will desist."—*ἕτερόν γε.* "The one of you at least."—*αἵματος ἆσαι Ἄρηα, κ. τ. λ.* "Shall have sated Mars with his blood, the warrior of the tough bull's hide shield." A rude and wild image, and, in all probability, carrying us back to the savage customs of early warfare. Compare book iv., 35.—*ῥῖνα παρ' ὀφθαλμόν, κ. τ. λ.* "To the nose, near the eye, and it passed quite through the white teeth, and then unwearied cut off the root of the tongue, and the point came out at the lowest part of the chin." The scholiasts and Eustathius refer to a difficulty that is raised here. It is asked, namely, how a spear, hurled by Diomede on foot, could inflict such a wound on Pandarus while standing in a chariot. The explanation appears to be this: the spear, being hurled from a distance, would describe in its course a kind of curve, and the point of the weapon, therefore, would come downward in a slanting direction upon the face of Pandarus, strike the upper part of the nose, cut through the roof of the mouth, pass on through the back part of the tongue, and come out of the lower part of the chin, near the throat.

γλῶσσαν πρυμνήν. Not the tip, but the back part of the tongue. Compare the scholiast: *τὴν πρὸς τῇ ῥίζῃ.* So in book xii., 149, *πρυμνὴν ἐκτάμνοντες* is applied to the cutting off by the roots, and where the scholiast explains *πρυμνήν* by *πρόῤῥιζον.* Consult, also, verse 339 of the present book.—*ἐξεσύθη.* More literally, "sped forth." We have adopted here the reading of Zenodotus, with Wolf and Spitzner. Aristarchus read *ἐξελύθη,* "was spent," and is followed by Heyne and others. But this, to borrow the language of Spitzner, "*nec poetæ, nec sermonis legibus convenit.*"

295–296. *αἰόλα.* "Easily wielded," *i. e.*, manageable. The common explanation is "changeful of hue," "glistening;" but we have preferred following Buttmann, who elucidates the Homeric meaning of *αἰόλος* in a very satisfactory manner. (*Lexil.*, p. 65, *ed. Fishl.*).—*παρέτρεσσαν.* "Started aside through fright."—*λύθη.* "Were exhausted."

297–301. *ἀπόρουσε.* "Sprang forth." *i. e.*, from the chariot Compare the scholiast: *ἀπεπήδα τοῦ ἅρματος.* Æneas, of course, had to spring from the chariot, if he wished to save the corpse of Pandarus, which had fallen from the car to the ground.—*ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε.* "And round it, then, he kept walking." Compare note on *ἀμφιβέβηκας,* book i., 37; and also note on *περιβῆναι,* verse 21

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of the present book.—*παντόσ' ἐΐσην*. Consult note on book ii., 347 —*τοὺς' ἀντίος*. "Against him."

302–304. *χερμάδιον*. Consult note on book iv., 518.—*μέγα ἔργον*. "A huge affair," *i. e.*, a huge mass. Compare the similar usage in the case of *χρῆμα*, as *Herod.*, i., 36 : *συὸς μέγα χρῆμα*, "A great affair of a wild boar," *i. e.*, a huge wild boar.—*ὃ οὐ δύο γ' ἄνδρε φέροιεν*. "Which not even two men could bear." Observe here the employment of the optative without *κέ* or *κέν*. This is not, as some think, a neglect of "minute accuracy" on the part of Homer (*Valpy, ad loc.*); on the contrary, the same usage prevails also in Attic Greek. With negatives, the optative, without *κέ* or *κέν* (*ἄν*), seems to be a stronger negation; a supposition is denied absolutely and for itself, apart from any conditions or circumstances which might render it less likely to happen. (*Kühner*, § 426, *Obs.* i., p. 82, *Jelf.*)—*οἷοι νῦν βροτοί εἰσι*. This opinion of the degeneracy of human size and strength, in the progress of ages, frequently occurs in the ancient writers. Virgil (*Æn.*, xii., 895) imitates the present passage, with a farther allowance of the decay, in proportion to the distance of his time from that of Homer; for he says it was an attempt that exceeded the strength of twelve men instead of two. (*Pope, ad loc.*)

305–309. *κατ' ἰσχίον*. "Against the hip."—*ἐνστρέφεται*. "Turns itself in."—*κοτύλην*. "The socket." The blow was inflicted on the socket of the hip bone, or, to speak more technically, on the deep excavation in the *os innominatum*, which receives the head of the thigh bone. (Compare *Galen*, xii., p. 224.)—*πρὸς δ' ἄμφω ῥῆξε τένοντε*. "And, moreover, burst both the tendons." The reference is to the two tendons that keep the head of the thigh bone in its place and regulate its movements. The poet says that these were ruptured by the blow; but, as Æneas recovered soon after, he means, of course, only a luxation.—*ὦσε ἀπὸ ῥινόν*. "Tore off the skin."—*γνὺξ ἐριπών*. Compare note on verse 68.

313–317. *ὑπ' Ἀγχίσῃ βουκολέοντι*. "To Anchises as he was tending herds." Anchises was a son of Capys, and of Themis the daughter of Ilus. Hyginus, however, makes him a son of Assaracus, and grandson of Capys. He was related to the house of Priam, and King of Dardanus on Mount Ida. In beauty he equalled the immortal gods, and was beloved by Venus, who became by him the mother of Æneas. The term *βουκολέοντι* refers to the employments of early life, before he came to the throne, when, according to primitive Oriental custom, he tended his parents' herds. (Compare *Hom.*, *Hymn. in Ven.*, 54. *seq.*)—*ὃν φίλον υἱόν*. "Her own

loved son."—ἐχεύατο. "She spread." Literally, "she poured." Observe the beautiful image here, and the allusion to the gushing or outpouring, of parental affection with which the mother embraces the son.

πρόσθε δέ οἱ, κ. τ. λ. "And held in front of him, as a screen, a fold of her shining robe." Observe that πρόσθε is generally construed in Homer with a genitive. The dative, therefore, is here to be regarded rather as the dative of advantage; literally, "in front for him."—πέπλοιο. The peplus was a large, full robe, or shawl, strictly worn by women, as always in Homer. It was made of fine stuff, usually with rich patterns, and, being worn over the common dress, fell in full folds about the person. It was often fastened by means of a brooch, and was thus displayed upon the statues of female divinities, such as Diana and the goddess Rome. It was, however, frequently worn without a brooch, in the manner represented in the annexed wood-cut, which is copied from one of Sir W. Hamilton's vases.

ἕρκος ἔμεν βελέων. Not so much to be a defence against the darts, because it does not protect Venus herself from being wounded, as to render Æneas invisible by its interposition. (*Heyne, ad loc.*)

318–329 ὑπεξέφερεν. "Bore secretly away."—συνθεσιάων. "At

lamentations." Compare verse 260, *seqq.*—ὄγε. Sthenelus.—μώνυχας ἵππους. Consult note on verse 236.—ἐξ ἄντυγος ἡνία τείνας, κ. τ. λ. Compare verse 262, *seqq.*—Δηϊπύλῳ. Named here for the first and last time.—περὶ πάσης ὁμηλικίης. "Above the whole class of his equals in years." The abstract for the concrete.—ὅτι οἱ φρεσὶν ἄρτια ᾔδη. "Because he possessed in mind congenial sentiments with himself." Literally, because he knew in mind something suited to, or in accordance with, himself. The primitive meaning of ἄρτιος is "suitable," "exactly fitted," a signification which plainly appears here. Observe, moreover, the peculiar usage of Homer in construing εἰδέναι with a plural adjective, and making this equivalent to the simple εἶναι with the masculine singular: thus, ἄρτια εἰδέναι is the same as ἄρτιος εἶναι.—νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. "To drive onward for the hollow ships." The more common construction would be ἐπὶ νῆας, but ἔπι is here adverbial, as the accentuation shows.—ὅγ' ἥρως. Referring to Sthenelus.—ὧν ἵππων "His own chariot."—Τυδεΐδην μέθεπε κρατερώνυχας ἵππους. "He drove the strong-hoofed horses in quest of the son of Tydeus." Observe that μεθέπω, which commonly means "to follow after," &c., is here employed in a transitive sense, and with a double accusative.

330–338. ἐπῴχετο. "Was pursuing."—γιγνώσκων ὅτ' ἔην. "Knowing that she was."—αἵτ' ἀνδρῶν πόλεμον, κ. τ. λ. "That bear sway amid the battle of heroes."—οὔτ' ἄρ'. "Neither namely."—Ἐνυώ. "Enyo," goddess of War, answering to the Roman Bellona. She was the daughter of Phorcys and Ceto. (*Hes.*, *Theog.*, 273.)—ἐκίχανε. "He overtook her."—ὀπάζων. Equivalent here to διώκων, and the less usual signification.—ἐπορεξάμενος. "Having reached forward against her," *i. e.*, having reached forward to strike.—μεταλμενος. "Springing after her."—ἄκρην χεῖρα ἀβληχρήν. "The extremity of her weak hand." The wound was inflicted on the wrist, as is explained shortly after. Observe the peculiar force of the epithet ἀβληχρήν, as referring to the circumstance of her being an unwarlike goddess.—χροὸς ἀντετόρησεν, κ. τ. λ. The goddess was holding her ambrosial robe before her wounded son, and the spear point of Diomede passed through this, and wounded the hand that held it.—Χάριτες. The Graces are the bestowers of all grace and beauty on both persons and things, and are the attendants and ministers of Venus. Homer speaks of them in the plural, and leaves their number undefined. He mentions one alone by name, Pasithea. (*Il.*, xiv., 267.) Hesiod, on the other hand, gives three, and calls them the daughters of Jupiter and Eurynome. (*Theog.*, 907.)

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339–342. πρυμνὸν ὕπερ θέναρος. "At the extremity (of the hand above the palm," *i. e.*, on the wrist, or, rather, where the wrist and palm meet. Compare the scholiast: ὑπὲρ τὸ ἔσχατον τοῦ θέναρος, εἰς τὴν πρὸς τὸν καρπὸν συνάφειαν.—ἰχώρ. "Ichor." By ἰχώρ is properly meant the watery part of the blood, lymph, or serum. The poet, however, ingeniously employs the term here to denote the ethereal juice that flows in the veins of the gods, as opposed to the thicker blood of ordinary mortals.—οὐ γὰρ σῖτον ἔδουσ', κ. τ. λ. "For they eat not bread," &c. The gods live on ambrosia and nectar, not on that mortal food (σῖτον καὶ αἴθοπα οἶνον) which would produce chyle and blood, an exemption from which is the cause of their immortality. (*Valpy, ad loc.*) Wolf marks verse 342 with an obelus, as spurious. Köppen and others regard verses 340, 341, and 342 as all forming a mere gloss, because, according to them, the term ἰχώρ is not found in later poets, and because in verse 417 it occurs, he says, as a neuter. Both reasons are erroneous: the term in question appears in Apollonius Rhodius (iii., 852, and iv., 1679); and in verse 417, ἰχῶ is not a neuter, but an irregular epic accusative for ἰχῶρα. Besides, these verses occur in all the MSS., and are also recognised by Eustathius.

343–344. ἀπὸ ἕο κάββαλεν. "Let fall from her."—μετὰ χερσὶν ἐρύσσατο. "Protected with his hands." Apollo lifted him from the ground, and rescued him from the foe. Observe that ἐρύομαι gets its meaning of *protecting* from that of *dragging* out, or *drawing* away from the press of battle.

349–351. ἦ οὐχ ἅλις. "Is it not enough." Observe that ἦ οὐχ form one syllable (*youch*) by synizesis.—ἠπεροπεύεις. "Thou cajolest."—σύγ'. Observe here the peculiar force of the particle γέ, "thou, *at least*," *i. e.*, thou, *being such a one*.—πωλήσεαι. "Wilt resort," *i. e.*, wilt meddle with. Observe here the employment of εἰ with the future, as denoting the possible, though not very probable, recurrence of an act. Hence it is often used thus in the expression of threats. (*Hartung*, § 4, vol. ii., p. 298.)—καὶ εἰ. Consult note on book iv., 347.—ἑτέρωθι. "Elsewhere," *i. e.*, elsewhere than in the fight itself; at a distance from actual fight. Diomede means that the very mention of the name of war will cause her to shudder.

352–354. ἀλύουσ'. "Distracted with pain." The general meaning of ἀλύω is, "to be beside one's self," "to wander in mind." It is commonly applied to pain, grief, &c., more rarely to joy or pride.—τείρετο δ' αἰνῶς. "And she was dreadfully exhausted."—ἀχθομένην. "Oppressed."—μελαίνετο δὲ χρόα καλόν. "And she began to turn black as to her fair skin." The reference appears to be to the

and discolouring produced by the blow; and in this sense it is taken in the shorter scholia: ἐπελιδνοῦτο το καλὸν σῶμα. The same explanation, too, is given by the scholiast on Theocritus (v. 90). Köppen, however, thinks that the poet refers to the blood streaming from the wound and discolouring the skin; and Heyne seems to favour the same opinion. But this would confound the immortal ichor with mortal blood.

355–358. μάχης ἐπ' ἀριστερά. "On the left of the fight." Mars was sitting on the bank of the Scamander, which river was to the left of the Trojans. (Compare verse 35, *seq.*)—ἠέρι δ' ἔγχος ἐκέκλιτο, κ. τ. λ. "And there, enveloped in a cloud, his spear was lying on the ground, and his two fleet coursers stood." Observe the zeugma in ἐκέκλιτο, the leading idea being that of rest. We have followed here the explanation of Heyne, which obviates all the difficulties that have been started by interpreters, and which saves the awkward necessity of making ἐκέκλιτο equivalent to ἐκαλύπτετο The idea intended to be conveyed is simply this: the spear of Mars was lying on the ground near him, and his chariot also was close at hand, but both were concealed from mortal vision by a cloud, or mist.—κασιγνήτοιο φίλοιο, κ. τ. λ. "She begged from her brother his horses with frontlets of gold." The ἄμπυξ, or frontlet, was a broad band or plate of metal. It formed, also, a female ornament, and ladies of rank wore it above the forehead, as part of the head-dress. The annexed wood-cut exhibits the frontlet of Pegasus, taken from one of Sir W. Hamilton's vases, in contrast with the corresponding ornament as shown on the heads of two females in the same collection.

359–362. κόμισαί τέ με, κ. τ. λ. "Both convey me away, and give me thy horses (for that purpose)," *i. e.*, give me the loan of thy car that I may be conveyed by it to a place of safety. Observe

that κόμισαι is here the infinitive, in the sense of the imperative The scholiast errs in rendering it by ἐπιμελήθητι.—δός τέ. The common text has δὸς δέ, but δέ clashes with what precedes. The reading τέ is given by Bentley, Heyne, Wolf, Spitzner, &c.—ὅ με. Observe the double accusative.—ὅς νῦν γε καὶ ἂν Διὶ, κ. τ. λ. The meaning intended to be conveyed is in effect this, that Diomede is now the most daring of mortals, even as Jove is the greatest of the gods.

364–370. ἀκηχεμένη. "Afflicted."—λάζετο. "Took hold of."—μάστιξεν δ' ἐλάαν. "And she lashed (the steeds) to urge them forward." Observe that the infinitive stands here without ὥστε. Homer, indeed, may be said to use the infinitive without this conjunction, since he has it only twice joined with that mood, namely, *Il.*, ix., 42., and *Od.*, xvii., 21.—ἵππους ἔστησε. "Stopped the horses." Compare verse 755.—παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ. "And threw beside them ambrosial food." Even the horses of the gods are fed on ambrosial aliment. (Compare verse 777, and *Buttmann, Lexil.*, p. 81, *ed. Fishl.*)—ἐν γούνασι. "Upon the knees," *i. e.*, upon the lap or bosom.—Διώνης. In the Iliad, Dione is a wife of Jupiter, and mother of Venus. At Dodona, Dione shared in the honours and the worship of Jupiter, and was regarded as his queen. Her name is, apparently, the feminine of his, and probably signified simply "goddess." It appears, also, to be the origin of the appellation *Juno*. Hesiod names also a Dione among the Ocean nymphs. (*Theog.*, 353) According to Apollodorus (i., 1, 3), Dione, the wife of Jove, was the daughter of Uranus and Gæa.

371–372. ἀγκὰς ἐλάζετο. "Caught in her arms." Though to be regarded here as a kind of adverb, yet ἀγκάς appears to have been originally an accusative plural of the obsolete form ἀγκαί, equivalent to the later ἀγκάλαι. According to this view, ἀγκὰς ἐλάζετο will mean, in strictness, "took to her arms," the accusative denoting motion towards. As regards the short final syllable, moreover, this may be a remnant of Doric usage, the Doric poets not unfrequently adopting the short quantity in the final syllable of accusatives plural of the first declension. (*Spitzner, Gr. Pros.*, § 28, 4.)—χειρί τέ μιν κατέρεξεν, κ. τ. λ. Consult note on book i., 361.

373–375. σε τοιάδ'. Observe the double accusative and compare book ii., 195.—μαψιδίως. "Rashly."—ὡς εἴ τι κακὸν, κ. τ. λ. "As if openly committing some crime," *i. e.*, as if you had committed some offence openly. The allusion here is to early Grecian customs in the case of females. Women were kept within doors and not allowed to mix much in public. They were subjected also

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to strict domestic discipline for misconduct, but if the offence were committed in public (ἐνωπῇ), the punishment was much more severe. Compare *Il.*, xxi., 489, *seqq.*, where Juno inflicts personal chastisement on Diana.

376–381. οὔτα. Observe here the short final vowel, the tense not being an imperfect (οὔτάε, contr. οὔτᾱ), but a syncopated aorist (οὔτην, 3 sing. οὔτᾰ). — οὐ γὰρ ἔτι Τρώων, κ. τ. λ. "For no longer is the dire conflict between the Trojans and Greeks."

382–384. τέτλαθι, τέκνον ἐμόν, κ. τ. λ. Repeated from book i., 586.—δὴ τλῆμεν. "Have before this endured (evils) from men." We find a twofold mode of punctuating this clause among the ancient grammarians, namely, either to place a comma after ἀνδρῶν, as Eustathius and most others do, so that τλῆμεν ἐξ ἀνδρῶν are joined in construction; or to place a comma after δώματ' ἔχοντες, and connect ἐξ ἀνδρῶν with χαλέπ' ἄλγεα, κ. τ. λ. The former mode is adopted by all the more recent editors, and suits the context better.—χάλεπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες. "Laying grievous sorrows upon each other." The meaning of the whole passage is this: Many of us, inhabitants of the skies, have already endured, and are destined to endure evils at the hands of men, since we ourselves do, in fact, bring these evils upon each other, by the eagerness with which we take part in the quarrels of mortals.

385–387. Ὦτος κρατερός τ' Ἐφιάλτης. Otus and Ephialtes, commonly called the twin sons of Alōeus, were, in fact, the sons of Neptune and Iphimedia, the wife of Alōeus. They were the tallest giants that earth ever reared, and at nine years of age were already nine ells in height, and nine cubits in breadth. They menaced the immortals, and prepared to pile Ossa upon Olympus; but Apollo killed them before the down had grown on their cheeks. (*Od.*, xi., 304, *seq.*) The legend of their imprisoning the war-god is supposed by one of the scholiasts to mean, that by reason of their great strength they became the arbiters of war and peace, and caused the former to cease: μέγιστοι καὶ ἰσχυροὶ γενόμενοι ἔπαυσαν τοὺς πολέμους.

χαλκέῳ δ' ἐν κεράμῳ, κ. τ. λ. "And he lay bound for thirteen months in a brazen dungeon." Observe the continuance of action denoted here by the pluperfect. The term κέραμος is said to mean here a dungeon, or prison, by a Cyprian usage; and we may compare with it, in this sense, the word χήραμος, meaning "a hole," "gap," or "hollow." Some, however, suggest that χαλκέῳ ἐν κεράμῳ may signify "under a roof of brass," *i. e.*, impenetrable.

388–391. καί νύ κεν ἔνθ' ἀπόλοιτο, κ. τ. λ. The poet talks here

of Mars's *perishing*. As this, however, could not, of course, happen to a deity, even according to the rude notions of the Homeric age, we must take the term in question in a very extended sense, and explain it by the language of Hesiod in his Theogony (*v.* 792), where we find it stated that a god might remain for a long time in a kind of stupor, or lethargy.—*ἄτος πολέμοιο.* "Insatiate of war." *μητρυιή.* "Their step-mother." The step-mother of the Aloidæ was Eeribœa, or Eribœa, the daughter of Eurymachus son of Mercury. According to the scholiast, she disclosed to Mercury, out of hatred to her step-sons, the place where Mars was confined.—*ἐξέκλεψεν.* "Stole away."—*τειρόμενον.* "Exhausted."—*δέ.* Equivalent to *γάρ.*—*ἐ ἐδάμνα.* "Was subduing him."

392–394. *παῖς Ἀμφιτρύωνος.* Hercules is meant, and Homer appears to be here quoting from some old poem, or Heraclea, celebrating his exploits. The scene of the legend, according to the scholiast, was at Pylos, where Neleus, the father of Nestor, was reigning at the time. In the battle that was fought here, eleven of the sons of Neleus were slain, and only Nestor escaped. The gods, too, namely, Juno, Pluto, Mars, and Neptune, who had taken sides with Neleus, were very roughly handled in the conflict, and Juno and Pluto were both wounded. (Compare *Apollod.*, ii., 7, 3.) Other authorities make Mars also to have been wounded on this occasion. (*Hes.*, *Scut. Herc.*, 362.—*Pind.*, *Ol.*, ix., 43, *seq.*)—*ὀϊστῷ τριγλώχινι.* "With a three-barbed arrow." Compare the explanation of the scholiast: *τριγλώχινι· τρεῖς ἀκίδας ἔχοντι.*—*καί μιν* "Her also."—*ἀνήκεστον.* "Unassuageable."

395–397. *ἐν τοῖσι πελώριος.* "Gigantic among these (deities)." The reference in *τοῖσι* is not merely to Mars and Juno, but to all the gods generally, who have, according to verse 383, *seq.*, suffered evils from mortals.—*ωὐτὸς ἀνήρ.* "The same man," *i. e.*, Hercules.—*ἐν Πύλῳ.* "In Pylos." There is considerable difference of opinion here about the true reading. Some give *ἐν πύλῳ*, and make *ἐν πύλῳ ἐν νεκύεσσι* equivalent to *ἐν τῇ τῶν νερτερῶν πύλῃ*, "in the gate of the dead," *i. e.*, of the lower world. This is the reading of Aristarchus, and it is supposed to refer to the time when Hercules bore off Cerberus from the lower world, and a conflict took place with Pluto in the very gates of Hades. (Compare *Eustath.*, *ad loc.*) This explanation, however, goes on the very gratuitous supposition that *πύλῳ* is only another form for *πύλῃ*. But we find that Homer always uses *πύλαι*, not *πύλη*, and never *πύλος*. Heyne, therefore, reads *ἐν Πύλῳ*, and refers the words to the battle at Pylos, of which mention has already been made in a previous note. Heyne's opin

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a is supported by the authority of K. O. Müller (*Orchom. u. die Minyer*, p. 364), Bothe, and Jacobi (*Mythol. Wörterb.*, p. 260, *Anm.*) It certainly appears the preferable one.

ἐν νεκύεσσι, βαλὼν, κ. τ. λ. "Having wounded, consigned him to pains among the dead," *i. e.*, Pluto lay amid the slain, suffering from the wound which Hercules had inflicted. Compare Heyne: "*Hades jacebat inter cæsos dolens e vulnere.*" With *ἔδωκεν* supply *αὐτόν*.

398–402. *πεπαρμένος.* "Pierced through."—*ἠλήλατο.* "Had been driven."—*κῆδε δὲ θυμόν.* "And was distressing his soul." Observe that *κήδω*, though here applied to the mind, is most commonly employed of outward troubles.—*Παιήων.* Pæëon is in Homer the physician of the gods. Nothing is said about his origin. His attributes were transferred by later poets to Apollo, with whom he was, perhaps, originally identical.—*ὀδυνήφατα φάρμακα.* "Pain-extinguishing remedies."

403–404. *σχέτλιος, ὀβριμοεργός, κ. τ. λ.* "Reckless man, doer of violent deeds, who felt not at all concerned about perpetrating unholy acts." Observe that these words refer to Hercules, and are in close connexion with verse 397, and that all from verse 398 to v. 402, both inclusive, must either be regarded as a parenthetical clause, or, what is far more probable, as a mere interpolation.—*ὀβριμοεργός.* We have followed here the ordinary text. Spitzner gives *αἰσυλοεργός*, which, according to the scholiast, and the *Etym. Mag.* (39, 31), was the reading of Aristarchus. But this latter form occurs nowhere else in Homer, whereas *ὀβριμοεργός* is given in the Homeric Lexicon of Apollonius.—*ἔκηδε.* "Harassed."

405–409. *σοὶ ἐπὶ τοῦτον ἀνῆκε.* "Set this man upon thee." Observe that *ἐπί* is here added to mark more clearly the direction of the action. The reference in *τοῦτον*, as also in *νήπιος*, immediately after, is to Diomede.—*οὐδε τὸ οἶδε.* The same as *οὐδὲ τοῦτο οἶδε.*—*μάλ' οὐ δηναιός.* "Not at all long-lived."—*οὐδέ τί μιν παῖδες, κ. τ. λ.* "Neither at all do his children on his knees call him father," *i. e.*, nor does he ever return from war to the loved circle of home. A beautifully-simple passage, and imitated by Gray:

> No children run to lisp their sire's return,
> Or climb his knees the envied kiss to share."

410–415. *τῷ νῦν Τυδείδης φραζέσθω.* "Therefore now let the son of Tydeus take heed." Dione here means to convey the idea, that Diomede may possibly meet with an antagonist far different from Venus, who may lay him low on the battle-field, and leave his wife Ægialea to mourn in vain for his return. There is no allusion,

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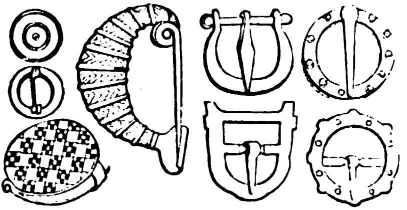
therefore, in this to any wandering from home, on the part of Diomede, in consequence of the infidelity of his spouse. That whole story appears to be a post-Homeric one. Ægialea is here represented as a faithful wife; whereas, according to the common account, she was a woman of the most abandoned character, and her vicious propensities were implanted in her by Venus, that she might be revenged on Diomede for wounding her. On his return, says the same account, being made acquainted with the criminal conduct of his spouse, he went to settle in Daunia.

ἀμείνων σεῖο. "Mightier than thou."—*Αἰγιάλεια, περίφρων Ἀδρηστίνη.* "Ægialea, the eminently-prudent daughter of Adrastus." Ægialea, according to another account, was the daughter of Ægialeus, the son of Adrastus. (*Apollod.*, i., 8, 6.)—*ἐξ ὕπνου γοόωσα.* "Breaking out into lamentations from sleep." The most natural mode of explaining these words is to refer them to some alarming dream respecting her absent lord, which disturbs her slumbers, and the cries of grief occasioned by which alarm the whole household. And that this often occurs, the particle *δήν* in the previous verse is intended to indicate.—*κουρίδιον πόσιν.* "Her wedded lord." —*ἰφθίμη ἄλοχος.* "The noble spouse," *i. e.*, ennobled by her true affection for her husband.

416–420. *καὶ ἀμφοτέρῃσιν, κ. τ. λ.* "And wiped off the ichor from her hand with both (her own)." Supply *χερσίν* after *ἀμφοτέρῃσι.*—*ἄλθετο.* "Began to heal."—*αἳ δ' αὖτ'.* "But they in their turn."—*Ἀθηναίη τε καὶ Ἥρη.* Deities always friendly to the Greeks.—*ἐρέθιζον.* "Tried to provoke." Jupiter always favoured Venus, and hence excited the ill-will of Minerva and Juno.

421–427. *ὅ ττι κεν εἴπω;* "For what I shall say?" More literally, "for that which I shall say, whatever it may be?"—*ἦ μάλα δή* "Most assuredly now."—*ἀνιεῖσα.* "While inciting."—*τοὺς νῦν ἔκπαγλ' ἐφίλησεν.* "For whom she has just now shown an excessive fondness."—*καῤῥέζουσα.* "In caressing."—*πρὸς χρυσέῃ περόνῃ.* "Against her golden brooch." The following wood-cut represents some ancient brooches. The curved portion in some is a circular



ring, or disc, the pin passing across its centre; in others it is an arc, the pin being as the chord of the arc.

428–430. *οὔ τοι, τέκνον ἐμόν, κ. τ. λ.* This verse and the two that follow are quoted by many of the ancient writers; *e. g.*, by Cicero (*ad Att.*, xiv., 13), and Plutarch (*De Aud. Poet.*, p. 36).—*δέδοται πολεμήϊα ἔργα.* "Have warlike deeds been assigned."—*ἀλλὰ σύγ' ἱμερόεντα, κ. τ. λ.* "But do thou attend to the desirable employments of the marriage-state."—*ταῦτα δὲ πάντα.* "All these things, on the contrary," *i. e.*, the employments of warfare.

433–439. *γιγνώσκων ὅ.* "Although he knew that." Observe that *ὅ*, the neuter of the relative *ὅς*, is here employed for *ὅτι*, "that." (*Kühner*, § 800, p. 407, *ed. Jelf.*)—*ὑπείρεχε χεῖρας.* Compare book iv., 249.—*ἵετο δ' αἰεί.* "But he was continually longing."—*τρὶς δέ οἱ ἐστυφέλιξε, κ. τ. λ.* "And thrice Apollo violently smote for him his glittering shield." Observe that *ἀσπίδα οἱ* is the same, in fact as *ἀσπίδα αὐτοῦ.* As regards *ἐστυφέλιξε*, consult *Glossary* on book i., 581.—*ἐπέσσυτο.* "He had made an onset upon him." Observe the employment of the passive in a middle sense.—*δεινὰ ὁμοκλήσας.* "Having terribly rebuked (him)."

440–442. *φράζεο, Τυδείδη, καὶ χάζεο.* "Beware, son of Tydeus, and retire."—*θεοῖσιν ἶσ' φρονέειν.* "To meditate equal things with the gods," *i. e.*, to consider thyself equal to the gods. Compare Voss, *ad loc.*: "Nimmer den Göttern wage dich gleich zu achten." This is the true idea, though rejected by Crusius and Stadelmann—*φῦλον.* "Is the race." Supply *ἐστί.*—*ἐρχομένων.* "Moving." Men moving on the earth are here opposed to the gods who occupy the mansions of Olympus.

445–448. *ἀπάτερθεν ὁμίλου.* "Apart from the throng."—*Περγάμῳ εἰν ἱερῇ.* Compare book iv., 508.—*οἱ ἐτέτυκτο.* "Stood built for him." Observe the continued meaning of the pluperfect.—*ἤτοι τὸν Λητώ τε, κ. τ. λ.* "Him, indeed, both Latona and the arrow-queen Diana began to heal and restore to his former glory of mien," *i. e.* to restore to his former strength and beauty.—*ἐν μεγάλῳ ἀδύτῳ.* "In the spacious shrine." The *ἄδυτον* was the innermost shrine or sanctuary, and to it the priests only had access. The two goddesses here mentioned must be supposed to have been worshipped in the same temple with Apollo, their worship being a kindred one.

449–454. *εἴδωλον.* "A phantom."—*αὐτῷ τ' Αἰνείᾳ ἴκελον, κ. τ. λ.* Compare *Virg.*, *Æn.*, x., 636, *seqq.*—*δῄουν ἀλλήλων, κ. τ. λ.* "Were destroying the ox-hide well-rounded shields, and the light bucklers around each other's breasts." The shields were commonly made of ox-hides spread over a frame-work of wood or twisted osiers

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The hides were several folds deep, and were bound round the edge with metal.—λαισήϊα. The λαισήϊον was a kind of shield or buckler, oblong, and usually bending inward. It was always distinct from the ἀσπίς, and lighter. It was covered with raw hides, and was used by the Cilicians instead of the common ἀσπίς. (Compare *Müller, Archæol. d. Kunst*, § 342, 6.)

455–459. Ἄρες, Ἄρες, κ. τ. λ. Compare verse 31.—οὐκ ἂν δὴ τόνδ', κ. τ. λ. "Wouldst thou not now, having gone after him, draw this man away from the fight!" As regards this form of interrogation, compare verse 32.—σχεδόν. "Close to her," *i. e.*, coming quite near.—χεῖρ' ἐπὶ καρπῷ. "On the hand by the wrist." Compare note on verse 336.—αὐτῷ μοι. "Upon me myself." Among the Attics, ἐμαυτοῦ, σεαυτοῦ, &c., are reflective only, referring to the person implied in the verb, without any particular emphasis derived from αὐτός; in Homer, on the contrary, αὐτός has usually an emphasis; hence he often gives the component parts separately, as ἐμ' αὐτόν, ἓ αὐτήν, and sometimes, as in the present instance, αὐτός is placed before the personal pronoun, which has the effect of increasing the emphasis. (*Matthiæ*, § 148, *Obs.* 2.)

460–471. Περγάμῳ. Compare verse 446.—μετελθών. "Having gone among them."—Ἀκάμαντι. Acamas was the leader of the Thracians from the shores of the Hellespont. Compare book ii., 844.—κέλευεν δέ. "And he encouraged."—ἐς τί; "How long?" Equivalent, as Eustathius remarks, to μέχρι τίνος.—ἦ εἰςόκεν. "Shall it be until." As regards the interrogative meaning of ἦ consult note on book i., 133.—ἐτίομεν. "We used to honour."—φλοίσβοιο. Compare verse 322.—Σαρπηδών. Sarpedon was the son of Jupiter by Laodamia, the daughter of Bellerophon. He was King of Lycia, and leader, with Glaucus, of the Lycian auxiliaries of Priam. (Compare book ii., 876.) The character of Sarpedon is represented as the most faultless and amiable in the Iliad. He was slain by Patroclus. (*Il.*, xvi., 419, *seqq.*)

472–475. πῇ δή τοι μένος οἴχεται; "Whither, now, is thy spirit gone!" Several verbs, among which is οἴχομαι, have in their present the sense of the perfect, as implying the action whence their present state arises. (*Kühner*, § 396, p. 51, *ed. Jelf.*)—φῇς που ἄτερ λαῶν, κ. τ. λ. "Thou saidst, if I mistake not, that thou wouldst hold the city without (thy own) forces and the auxiliaries, alone with thy brothers-in-law and thy own brothers." Observe that ἑξέμεν is here equivalent, in effect, to φυλάξειν.—που. Equivalent here to the Latin *ni fallor*. (*Zeune, ad Viger.*, p. 446, *ed. Herm.*)—λαῶν. By these are meant the city forces as distinguished from

the allies.—*τῶν*. Referring to the *γαμβροί* and *κασίγνητοι*.—*ἰδέειν οὐδὲ νοῆσαι*. "To see or to observe." Homer distinguishes simple seeing (*ἰδεῖν*) from *νοεῖν*, which latter implies an exercise of mind following upon *ἰδεῖν*. Compare *Il.*, xi., 599, where we have *τὸν δὲ ἰδὼν ἐνόησε*.

477–481. *οἵπερ τ' ἐπίκουροι ἔνειμεν*. "Whosoever of us are even in (the place) as auxiliaries." Sarpedon, not without reason, boasts of the prowess of the Trojan allies. Even Agamemnon feared them more than the Trojan forces themselves. (Compare book ii., 130.)—*ἥκω*. "Am come." Compare note on verse 472.—*τηλοῦ γὰρ Λυκίη*. Supply *ἐστί*. By Lycia is here meant, not the country of Pandarus, on the River Æsepus, in Mysia (compare note on book iv., 197), but the larger region of that name between Pamphylia and Caria.—*Ξάνθῳ ἐπὶ δινήεντι*. "Upon the eddying Xanthus." Observe that the Lycian River is meant, not the one in Troas called also Scamander.

κὰδ δὲ κτήματα πολλά, κ. τ. λ. "And (there I left) behind many possessions, and (those) which whoever may be in want wishes for," *i. e.*, and which he who has not as large would greatly wish to have. With *ἐπιδευής* supply *ᾖ*. This latter clause, *τάτ' ἔλδεται ὅς κ' ἐπιδευής*, appears to be added for mere amplification. Compare the explanation of Heyne: "*Opes satis magnas, quas omnes alii habere vellent.*" As regards the form *κάδ*, consult note on book ii., 160, and observe that *κὰδ ἔλιπον* becomes, in later Greek, *κατέλιπον*.

482–486. *ἀλλὰ καὶ ὥς*. Consult note on book i., 116.—*καὶ μέμο' αὐτός, κ. τ. λ.* "And am myself eager to fight with any warrior. Clarke explains *ἀνδρί* here by "*cum isto viro*," i. e., *Diomede*. But this would be *τῷ ἀνδρί*.—*ἀτὰρ οὔτι μοι ἐνθάδε τοῖον, κ. τ. λ.* "Although I have not anything here such as the Greeks would either carry off or drive away," *i. e.*, though I have no possessions here, such as you and your countrymen have, which the Greeks may plunder if undefended. The expression *ἄγειν καὶ φέρειν* means to sweep a country of all its plunder, *ἄγειν* referring, in such construction, to slaves, cattle, &c., and *φέρειν* to things.—*καὶ ἀμυνέμεναι ὤρεσσιν*. "And to defend their wives."

487–490. *μήπως, ὡς ἁψῖσι, κ. τ. λ.* "(Beware) lest by any means, having been taken, as it were, in the meshes of an all-catching net, ye become a prey and a spoil unto hostile men." Supply *ὁρᾶτε* before *μήπως*. Some, however, make no ellipsis here but place a comma after *ὤρεσσιν*. This wants force

ἁλόντε. There is a metrical difficulty here, the *α* in *ἁλόντε* being

long, whereas every where else in Homer it is short. (Compare book ii., 374, and iv., 291.) Bentley, therefore, proposes to read λίνου πανάγροιο ἁλόντε, while Clarke inserts του between λίνου and ἁλόντε, so as to read λίνου που ἁλόντε πανάγρου. Neither expedient, however, is necessary, since the long ā in ἁλόντε appears to be the original quantity. Compare ἀνᾱλίσκω. (*Buttmann, Irreg. Verbs*, p. 17, *ed. Fishlake.*) Again, besides the metrical difficulty, a grammatical one presents itself. How can the dual be employed in ἁλόντε, when we expect the plural number? Some of the old interpreters of Homer supposed the dual to stand here for the plural, and with this opinion Buttmann (§ 33, *Anm.* 8) and Thiersch (§ 182, 12) so far agree, that they make the dual-ending nothing more than an old shortened form of the plural. Clarke's explanation, however, appears to be the most natural, which makes the dual here actually refer to two distinct subjects; namely, Hector, on the one hand, and the rest of the Trojans on the other: "Thou and thy people;" *Tuque ipse et populus tuus.* This derives additional confirmation from verse 485, where we have τύνη and λαοὶ ἄλλοι in juxtaposition. (*Clarke, ad loc.*)

491–492. τηλεκλειτῶν. "Far-famed." Wolf and Heyne every where prefer τηλεκλητῶν, "summoned from afar." The MSS. fluctuate between the two forms, since wherever τηλεκλειτοί is given there is always a various reading τηλεκλητοί. Buttmann, however, gives τηλεκλειτοί the preference. Many of the Trojan allies came, not from afar, but from quarters near at hand; and, besides, the allies themselves are often styled by the simple epithet κλειτοί. The compound τηλεκλητός, moreover, does not occur in any other ancient writer. We have, therefore, for these reasons, as well as others stated by Buttmann, followed this critic in the present instance, as Spitzner has likewise done. (*Lexil.*, p. 383, *ed. Fishl.*)

νωλεμέως ἐχέμεν, κ. τ. λ. "To hold on unceasingly, and to lay aside, in thy own case, all cause for strong reproof." The meaning of this line has been greatly misunderstood by Heyne and others, who have accordingly regarded it, along with the previous one, as spurious, because, in their opinion, no satisfactory sense can be elicited from it. The whole difficulty, however, will disappear, if we refer νωλεμέως ἐχέμεν alone to λισσομένῳ, and connect κρατερὴν δ' ἀποθέσθαι ἐνιπήν not with λισσομένῳ, but with σοὶ δὲ χρή in verse 490. Sarpedon, then, will advise Hector to do two things: to see, namely, that the leaders of the allied forces be induced to persevere in their exertions; and, in the next place, not to give occasion for

any rebukes from others, in his own case, by acting the part of a vain-glorious boaster, in the manner alluded to in verse 473, *seqq.*

493–498. *δάκε.* "Stung."—*Ἕκτορι.* The usual Homeric construction, in such cases, is that of a double accusative, namely, one of the whole and another of the part. Here, however, and also in *Od.*, xviii., 83, the whole is expressed by the dative.—*πάλλων δ' ὀξέα δοῦρα.* The Homeric heroes, on important occasions, went to battle with two spears. (Compare book iii., 18.)—*φύλοπιν αἰνήν* Compare book iv., 15.—*οἱ δ' ἐλελίχθησαν.* "They thereupon wheeled about," *i. e.*, turned around from flight. The reference is to the Trojans.—*ὑπέμειναν ἀολλέες.* "Withstood them in close array."

499–505. *ἄχνας φορέει, κ. τ. λ.* "Carries the chaff along the sacred threshing-grounds." The threshing-floor was a raised place in the field, open on all sides to the wind; for the ancients performed their threshing in the open air, not under cover, and the grains of corn were beaten out, either by the hoofs of cattle treading upon it, or by flails. (Compare *Virg.*, *Georg.*, i., 178.)—*ἱεράς.* By "sacred" is here meant consecrated to Ceres.—*ἀνδρῶν λικμώντων.* "When men are winnowing." Supply *τὸν καρπόν.*—*ὅτε τε ξανθὴ Δημήτηρ, κ. τ. λ.* "And when yellow Ceres is separating both the grain and the chaff, as the winds rush along." The ancient Greeks performed their winnowing when the winds were high, in order that the chaff might be the more easily carried off. As regards the expression *ξανθὴ Δημήτηρ*, compare Virgil's "*flava Ceres*" (*Georg.*, i., 96.)

αἱ δ' ὑπολευκαίνονται ἀχυρμιαί. "And they, the places where the chaff falls, grow gradually white." Compare, as regards the meaning of *ἀχυρμιαί*, the explanation of the scholiast: *οἱ τόποι εἰς οὓς τὰ ἄχυρα ἐκπίπτει.*—*ὅν ῥα δι' αὐτῶν, κ. τ. λ.* "Which, in fact, the feet of the horses struck up through them to the brazen-founded heaven, as (the Trojans) mingled with them back again." The dust is raised by the feet of the Trojan steeds, passes through the masses of the Grecian host (*δι' αὐτῶν*), ascends on high, and then, settling again, whitens the Greeks from above (*ὕπερθε*), just as the *ἀχυρμιαί* are whitened by the falling chaff after the wind has tossed it to and fro.—*ἂψ ἐπιμισγομένων.* Referred by some less naturally to the Greeks.—*ὑπὸ δ' ἔστρεφον ἡνιοχῆες.* "For the charioteers were turning back," *i. e.*, kept wheeling their chariots around against the Greeks.

506–511. *οἱ δὲ μένος χειρῶν, κ. τ. λ.* "And these bore right onward the strength of their hands." Observe that *οἱ δὲ* refers here

to the Trojans, and particularly to the *ἐπιβάται*, or warriors in the chariots, as opposed to the *ἡνιοχῆες*, just mentioned.—*ἀμφὶ νύκτα ἐκάλυψε μάχῃ*. "Cast a covering of night over the battle."—*τοῦ δ' ἐκραίαινεν ἐφετμάς, κ. τ. λ.* "And he fulfilled the commands of the other, of Phœbus Apollo of the golden sword." The epithet *χρυσάορος* is one applied to the gods generally, but most usually to Apollo. The signification may perhaps differ, according to the attributes of the different divinities (*ἄορ*, like *ὅπλον*, being used for any implement, as the sickle of Ceres, the bow of Diana, the lightning of Jove). Yet, as this general usage of *ἄορ* is certainly not found in Homer, such interpretations are not very probable; whereas it was natural for a warlike people, like the early Greeks, to invest all their gods with the sword.

οἰχομένην. "Departing." Minerva, according to verse 418, had gone back to Olympus, since she is represented there as holding converse with Jove.

512–518. *Αὐτός*. Referring to Apollo. Æneas now returns to the fight, restored to his former strength, Apollo himself sending him forth, completely cured of the wound inflicted by Diomede, from his temple on the Pergamus or Acropolis.—*μάλα πίονος ἐξ ἀδύτοιο*. "From his very rich shrine."—*μεθίστατο*. "Placed himself among." —*ἀρτεμέα*. "Sound." Compare our ordinary English expression "safe and sound," and also the explanation of Stadelmann, "*frisch und gesund*."—*καὶ μένος ἐσθλὸν ἔχοντα*. "And having good strength." —*μετάλλησάν γε μὲν οὔτι*. "They did not, indeed, however, question him at all." Supply *αὐτόν*.—*πόνος ἄλλος*. "A different toil." The meaning is, that something very different from asking questions occupied their attention.—*ἄμοτον μεμαυῖα*. Compare book iv. 440.

519–527. *τοὺς δὲ Δαναούς*. "Those, on the other hand, the Greeks." Observe the interval between *τοὺς δὲ* and *Δαναούς* in the text, and compare *τοῦ δ' ἐκραίαινεν ἐφετμὰς Φοίβου Ἀπόλλωνος*, in verse 508, *seq.*—*οἱ δὲ καὶ αὐτοί*. "But they even of themselves." Observe that *οἱ δὲ* refers here to the Greeks, and not, as Eustathius explains it, to the Ajaxes, Ulysses, and Diomede.—*ἔμενον*. "Awaited them." The Greeks, while waiting in silence for the onset of the Trojans are beautifully compared to large masses of clouds hanking around lofty mountain-tops, while the winds still slumber, and before the warfare of the elements has commenced.—*νηνεμίης*. "During a calm." The genitive of time. There is no need of regarding this as a genitive absolute, and supplying *οὔσης*, as some do.—*ἔστησεν ἀτρέμας*. "Has caused to stand without motion."—*ὄφρα*. "As

long as."—*ζαχρηῶν*. "Pressing violently on,' *i. e.*, stormy, impetuous. There can be no doubt whatever that the true reading here is *ζαχρηῶν*, not *ζαχρειῶν*. Consult Spitzner, *ad loc.*—*πνοιῇσιν λιγυρῇσι ἀέντες*. "Blowing with shrill blasts."

528–532. *πολλὰ κελεύων*. "Greatly encouraging them." As the address of the monarch is so brief in its nature, we cannot, of course, make *πολλὰ* here equivalent to the Latin *multa*, but rather to *multum*. (*Heyne, ad loc.*)—*ἀνέρες ἔστε*. "Be men."—*ἕλεσθε*. "Take unto yourselves." Observe the force of the middle.—*ἀλλήλους τ' αἰδεῖσθε*. "And feel shame towards each other." There is more safety in that shame which leads men to respect themselves, and to act bravely, than in flight. Even in a defeat, to fight bravely to the last is attended with less bloodshed than to run away precipitately. (*Heyne* and *Valpy, ad loc.*)—*αἰδομένων δ' ἀνδρῶν*. Supply *ἀλλήλους*.—*ἠὲ πέφανται*. "Than are slain."—*φευγόντων δ'*. "But when they fly."—*ὄρνυται*. "Arises (from it)."—*ἀλκή*. "Succour."

533–540. *ἀκόντισε*. "Hurled."—*πρόμον ἄνδρα*. "A foremost fighting man."—*Αἰνείω*. For *Αἰνείου*. The form *Αἰνειέω*, though supported by the authority of MSS., and of the ancient grammarians, is nevertheless correctly rejected by modern scholars. (*Thiersch*, § 178, 26; *Matth.*, § 69, 9.)—*Περγασίδην*. "Son of Pergasus."—*ὁμῶς*. Equivalent to *ὁμοίως*. Observe the accentuation: *ὅμως*, the conjunction, "nevertheless," &c., has the acute accent, and on the initial syllable.—*θοὸς ἔσκε*. "He was ever prompt." Observe the iterative force of *ἔσκε*.

ἡ δ' οὐκ ἔγχος ἔρυτο. "That, however, did not keep off the spear." Observe that *ἡ* refers to *ἀσπίς*.—*διαπρὸ δὲ εἴσατο χαλκός*. Compare book iv., 138. In the verse just referred to, the line ends with *καὶ τῆς*, which Heyne here also adopts. But *χαλκός* suits the context better in the present instance, and has been adopted by Wolfe, Spitzner, and others from good MSS.—*νειαίρῃ ἐν γαστρί*. "In the lower part of the belly."—*ζωστῆρος*. Consult note on book iv., 132.

ἔλασσεν. "He drove it." Observe that the nominative here changes, and the reference is to Agamemnon.—*δούπησεν δὲ πεσών, κ. τ. λ.* Compare book iv., 504. Here, again, we have another change of nominative, Deïcoon being now meant.

541–545. *Ἔνθ' αὖτ' Αἰνείας, κ. τ. λ.* Æneas is now brought forward again, and slays Crethon and Orsilochus, the two sons of Diocles.—*Διοκλῆος*. Diocles, son of Orsilochus (the son mentioned in the text being named after the grandfather), was King of Pheræ in Messenia. In the Odyssey (iii., 488) Telemachus is described as having spent the night under his roof. He was probably a vassal

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of Agamemnon's, since Theræ is one of the cities which Agamemnon expresses his willingness to give up to Achilles, if the latter will become reconciled to him. (*Il.*, ix., 151.)—*Φηρή*. Otherwise written *Φηραί* (Ionic for *Φαραί*). It lay on the River Nedon, near the modern *Kalamata*.

ὅςτ' εὐρὺ ῥέει, κ. τ. λ. "Which flows with wide stream through the land of the Pylians." The River Alphēus rose on the Laconian border of Arcadia, and flowed through Arcadia and Elis. In its passage through the latter country, it watered, according to the poet, the territory of the Pylians, by which evidently that of the Triphylian Pylos is meant. Strabo, therefore, makes use of this passage for the purpose of proving that the Triphylian Pylos was the city of Nestor. (*Strab.*, viii., p. 344.) Compare, however, *Leake's Morea*, vol. i., p. 417, *seqq*. Consult, also, note on book i, 251.—*εὐρὺ ῥέει*. Heyne explains *εὐρύ* here by *late*, as implying that the river flows through a large part of the Pylian territory, not that it is large of size. We have preferred, however, giving *εὐρύ* the meaning which Heyne condemns, both because it is the more natural one, and because Leake describes the Alpheus as being from the Straits of Lavdha in Arcadia, to the sea, a wide, though shallow stream. (*Morea*, vol. ii., p. 67.)

546–553. *ὅς τέκετ', κ. τ. λ.* Observe that *ὅς* here refers to the god of the stream.—*πολέεσσ' ἄνδρεσσιν ἄνακτα*. The dative here follows the analogy of *ἀνάσσειν τινί*.—*διδυμάονε παῖδε*. "Twin sons." Observe that *διδυμάονε* is poetic for *διδύμω*.—*μάχης εὖ εἰδότε πάσης*. Consult note on verse 11.—*ἡβήσαντε*. "Having attained to man's estate."—*εὔπωλον*. "Fine-steed-breeding." A common epithet of Troy and the adjacent country, on account of the fine pastures of Ida.—*τιμὴν ἀρνυμένω*. Consult note on book i., 159.—*τω δ' αὖθι τέλος θανάτοιο κάλυψεν*. "But there the end of death enveloped those two." Observe that by *τέλος θανάτοιο* is meant, in fact, the end that death brings upon all things.

554–560. *οἵω τώγε λέοντε, κ. τ. λ.* "They two, just as two lions have been reared," &c. Observe that *τώγε* is here substantival, and that the clause is the same as *τώγε οἵω λέοντε δύω, κ. τ. λ.* (*Kühner*, § 443, 4, p. 97, *ed. Jelf*.) Heyne, who takes umbrage at *τώγε* very unnecessarily, thinks the text corrupt, and conjectures *οἵω τ' αὐτε λέοντε δύω*.—*βαθείης τάρφεσιν ὕλης*. "Amid the thickets of a deep forest." Observe that *τάρφεσιν* is here the local dative.—*σταθμοὺς ἀνθρώπων κεραΐζετον*. "Lay waste the stalls of men." The reference here is to the farm-yard buildings, stalls, folds stables, &c. In a previous passage (v 140) the term *σταθ*

μοὶς was applied to the abode of the shepherd himself.—ὄφρα "Until."—κατέκταθεν. "Are slain." The aorist refers to what is accustomed to take place.—ἐλάτῃσιν ἐοικότες ὑψηλῇσιν. "Like lofty pines." An image of frequent occurrence in Homer. Compare *Virg.*, *Æn.*, v., 448.

564–568. τὰ φρονέων. "Planning this," *i. e.*, with this design.–Ἀντίλοχος. Compare book iv., 457.—περὶ γὰρ δίε, κ. τ. λ. "For he was exceedingly afraid for the shepherd of the people." Observe that ποιμένι is here the dative of advantage.—μή τι πάθοι We have adopted here the optative mood, at the suggestion of Hermann (*Opusc.*, i., 288), and on the authority, also, of a Vienna MS The common text has πάθῃ, but the optative ἀποσφήλειε, which follows, leads at once to the suspicion that this latter reading is erroneous.—μέγα δέ σφας ἀποσφήλειε πόνοιο. "And make them miss greatly (the fruits) of their toil." The death of Menelaus would have rendered abortive the whole design and success of the war. (*Valpy, ad loc.*) Observe that σφας is here a rare enclitic accusative from σφεῖς. In other words, it is σφέας reduced to one syllable for the purposes of pronunciation. (Compare *Buttmann, Lexil.*, p. 42?, 15, *ed. Fishl.*)

568–575. τὼ μὲν δή. Æneas and Menelaus are meant.—ἐχέτην. "Held."—μάλ' ἄγχι παρίστατο ποιμένι λαῶν. "Placed himself beside the shepherd of the people, very near (to him)," *i. e.*, close by the side of.—παρ' ἀλλήλοισι μένοντε. "Remaining beside each other," *i. e.*, standing closely side by side.—νεκρούς. The corpses of the two sons of Diocles. In the next line they are called τὼ δειλώ.—τὼ δειλώ. "Those two unfortunate ones."—στρεφθέντε "Having turned back," *i. e.*, to the battle.

576–580 Πυλαιμένεα. A difficulty arises here. Pylæmenes is mentioned again in the battle at the ships, whereas in the present passage he is slain by Menelaus and Antilochus. Either, therefore, say some of the commentators, the poet's memory is treacherous, or an interpolation has been made in the poem. Barnes and Clarke undertake to solve the difficulty by supposing that Pylæmenes, king of Paphlagonia, came to Troy with two sons, one named Pylæmenes, after the father, and the other Harpalio. The former of these sons is here slain, according to them; while in book xiii 643, *seqq.*, we read of the death of the other, and of the father's following the corpse of his son from the battle-field to Ilium.

ἀρχόν. "A leader," *i. e.*, commanding along with his father Pylæmenes, and his brother Harpalio. (Consult previous note.)–Παφλαγόνων. Paphlagonia lay on the Euxine, having Pontus on

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the east, and Bithynia on the west.—κατὰ κληῗδα τυχήσας. "Having hit (him) on the collar-bone." Compare verse 146.

580–588. ἡνίοχον θεράποντα. "His chariot-attendant," *i. e.*, charioteer. Observe that ἡνίοχον is here an adjective, agreeing with θεράποντα. Observe, moreover, that θεράποντα merely means a subordinate, for the time being, to the παραιβάτης or warrior by the side of the charioteer: not that he was a slave, or inferior; on the contrary, the charioteer was a free soldier, indeed often a hero, as Meriones is charioteer to Idomeneus, Patroclus to Achilles, &c.; nay, in *Il.*, viii., 89, Hector is called ἡνίοχος.—ἐσθλὸν Ἀτυμνιάδην. "The noble son of Atymnius."—ὁ δ' ὑπέστρεφε. "But he was in the act of turning about," *i. e.*, he was turning about his chariot for flight, when he received the blow.—ἀγκῶνα μέσον. "On the middle of his elbow."—λεύκ' ἐλέφαντι. "White with ivory," *i. e.*, ornamented with ivory on their upper surface. Compare book iv., 141.

ἤλασε κόρσην. "Smote him on the temple."—ἀσθμαίνων. "Gasping." Observe that ἀσθμαίνω is especially said of the death-ruckle. —κύμβαχος. "Head-foremost." The Latin *pronus*.—ἐπὶ βρεχμόν τε καὶ ὤμους. "Upon both the upper part of the head and the shoulders." Observe that βρεχμός (the same as βρέγμα) is properly the *sinciput*, or the upper part of the head, from the forehead to the coronal suture, and is derived from βρέχω, "to wet," "to moisten," because this part of the bone is longest in hardening.—ἑστήκει. "He stood," *i. e.*, with his feet in air, and his head deeply buried in the sand, until the horses struck him, and threw the body over.

590–595. τοὺς δ'. Referring to Menelaus and Archilochus.—κεκληγώς. "Having uttered a loud cry." Homer's heroes are frequently represented doing this, when urged on, as in the present case, by a feeling of vengeance, or by hope, or any other strong emotion.—ἦρχε σφιν. "Led them." Mars is here accompanied by Enyo (Bellona) and Kydoimos (Tumult). In the fourth book, however (*v.* 441), the attendants of the god of battle were Deimos, Phobos, and Eris.—ἡ μὲν ἔχουσα Κυδοιμὸν, κ. τ. λ. "She, indeed, having with her the ruthless Tumult of battle." The tumult, or wild uproar of mortal strife, is here personified by a ruthless demon, who is made the companion of Bellona.—ἐνώμα. "Kept brandishing."—φοίτα. "He ranged wildly." This is meant to be a strong term here. Compare the explanation of Eustathius: μανιωδῶς ὁρμώμενος.

596–600. τὸν δέ. Referring to Hector. Diomede is here compared to a traveller, who, after passing over a long route, finds himself on the banks of an impetuous river, which prevents all farther

sonance. Not knowing, therefore, what to do in this emergency the wanderer at length turns back on his route. So Diomede retreats on beholding Hector.—*ἀνὴρ ἀπάλαμνος*. "A helpless man," *i. e.*, one who knows not what step to take in such an emergency. Analogous to the Latin *inops consilii.*—*ἰὼν πολέος πεδίοιο*. Consult note on book iii., 14.—*ἅλαδε προρέοντι*. "Running forward to the sea."—*μορμύροντα*. "Roaring and boiling."—*ἀνά τ' ἔδραμ' ὀπίσσω* "And (then) runs back again," *i. e.*, turns back quickly upon his former route. Observe that the aorist here refers to what is accustomed in such cases to happen.

601–606. *οἷον δὴ θαυμάζομεν, κ. τ. λ.* "In what a way now do we all admire the noble Hector, that he is both a spearman and a courageous warrior." Observe that the neuter of *οἷος* is often employed in independent propositions as an adverb, to express admiration, wonder, &c.—*αἰχμητήν τ' ἔμεναι*. The common prose construction would be *ὅτι ἐστὶν αἰχμητής*.—*πάρα*. For *πάρεστι*.—*εἷς γε θεῶν*. "One, at least, of the gods."—*κεῖνος Ἄρης*. "Yonder Mars." —*ὀπίσσω εἴκετε*. "Retreat backward." He recommends them to retreat with their faces turned towards the foe.—*μηδὲ μενεαινέμεν* Infinitive for the imperative. Compare verse 441.

611–614. *μάλ' ἐγγὺς ἰών*. As a foe. This same expression often occurs in a friendly sense.—*Ἄμφιον*. This Amphius must not be confounded with the one mentioned in book ii, 830, and who is there called the son of Merops, although both appear to have come from the same city; for Pæsus, mentioned here, is the same with Apæsus spoken of in book ii., 828.—*Σελάγου υἱόν*. Observe that in scanning, the diphthong *υἱ* is shortened before the succeeding vowel.—*Παισῷ*. Pæsus was situate between Lampsacus and Parion, in Asia Minor.—*ἀλλά ἑ*. Equivalent to *ἀλλ' αὐτόν*.—*ἦ γ' ἐπικουρήσοντα μετὰ Πρίαμον, κ. τ. λ.* "Conducted unto both Priam and his sons, for the purpose of bringing succour," *i. e.*, led him to assist Priam and his sons.

615–626. *τόν ῥα κατὰ ζωστῆρα, κ. τ. λ.* Compare verse 539, *seq.* -*ἐπὶ δούρατ' ἔχευαν*. "Poured upon him spears."—*λὰξ προσβάς*. "Having stepped on him with his heel." Supply *αὐτῷ*. He placed his heel upon the dead body, in order to be better able to draw out the spear.—*οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο, κ. τ. λ.* "But he was not thereupon able, moreover, to take away from his shoulders any fair arms besides (this)," *i. e.*, he was only able to recover his own spear, not to strip any part of the corpse. Observe here the adverbial use of *ἄλλα*, and consult *Kühner*, § 714, 2, p. 335, *Jelf.*—*ἐπείγετο* "He was hard pressed."—*ἀμφίβασιν κρατερήν*. "The vigorous de

fence." Observe that ἀμφίβασιν here properly refers to a going or walking around for the purpose of protecting. Compare note on book i., 37, *s. v.* ἀμφιβέβηκας.—ἐφέστασαν. "Stood against him"—ἀπὸ σφείων. Equivalent to ἀφ' ἑαυτῶν.—ὁ δὲ χασσάμενος πελεμίχθη Compare book iv., 535.

628–631. Τληπόλεμον Ἡρακλείδην. "Tlepolemus, son of Hercules." Tlepolemus was son of Hercules by Astyochea, daughter of Phylas, according to Homer; but, according to Pindar, his mother's name was Astydamea. Having accidentally killed the maternal uncle of his father, namely, Licymnius, he fled to Rhodes, became king there, and led the Rhodians in ninety ships against Troy (Book ii., 653, *seqq.*)—Σαρπηδόνι. Consult note on verse 471.—Μοῖρα κραταιή. "Powerful fate," *i. e.*, not to be resisted. He was fated to fall in this encounter by the hand of the Lycian prince.—υἱός υἱωνός τε. Sarpedon the son, and Tlepolemus the grandson, of Jove.

633–637. Σαρπῆδον. The vocative of Σαρπήδων, gen. Σαρπήδοντος; a kindred form with Σαρπηδών, gen. Σαρπηδόνος, the vocative of which last would be Σαρπηδόν, with the acute on the final syllable. (*Thiersch*, § 197, 58.) The nominative Σαρπήδων is not, however, used; but we have the genitive Σαρπήδοντος in *Il.*, xii., 379, and the dative Σαρπήδοντι in *Il.*, xii., 392.—βουληφόρε. The epithet βουληφόρος is constantly applied to princes and leaders. Compare book ii., 24.—τίς τοι ἀνάγκη, κ. τ. λ. "What necessity is there for thee, being a man inexperienced in fight, to be crouching here?" *i. e.*, what art thou doing here in the fight, for which thy cowardly feelings and thy want of experience both render thee so unfit?—πολλὸν ἐπιδεύεαι. "Thou art far inferior to." More literally, "thou wantest much of."—ἐπὶ προτέρων ἀνθρώπων. "In the time of former men," *i. e.*, among former generations. Observe that ἐπί with the genitive is often employed, as here, in a temporal sense; the time when anything happens or exists being considered as a space or spot whereon the action rests. (*Kühner*, § 633, p. 262, *Jelf.*)

638–647. ἀλλ' οἷόν τινά φασι, κ. τ. λ. "But what kind of one do they say that the mighty Hercules was, my bold-spirited, lion-souled father!" Observe that we have here, in ἀλλ' οἷον, the reading of Aristarchus, and of Aristophanes of Byzantium, who regard the words as forming an exclamation; and they are followed by Wolf, Heyne, Voss, Spitzner, &c. The two other readings, namely, ἀλλοῖόν τινα, given by Tyrannio, and ἀλλ' οἷον (*i. e.*, μόνον) by Nicias are deservedly rejected.—βίην Ἡρακληείην. Literally, "the Herculean might." Compare book iii., 105.

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ὅς ποτε δεῦρ' ἐλθὼν, κ. τ. λ. The reference is to the capture of Troy by Hercules. The hero had offered to deliver Hesione, daughter of Laomedon, when she was exposed to the sea-monster, if her father would give him the steeds which Jupiter had presented to Tros as a compensation for the loss of his son Ganymede. Laomedon assented, and Hercules slew the monster and delivered Hesione; but the faithless monarch refused to keep his word, and Hercules thereupon sailed away, threatening to return and make war on Troy. He did so return, after the performance of all his great labours, with six vessels and a small band of followers, according to Homer; but with eighteen fifty-oared ships, according to Apollodorus (ii., 6, 4. Consult *Heyne, ad loc.*). Laomedon was slain, and the city taken and sacked. From Homer's language, the place would appear to have been destroyed; Strabo, however, says it was merely plundered.—ἓξ οἴης σὺν νηυσί. "With six ships alone." Compare previous note.—χήρωσε δ' ἀγυιάς. "And widowed its streets." Compare Virgil (*Æn.*, viii., 511), "*tam multis viduásset civibus urbem.*"

κακός. "Cowardly."—ἀποφθινύθουσι δὲ λαοί. "And thy forces are wasting away." Observe that ἀποφθινύθω is here employed intransitively, as in book ii., 346.—ἄλκαρ. "A defence."—πύλας Ἀΐδαο περήσειν. "Thou wilt pass through the gates of Pluto." Equivalent to the simple θανεῖν.

648–654. κεῖνος. "That hero."—ἀνέρος ἀφραδίῃσι, κ. τ. λ. "From the inconsiderate conduct of the man, the renowned Laomedon." Referring to the folly of the monarch in breaking his word to Hercules.—ὅς ῥά μιν εὖ ἔρξαντα, κ. τ. λ. "Who, namely, assailed him with a harsh speech, when he had done him service," *i. e.*, in rescuing his daughter.—τηλόθεν. Immediately previous to his Trojan expedition, Hercules had been serving Omphale in Lydia. His followers, however, were collected from Greece.—τεύξεσθαι. "Will be brought about." The future middle in a passive sense. (Compare *Kühner*, § 364, 4, p. 19, *Jelf.*)—κλυτοπώλῳ. "Famous for his coursers." Compare the scholiast: ἐνδόξους ἵππους ἔχοντι. The god of the lower world has, like the other deities, his chariot drawn by either two or four horses. Probably this representation arose from the legend of the abduction of Proserpina, or else gave rise to it. Compare *Hymn. in Cer.*, 508; *Voss, Mythol. Br.*, 28, 1, p. 185.

655–662. ἀνέσχετο. "Raised."—ἁμαρτῇ. "At the same moment."—ἤϊξαν. "Flew forth."—κατ' ὀφθαλμῶν. "Down upon his eyes."—βεβλήκειν. The reading of Aristarchus, instead of the common βεβλήκει, and adopted by the best editors. The Ionians form

ed the pluperfect active, in the first person, in εα, and in the third in εε or εεν. This ending in εεν became ειν, of which the present reading is an instance, and is supported, also, by the imperfect ἑστήκειν in book iii., 388. (*Thiersch*, § 211, 32; *Buttmann*, § 103, p. 198 *ed. Robinson.*)—*διέσσυτο.* "Had sped its way through."—*μαιμώωσα.* "Quivering with eagerness."—*ὀστέῳ ἐγχριμφθεῖσα.* "Having been forced close to the bone."—*πατήρ.* "His father," *i. e.*, Jove.—*ἔτι* "Still." He fell at last by the hand of Patroclus.

664–667. *βάρυνέ μιν.* "Distressed him." Compare the Latin *gravari vulnere.*—*ἑλκόμενον.* "Dragged (after him)." This explains *βάρυνε.* The spear-head was sticking in the wound, and the shaft getting trailed along the ground.—*ἐπεφράσατ' οὐδ' ἐνόησεν, κ. τ. λ.* "Took notice of, or thought of drawing out of his thigh, the ashen spear; they being busily engaged, in order that he might mount."—*ἀμφιέποντες.* "They who attended him."

670–678. *τλήμονα θυμόν.* "A steadfast soul." Commonly said of Ulysses.—*μαίμησε.* "Was agitated." He was inspired with an eager desire of avenging the death of Tlepolemus. Compare *μαιμώωσα*, in verse 661.—*κατὰ φρένα καὶ κατὰ θυμόν.* Consult note on book i., 193.—*προτέρω.* "Farther."—*ἢ ὅγε τῶν πλεόνων Λυκίων, κ. τ. λ.* "Or whether he for his part should take away life from those, the majority of the Lycians." The pronominal force of *τῶν* is still apparent even here. In later Greek, *τῶν πλεόνων* combined would mean "the majority." (Compare *Nägelsbach*, *Excurs.* xix., p. 325.)—*οὐδ' ἄρ' μόρσιμον ἦεν.* "But not thereupon was it fated." It was not destined unto Ulysses to slay Sarpedon; this was reserved for Patroclus. (*Il.*, xvi., 419, *seqq.*)—*τῷ ῥα κατὰ πληθύν, κ. τ. λ.* "On that account, therefore, Minerva directed his attention unto the main body of the Lycians." Minerva was especially the guide and protectress of Ulysses.—*Ἄλκανδρόν θ' Ἅλιόν τε, κ. τ. λ.* Compare Virgil, *Æn.*, ix., 767: "*Alcandrumque Haliumque Noëmonaque Prytaninque.*"

679–683. *ἔτι πλέονας.* "Still more."—*δεῖμα φέρων Δαναοῖσι.* "Bringing terror to the Greeks." This is the only instance where *δεῖμα* occurs in Homer; so that it forms here what is technically called a *ἅπαξ εἰρημένον.*—*χάρη οἱ προσιόντι.* "Was delighted at his approach." Observe that *οἱ προσιόντι* falls here under the head of the instrumental dative. (*Kühner*, § 607, p. 233, *Jelf.*)

684–688. *Πριαμίδη, μὴ δή, κ. τ. λ.* Sarpedon, in this address to Hector, regards his death as inevitable, and merely requests of that warrior that his corpse may not fall into the hands of the Greeks.—*ἐπάμυνον.* "Succour me."—*ἔπειτά με καὶ λίποι αἰών, κ. τ. λ.* "Af

erward may life even quit me in your city," *i. e.*, and when you have rescued my body from the foe, I will die content in Troy.—*οὐκ ἔμελλον.* "Was not destined."

690–694. *παρήϊξεν, λελιημένος.* "Rushed by, with eager feelings." Observe that *λελιημένος* is here used absolutely, like an adjective, and that *παρήϊξεν* is to be construed with *ὄφρα τάχιστα ὤσαιτ'.*—*εἷσαν.* "Placed." Literally, "seated."—*φηγῷ.* The *φηγός* was a kind of "oak," bearing an esculent acorn, and was sacred to Jove. It is probably the *quercus esculus* of Linnæus, and must not be confounded with the Latin *fagus*, or modern "beech," though the names are identical, for the fruit is of a different shape.—*ὦσε θύραζε.* "He forced forth," *i. e.*, drew forth. Literally, "he forced out of doors."

695–698. *τὸν δ' ἔλιπε ψυχή.* "Him thereupon all animation straightway left," *i. e.*, he swooned the moment the spear was extracted, in consequence of the rush of blood that followed. In the popular belief, when swooning took place, the soul left the body for a period, until the individual revived. Hence the expressions *λιποθυμεῖν, λιποψυχεῖν,* "to swoon." On other occasions, however, this same form of expression means "to die."—*αὖτις δ' ἀμπνύνθη.* "But he again respired."—*περὶ δὲ πνοιὴ Βορέαο, κ. τ. λ.* The order of construction is, *πνοιὴ δὲ Βορέαο ἐπιπνέουσα περὶ ζώγρει θυμὸν κακῶς κεκαφηότα,* and not *ζώγρει (αὐτὸν) κακῶς κεκαφηότα θυμόν.*—*κακῶς κεκαφηότα.* "Panting miserably," *i. e.*, at its last gasp.

699–703. *ὑπ' Ἄρηϊ.* "Beneath the prowess of Mars," *i. e.*, before Mars.—*οὔτε ποτὲ προτρέποντο, κ. τ. λ.* "Neither at any time were turned forward towards the black ships," *i. e.*, they kept retreating with their faces towards the enemy, and did not turn their backs in flight.—*ἀντεφέροντο.* "Did they advance against (them)." —*ὡς ἐπύθοντο, κ. τ. λ.* "When they understood that Mars was with the Trojans."—*ἐξενάριξαν.* The common text has *ἐξενάριξεν.* which has the authority of some of the MSS., and of Eustathius. But *ἐξενάριξαν* is the reading of Aristarchus, and is approved of by Bentley, Heyne, Spitzner, and others. It is also supported by good MSS.

705–710. *Ἀντίθεον Τεύθραντ', κ. τ. λ.* The Greeks mentioned are unknown.—*ἐπὶ δέ.* "And moreover."—*αἰολομίτρην.* "With flexible belt," *i. e.*, with a belt or *μίτρα* in which he could easily move, and which, from its suppleness and flexibility, yielded to the pressure of his person. The meaning of *αἰόλος* in this compound has been well settled by Buttmann. It has no reference, as has been commonly supposed, to any idea of quick-changing and varied col

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our, but simply to suppleness and flexibility. (*Lexil.*, p. 66, *ed. Fishl.*) As regards the μίτρα itself, consult note on book iv., 137.

Ὕλῃ. Zenodotus wrote Ὕδῃ, because Ὕλῃ in book ii., 500, has the initial vowel long. But there the vowel is lengthened by the arsis, whereas here it has its natural quantity. Consult, also, the Venice scholiast, and Eustathius (597, 8). Hyde, moreover is a city in Lydia, whereas Hyle is in Boeotia. (*Strab.*, ix., p. 407.)—μέγα πλούτοιο μεμηλώς. "Caring greatly for wealth," *i. e.*, intent on the acquisition of wealth.—λίμνῃ κεκλιμένος Κηφισίδι. "Adjoining the Lake Cephisis." Literally, "reclined against." The Lake Cephisis, or Cephisian Lake, was known at a later day under the name of the Lake Copaïs. Strabo says that it had at first no common name, but derived different appellations from the different states that bordered upon it. It took the name Cephisis very probably from the River Cephisus, which flows into it. This lake was nine geographical miles in circuit, and was subject to frequent overflowings. The modern name is the Lake of *Topolia.*—μάλα πίονα δῆμον. "A very fertile district."

711–716. τοὺς δ'. Hector and Mars.—ὀλέκοντας. "Destroying."—ὢ πόποι, αἰγιόχοιο, κ. τ. λ. Compare book ii., 157.—ἦ ῥ' ἅλιον τὸν μῦθον, κ. τ. λ. "In very truth, then, we made that promise as a vain one to Menelaus." When this promise was made to Menelaus the poet does not inform us. Heyne thinks that the incident is borrowed from some earlier poem, a supposition more than probable.—Ἴλιον ἐκπέρσαντ', κ. τ. λ. Compare book ii., 288.

720–721. ἡ μὲν ἐποιχομένη, κ. τ. λ. That Juno here, in proper person, harnesses the steeds, is in strict accordance with the customs of the Homeric age, when even the wives and daughters of monarchs performed all manner of domestic services. (Compare *Od.*, vi., 70, *seqq.*) Nay, Andromache herself gives their food to the steeds of her husband (*Il.*, viii., 187, *seq.*); and Neptune also harnesses his own coursers. (*Il.*, xiii., 35.)—ἔντυεν. "Harnessed." Clarke thinks that ἔντυεν here is a mere fictitious form, framed by those who were ignorant that "ἐντύνω shortened its second aorist ἤντυνον," so that he is in favour here of the reading ἔντυνεν. The truth is, ἐντύω is a regular epic form, and its imperfect, as here employed, is ἔντυεν. Clarke's conjecture, therefore, is of no value whatever. (Compare *Spitzner*, *Gr. Pros.*, § 52, *b.*)

722–723. Ἥβη δ' ἀμφ' ὀχέεσσι, κ. τ. λ. Hebe is here represented as the attendant of Juno. It appears, also, from the present passage, that, in the Homeric age, the chariots, when no longer required on any occasion, were taken to pieces, and kept in this state until

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they were again needed; for Hebe is here described as putting together the component parts, on the chariot's being wanted for Juno. All this proceeds on the supposition, that the early chariots were exceedingly light in their construction; and, indeed, it would appear, from those represented on bas-reliefs and fictile vases, that the body often consisted of little besides a rim fastened to the bottom and to the axle. Unless such had been really their construction, it would be difficult to imagine how so great a multitude of chariots could have been transported across the Ægean Sea. Homer also supposes them to be of no great weight; for, although a chariot was large enough to convey two persons standing, not sitting, and on some occasions was also used to carry off the armour of the fallen, or even the dead body of a friend, yet Diomede, in his nocturnal visit to the enemy's camp, deliberates whether to draw away the splendid chariot of Rhesus by the pole, or to carry it off on his shoulder. (*Il.*, x., 503, *seqq.*) The light and simple construction of war-chariots is also supposed by Virgil, when he represents them as suspended with all kinds of armour on the entrance to the temple of the Laurentian Picus. (*Æn.*, vii., 184.)

καμπύλα κύκλα. "The curved wheels." Sir W. Gell describes in the following terms the wheels of three cars which were found at Pompeii: "The wheels light, and dished much like the modern, four feet three inches diameter, ten spokes, a little thicker at each end." (*Pompeiana, Lond.*, 1819, p. 133.) These cars were probably intended for the purposes of common life. From Xenophon we learn that the wheels were made stronger when they were intended for the field of battle.—*ὀκτάκνημα.* "Eight-spoked." Six was the usual number of spokes in a chariot-wheel: eight are here given on account of the superior dignity of the gods. (*Schol. ad Pind. Pyth.*, ii., 73.—*Heyne, ad loc.*)—*σιδηρέῳ ἄξονι ἀμφίς.* "To the iron axletree on both sides." Observe the adverbial force of *ἀμφίς*. The whole clause is merely an explanatory apposition to *βάλε ἀμφ' ὀχέεσσι.* There is an hiatus in *ἄξονι ἀμφίς.* Bentley suggests *σιδηρέου ἄξονος ἄμφις.*

724–725. *τῶν ἤτοι χρυσέη ἴτυς, ἄφθιτος.* "Of these, indeed, the felloe (is) of gold, imperishable." Observe that *τῶν* refers to *κύκλων* understood; and, moreover, that *χρυσέη* is to be pronounced here as a dissyllable.—*χάλκε' ἐπίσσωτρα.* "(Are) brazen tires." Homer here describes the chariot of Juno as having a brazen tire upon a golden felloe, thus placing the harder metal in a position to resist friction, and to protect the softer. On the contrary, Ovid's description is more ornamental than correct: "*Aurea summae curvatura*

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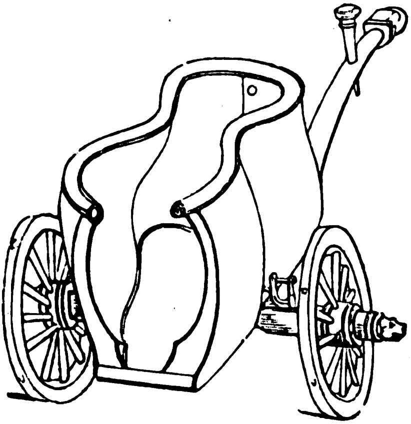
rota." (Mi.., ii., 107.) The tire was commonly of iron.—*προςαρηρότα.* "Fastened on."

726-733. *πλῆμναι δ' ἀργύρου, κ. τ. λ.* "And the circular naves on both sides are of silver." In the ordinary chariot, the nave, which was of wood, was strengthened by being bound with an iron ring —*δίφρος δὲ χρυσέοισι, κ. τ. λ.* "And the body is stretched on with golden and silver thongs." Observe that *δίφρος*, though properly the seat, is here taken for the entire body of the chariot.—*ἄντυγες.* Consult note on verse 263. The *ἄντυξ*, or rim of a chariot, must have been thicker than the body to which it was attached, and to which it gave both form and strength. For the same reason it was often made double, as in the present instance, such being here the true meaning of *δοιαὶ ἄντυγες.*

τοῦ δ' ἐξ. The reference is to the *δίφρος.*—*ῥυμός.* The pole of the ancient chariot was firmly fixed at its lower extremity to the axle; whence the destruction of Phaëthon's chariot is represented by the circumstance of the pole and axle being torn asunder.—*αὐτὰρ ἐπ' ἄκρῳ, κ. τ. λ.* "While at the extremity she bound," &c The yoke was attached to the pole either by a pin, or, as in the present case, by bands or thongs.—*ἐν δὲ λέπαδνα κάλ', κ. τ. λ.* "And on it she flung the beautiful breast-bands of gold." The *λέπαδνον* was a broad leather strap, fastening the yoke under the neck, and passing between the fore-legs to join the girth. Most of the parts of the chariot that have here been enumerated may be seen in the following representation of one preserved in the Vati-



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... The pin at the extremity of the pole is for the purpose of attaching the yoke to it, when bands or thongs were not employed.

734–739. πέπλον μὲν κατέχευεν, κ. τ. λ. "Let fall on the floor of her father her robe fine of texture, varied of hue," *i. e.*, cast off her robe to put on her tunic. As regards the force of πέπλος here, consult Glossary on τανύπεπλος, p. 538; and with respect to ἑανόν (of which mark the long penult), consult Glossary on ἑανοῦ, p. 556.—πατρὸς ἐπ' οὔδει. The reference is to the palace of Jove, where the heavenly arms which Minerva takes were accustomed to be kept. (*Il.*, viii., 375.)—χιτῶν'. Consult note on book ii., 42.—ἀμφὶ δ' ἄρ' ὤμοισιν. The reference is properly to the strap supporting the ægis. Consult note on book ii., 388.—αἰγίδα. Consult note on book ii., 447.—θυσσανόεσσαν, δεινήν. "Tasselled, terrible." Consult note on book ii., 448.—ἣν πέρι μὲν πάντη, κ. τ. λ. "Around which, indeed, in every direction, fear keeps circling," *i. e.*, terror encompasses the shield of the goddess as with a border. Observe the middle meaning of ἐστεφάνωται, and also the continued action denoted by the perfect.—φόβος. Not to be written with a capital letter, as some editions have it, since there is here no personification. Compare *Il.*, xv., 310, where it is said of the ægis, Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν.

740–742. ἐν δ' Ἔρις. "On it, moreover, is Contention." Compare verse 518, and book iv., 440.—ἀλκή. "Fortitude," *i. e.*, the firm endurance of the fight. Opposed to Ἰωκή, immediately after. —κρυόεσσα Ἰωκή. "Chilling Pursuit." The Ἀλκή and Ἰωκή of Homer become, in Hesiod, Προΐωξις and Παλίωξις. (*Scut. Herc.*, 134.) —ἐν δέ τε Γοργείη κεφαλή, κ. τ. λ. "And on it, too, the head of the Gorgon, fearful monster." Observe here the apposition between πελώρου and the genitive Γοργοῦς implied in Γοργείη, and consult note on book ii., 54. The common text removes the comma after κεφαλή, making the meaning therefore to be, "the Gorgon head of the fearful monster;" this, however, is decidedly inferior. With regard to the epithet Γοργείη itself, it may be remarked, that Homer knows only one Gorgon, a fearful monster, of appalling look (*Il.*, viii., 349; *Od.*, xi., 633). Hesiod, on the contrary, makes the Gorgons to be three in number, and daughters of Phorcys and Ceto. Their names are Euryale, Stheno, and Medusa, of whom the last was the most fearful, since her snaky head turned all who beheld it into stone. (*Hes.*, *Theog.*, 276, *seqq.*—*Apollod.*, ii., 4, 2.)—τέρας. "A portent." By the expression Διὸς τέρας is meant a portent or omen of evil sent from Jove. Some commentators think that the poet is here referring to the ægis. It is much more correct, how-

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ever, and more consistent, too, with Homoric simplicity, to make the reference to be to the Γοργείη κεφαλή.

743–747. ἀμφίφαλον κυνέην τετραφάληρον. "Her four-crested helmet with spreading metal ridge." By ἀμφίφαλος κυνέη is meant a helmet, the φάλος of which extended from the forehead to the back of the neck. As regards the φάλος itself, consult note on book iii., 362, and with respect to the term τετραφάληρος, consult Glossary. –ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν. "Sufficient for the heavy-armed of a hundred cities." The helmet of the goddess was so large, that the heavy-armed troops of a hundred cities could have placed themselves under it. That this is the true idea intended to be conveyed by the poet, has been satisfactorily shown by Lessing (*Laoc.*, p. 135) and Heyne. The poet assigns to his deities a form far exceeding the human in size. Compare verse 860.

748–751. Ἥρη δὲ μάστιγι, κ. τ. λ. "And Juno thereupon applied herself eagerly to the horses with the lash."—αὐτόμαται. "Of their own accord."—μύκον. "Grated."—ἃς ἔχον Ὧραι. "Which the Hours were keeping." The Hours, neither whose names nor number are given by Homer, have charge, according to him, of the portals of heaven, and open and close the dense cloud of which these gates are composed. That is, they preside over the seasons, and give increase to the productions of the earth by either rain or clear weather. The seasons of the Greeks were three in number, and hence we find Hesiod subsequently naming three Hours, and making them the daughters of Jupiter and Themis. (*Theog.*, 901.) As the day was at first similarly divided into three parts (ἠώς, μέσον ἦμαρ, and δείλη: *Hom.*, *Il.*, xxi., 111), they came to be regarded as presiding over its parts also; and when it was farther subdivided into *hours*, these minor parts were placed under their charge, and named from them. (*Quint. Smyr.*, ii., 595.—*Nonnus*, xi., 486; xii., 17.) Order and regularity being their prevailing attributes, the transition was easy from the natural to the moral world; and the guardian goddesses of the seasons were regarded as presiding over law, justice, and peace, the great producers of order and harmony among men. Hence the names which Hesiod (*Theog.*, 903) gives them, Eunomia (*good order*), Dike (*justice*), and Eirene (*peace*), and he adds that they *watch over* (ὠρεύουσι) the works of mortal men (*Keightley*, *Mythol.*, p. 190, *seq.*)

ἀνακλῖναι. "To put back." The cloud is put back like the valve of a door, for the purpose of opening.—ἐπιθεῖναι. "To put to," i. e., to shut the cloud-gate.

752–757. τῇ. "This way." Supply ὁδῷ.—ἔχον. Consult note

in book iii., 263.—*εὗρον δὲ Κρονίωνα, κ. τ. λ.* Compare book i., 498, *seq.*—*στήσασα.* Compare verse 358.

Ζεῦ πάτερ. Even Juno here calls her spouse and brother by the appellation of "father," this being intended merely as an honorary title. So we have "*Pater Neptune*" in Virgil, *Æn.*, v., 14.—*οὐ νεμεσίζῃ Ἄρει, κ. τ. λ.* "Art thou not indignant at Mars on account of these destructive deeds." Observe here the construction of *νεμεσίζομαι* with the dative of the person and the accusative of the thing; and compare the similar construction of *μέμφομαι.*—*τάδε ἔργ' ἀΐδηλα.* We have given here the old reading recommended by Buttmann, as far superior to that of Aristarchus, which the ordinary text exhibits, namely, *τάδε καρτερὰ ἔργα.* The former is here particularly suitable, as agreeing with the exegetical verse that follows; whereas *καρτερὰ ἔργα*, in verse 872, is much better suited to that passage, which speaks only of the daring attacks of Diomede on the gods. (*Lexil.*, p. 48, *ed. Fishl.*)

758–763. *ὁσσάτιον τε καὶ οἷον, κ. τ. λ.* "How great as well as what sort of a multitude of Greeks he has destroyed." Equivalent, in fact, to *ὅτι τοσοῦτον καὶ τοιοῦτον ἀπώλεσε λαόν.* Observe that *ὁσσάτιον* occurs nowhere else in the Iliad or Odyssey, and that it stands for *ὅσον.*—*μάψ, ἀτὰρ οὐ κατὰ κόσμον.* Compare book ii., 214 —*οἱ δὲ ἕκηλοι τέρπονται.* "While those (others), at their ease, delight themselves."—*ἄφρονα τοῦτον ἀνέντες.* "In having let loose this frantic one." Referring to Mars. Compare verse 455, *seqq* We have here in *ἀνέντες* a metaphor taken from the letting a hound loose against the deer, or other wild creatures.—*τίνα θέμιστα.* "Any principles of justice."—*μάχης ἔξ.* We have given *ἔξ* here the accent, after Wolf, Spitzner, Stadelmann, and others. — *ἀποδίωμαι.* "Drive away."

765–766. *ἄγρει μάν.* "Ay, come!" The term *ἄγρει* often occurs in Homer. It was originally the imperative of *ἀγρέω*, "to take," but in Homer it is a mere adverb, like *ἄγε.* Observe here the strong affirmatory force which *μάν* imparts to it.—*ἀγελείην.* Compare book iv., 128.—*ἑ.* Equivalent here to *αὐτόν.*—*πελάζειν.* Observe that *πελάζω* is here employed in a transitive sense, "to bring near to," "to afflict with."

768–772. *μάστιξεν δ' ἵππους, κ. τ. λ.* Compare verse 364.—*ὅσσον δ' ἠεροειδὲς, κ. τ. λ.* "Now, as far as a man is wont to see with his eyes through the distant, hazy air." Observe that *ἠεροειδής* properly denotes "of dark or cloudy look," but is here applied to the gray of the distance, or the hazy air on the skirts of the horizon. In Homer, *ἀήρ* is the lower air, the atmosphere, the *thick air* or

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haze that surrounds the earth, and is opposed to *αἰθήρ*, the pure or upper air. (Compare *Buttmann*, *Lexil.*, *s. v.*)—*ἰδεν*. Observe the force of the aorist in denoting what is wont to happen.—*τόσσον ἐπιθρώσκουσι*, *κ. τ. λ.* "So far spring the high-sounding horses of the gods," *i. e.*, so much space do they clear in a single leap. The epithet *ὑψηχέες* has reference, in strictness, to loud neighing. Longinus passes a well-merited eulogium on the splendid image in the text. "Who would not," remarks the critic, with beautiful taste, "from the surpassing grandeur of the thought, justly exclaim, that if the horses of the gods shall make two such bounds in succession, they will no longer find a foothold in the universe!" (*περὶ ὕψους*, *c.* ix., 5.)

773–777. *Τροίην ποταμώ τε ῥέοντε.* "Unto the plain of Troy, and the two flowing rivers," *i. e.*, and the two rivers that flow there. The plain of Troy lay between the Simoïs and Scamander, and was the scene of the conflicts between the Greeks and Trojans.—*ἧχι ῥοὰς Σιμόεις συμβάλλετον*, *κ. τ. λ.* "Where the Simoïs and the Scamander unite their streams." The Simoïs fell into the Scamander, or Xanthus. We have here the dual verb used with a singular noun, and another noun following, to which it also refers. This is called the *schema Alcmanicum* (*σχῆμα Ἀλκμανικόν*), the verb being sometimes also in the plural instead of the dual. The construction in question received its name from its being frequently employed by the Doric poet Alcman, though it is found as early as Homer. (*Kühner*, § 393, 5, p. 46, *ed. Jelf.*)—*περὶ δ' ἠέρα πουλὺν ἔχευεν.* "And she diffused around a thick mist." This was done in order to hide the chariot from the view of mortals. Compare the passage in relation to Mars, verse 356, *seqq.*—*τοῖσιν δ' ἀμβροσίην*, *κ. τ. λ.* "And the Simoïs caused to spring up for them ambrosial food to feed upon." As the earth causes flowers to spring up under the feet of the gods (*Il.*, xiv., 346), so here the Simoïs causes heavenly pasture to grow up for the steeds of the gods as they stand upon its banks Observe that *ἀμβροσίην* is here equivalent to *ἀμβρόσιον εἶδαρ*, as expressed in verse 369. The scholiast explains it by *πόαν τινὰ ἣν οἱ τῶν θεῶν ἵπποι ἐσθίουσιν.*

778–786. *τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι.* "Like timid doves in their pace." The two goddesses wished to remain unobserved while operating upon the conflict, and therefore move along with stealthy steps, being beautifully compared to a species of ring-dove, or cushat, called *πελειάς*, or *πέλεια*, from its dark colour, and in Homer usually an emblem of timorousness.—*εἰλόμενοι.* "Collected together in a crowd." (Compare *Buttmann*, *Lexil.*, p. 256, *ed. Fishl.*

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and consult Glossary on line 203, *s. v.* *εἱλομένων*.)—*συσὶ κάπρισιν*. "Wild boars." Homer here joins *σῦς κάπρος*: elsewhere, also, he has *σῦς κάπριος*. (*Il.*, xi., 293; xvii., 282.)—*ἀλαπαδνόν*. "Easily mastered."—*Στέντορι μεγαλήτορι χαλκεοφώνῳ*. "To the great-hearted, brazen-voiced Stentor." This individual is mentioned only in the present passage. The scholiast says, that, according to some, he was a Thracian, while others made him an Arcadian. He could shout as loud as fifty men together, and lost his life in contending with Mercury in loudness of voice. Voss, following Barnes, makes *μεγαλήτορι* signify "strong in breast," *i. e.*, of powerful lungs. But Stentor was a warrior, not a mere herald or cryer, and *μεγαλήτορι* must be regarded as equivalent to the Latin *magnanimo*, or *forti*.

787–791. *αἰδώς*. "(It is) a shame." Supply *ἐστί*, and compare the explanation of Heyne, "*pudendum vobis est*."—*κάκ' ἐλέγχεα* Compare book ii., 235.—*εἶδος*. "In form alone."—*ἐς πόλεμον πωλέσκετο*. "Used to resort to the war."—*πρὸ πυλάων Δαρδανιάων οἴχνεσκον*. "Advanced beyond the Dardanian gates," *i. e.*, the Scæan gates, which faced the Grecian camp.—*κοίλῃς ἐπὶ νηυσὶ* "Close to the hollow ships."

794–798. *παρ' ἵπποισι καὶ ὄχεσφιν*. Compare verse 107.—*ἕλκος ἀναψύχοντα*. "Cooling the wound." Diomede was cooling his wound by raising and easing the strap of his shield, and was wiping away the dark blood.—*μιν ἔτειρεν*. "Kept chafing him."—*τελαμῶνος*. Compare note on book ii., 388.—*κάμνε δέ*. "And he was fatigued."—*ἂν δ' ἴσχων*. "And raising."—*κελαινεφές*. Compare book iv., 140.

800–805. *ὀλίγον οἷ ἐοικότα*. "Little like to himself." Minerva here indulges in the same strain of reproof that Agamemnon adopted in the previous book (370, *seqq.*).—*καί ῥ' ὅτε πέρ, κ. τ. λ.* Tydeus as has already been mentioned (book iv., 384, *seqq.*), was sent as a messenger to Eteocles, then on the throne of Thebes. Minerva says that she strongly urged on him the importance of his doing nothing that might lead to open collision with the Thebans, but that his own daring spirit caused him to forget her injunctions.—*οὐδ' ἐκπαιφάσσειν*. "Nor to rush with fierce look to the fray."—*νόσφιν Ἀχαιῶν*. The reference is to the army of Adrastus.—*δαίνυσθαί μιν ἄνωγον, κ. τ. λ.* "I exhorted him to feast quietly in their halls." Heyne suspects the authenticity of this line, and thinks that it has been suggested by the 386th verse of the preceding book. It would certainly be superfluous, as that scholar thinks, if we were, with him, to supply *Καδμείωνες* after *ἄνωγον*, but as it is

here explained, and made to refer to Minerva, the line appears as objectionable.

806–808. αὐτὰρ ὁ θυμὸν ἔχων, κ. τ. λ. "He, however, retaining his own hardy spirit, just as before." The apodosis begins here —προκαλίζετο. Such challenges at meals were very customary. Compare book iv., 389.—πάντα. "In all (the contests)." Supply ἄθλα, and compare book iv., 389.—ῥηϊδίως· τοίη οἱ ἐγών, κ. τ. λ. According to the scholiast, this whole verse was interpolated by Zenodotus from book iv., 390, and was rejected, in consequence, by Aristarchus. The grounds of rejection are these: 1. It contradicts the very words of the goddess, who states that she had forbidden Tydeus to contend with the Thebans; and, 2, It does not harmonize with what follows, for Tydeus, though forbidden so to do, still was urged on by his own innate valour to challenge all the Cadmean leaders; whereas Diomede, though aided by Minerva, remits his exertions in the fight.

810–813. προφρονέως. Voss connects this adverb in construction with μάχεσθαι, but it is more in accordance with Homeric simplicity to refer it to the nearer verb κέλομαι. Compare verse 816.—κάματος πολυάϊξ. "Weariness produced by much labour."—δέος ἀκήριον. "Heartless fear." Madame Dacier, after Eustathius, says, that the whole force of Minerva's speech lies in the comparison between Tydeus and his son. Tydeus, contrary to the prohibition of Minerva, fought and overcame the Thebans, when he was alone in the city of the enemy. Diomede in the midst of the Grecian host, and with enemies inferior in number, declines the fight, though Minerva commands him. Tydeus disobeys her to engage in battle; Diomede disobeys her to avoid engaging; and that, too, when he had experienced, on many previous occasions, the assistance of the goddess. (*Valpy, ad loc.*)—δαΐφρονος Οἰνεΐδαο. "The warlike son of Œneus." Tydeus was son of Œneus, king of Calydon. He fled from his country after the accidental murder of one of his friends, and found a safe asylum at the court of Adrastus, king of Argos, whose daughter Deïpyle he married.

816–826. τῷ τοι προφρονέως, κ. τ. λ. "Therefore will I tell thee the matter with alacrity." Compare the explanation of Heyne. "*rem omnem ex animo exponam.*"—ὄκνος. "Sluggishness."—ἐφετμέων. To be pronounced as a trisyllable, by synizesis.—μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι, κ. τ. λ. Compare verse 130.—τήνγε οὐτάμεν. Supply ἐκέλευες, which may be inferred from εἴας.—ἀλήμεναι ἐνθάδε πάντας. "To collect themselves all here together." (*Buttmann, Lexil.*, p. 257, *ed. Fishl.*)—μάχην ἀνὰ κοιρανέοντα. "Commanding

throughout the fight." Observe that ἀνά is here written without anastrophe. This is done in accordance with the precept of Aristarchus, in order that the preposition may be distinguished from ἄνα, i. e., ἀνάστηθι, and from ἆνα, the vocative of ἄναξ.

827–834. Ἄρηα τόν. "That Mars." We have followed here the reading of Heyne, as the most natural and forcible. Spitzner, Wolf, and many others adopt τόγε, from a Vienna MS. If we read τόγε, the meaning will either be, "on this account," or, "in this way," literally, "as to this fear," the noun δέος being supposed to be understood in this last sense.—ἔχε. "Direct."

τύψον δὲ σχεδίην. "And strike him in close onset," i. e., engage with him hand to hand. Observe that σχεδίην is here equivalent to ἐκ τοῦ σχεδόν, or ἐκ τοῦ ἐγγύθεν. Some, without any necessity, regard σχεδίην here as an adjective, and supply τυπήν or πληγήν.—τοῦτον μαινόμενον, κ. τ. λ. "That phrensied one, a made evil, a shifter from one to another." Mars is called τυκτὸν κακόν, because war is an evil of man's own making, as opposed to those evils that are strictly natural. Compare the explanation of Eustathius: ὡς ὑφ᾽ ἡμῶν αὐτῶν τευχόμενον καὶ μὴ φύσει ἡμῖν ἐγγιγνόμενον. On the other hand, the epithet ἀλλοπρόσαλλον has reference to the varying chances of warfare, victory inclining first to one side and then to the other.—στεῦτ᾽ ἀγορεύων. "Conversing, promised," i. e., promised in conversation. The breach of promise of which Mars had been guilty makes the epithet ἀλλοπρόσαλλον still more appropriate.—τῶν δὲ λέλασται. "And has forgotten those (others)."

835–845. ὡς φαμένη, κ. τ. λ. Minerva herself becomes the charioteer of Diomede, for, without the aid of the gods, he could not, of course, wound Mars.—χειρὶ πάλιν ἐρύσασ᾽. "Having drawn him backward with her hand."—ὁ δ᾽. Sthenelus.—μέγα δ᾽ ἔβραχε φήγινος ἄξων. "And the oaken axle loudly groaned." Observe that in verse 859, this same verb ἔβραχε is employed to express the cry of the wounded war-god. Compare book iv., 420.—ἄγεν. "It bore."—ἐξενάριζεν. "Was despoiling." We have given here the imperfect, with Wolf and Spitzner, instead of ἐξενάριξεν ("he had just slain"). The imperfect appears again in the next line but one, as confirmatory of this reading. Heyne, however, gives ἐξενάριξεν with the common text.—Ἄϊδος κυνέην. The helmet of Pluto (Ἀΐδης, "the unseen one") had the peculiar property of rendering the wearer invisible. This wonderful helmet had been made by the Cyclopes (*Apollod.*, i., 2, 1). Mercury wore it in the battle with the giants, and Perseus in his contest with the Gorgons. (*Hes.*, *Sc. Herc.*, 226, *seq.*) Köppen asks what Minerva did with her own fearful

helm (*v.* 743) when she put on that of Pluto, and remarks, "*Ah bonus, opinor, dormitavit Homerus.*" But, in the case of so powerful a goddess as Minerva, the poet is excused from entering into many explanatory details, and leaves them, therefore, to the general conceptions of his hearers.

849–854. *ἰθύς.* "Straight towards."' Observe that the adverb *ἰθύς*, straight for any mark, is construed with the genitive of the object or mark, just as verbs of aiming at anything are. (*Kühner* § 509, 2, p. 142, *Jelf.*)—*ὠρέξαθ' ὑπὲρ ζυγόν.* "Reached forward over the yoke." Mars was on foot, having lent his chariot to Venus (compare verse 363), and stationed himself close in front of the horses of Diomede. Hence, in aiming a blow at the latter, he elevates his spear above the heads of the horses.—*τόγε.* Referring to *ἔγχος.*—*ὦσεν ὑπὲκ δίφροιο, κ. τ. λ.* "Turned it away from out of the chariot, so as to have been driven in vain," *i. e.*, so that it was impelled in vain.

855–862. *δεύτερος αὖθ'.* "Secondly, in turn."—*ἐπέρεισε.* "Drove it firmly."—*ὅθι ζωννύσκετο μίτρῃ.* "Where he was girt with the belt." Consult, as regards the term *μίτρη*, the note on book iv., 137. We have followed Spitzner here in giving *μίτρῃ*, which is the reading of Aristarchus. Heyne and others have *μίτρην*, the reading of Eustathius. Both constructions are Homeric, but the first seems preferable here. The phrase *ζώννυσθαι μίτρην* means "to gird one's self with a belt," but *ζώννυσθαι μίτρῃ*, "to be girt with a belt." (*Spitzner, ad loc.*)—*διὰ δὲ ἔδαψεν.* "And tore through."—*ἔβραχε* "Roared." The verb *βράχω* is mostly said in Homer of the ringing or clashing of arms or armour. It is applied, however, also to the groaning of a heavily-loaded axle (*v.* 838); to the roar of a torrent (*Il.*, xxi., 9); the groaning of the battle-field (*Il.*, xxi., 387); the shriek of a wounded horse (*Il.*, xvi., 468); and, in the present instance, to the terrific cry of the war-god. Knight opposes this view of the subject, and quite spoils the effect of the passage, by referring *ἔβραχε*, not to the cry of Mars, but to the roar of arms raging violently, and ascending to the very heavens.

ἐννεάχιλοι. The cry of Mars is compared to the united shout of nine thousand or ten thousand men in battle, and the poet thus leaves it to the imagination of the reader to form a suitable idea of the superhuman strength and size of the god himself. Some of the ancient critics make a very tasteless alteration here, and read *ἐννεάχειλοι* and *δεκάχειλοι*, from *χεῖλος*, "a lip." The cry of Mars is thus compared to that of nine or ten pairs of lips, and all the beauty and force of the passage are lost.—*ἐπίαχον* "Are wont to shout."

–ἔριδα ξυνάγοντες Ἄρηος. "When joining the conflict of Mars," i. e., when joining battle.—ὕπο τρόμος εἷλεν. Observe that ὕπο is here employed adverbially, as the accentuation indicates, and compare note on book iii., 34.

864–870. οἵη δ' ἐκ νεφέων, κ. τ. λ. "And just as a dark haze appears out of the clouds," i. e., just as a dark thunder-cloud rises in the sky. Observe that ἀήρ is here still employed in the sense of thick and darkened air (its true Homeric usage), and that ἐκ νεφέων is equivalent merely to ἐν νέφεσι, that is, ἐν οὐρανῷ, since what is in the sky comes to our view from the sky.—καύματος ἐξ ἀνέμοιο δυσάεος, κ. τ. λ. "A heavy-blowing wind being raised after heat," i. e., in consequence of previous heat. Heyne places a comma after καύματος, and explains it by διὰ καύματος. Others make it the genitive of time, "in time of heat." We have followed Wolf, Voss, Spitzner, and others in making καύματος depend on ἐξ, and in giving the preposition a meaning somewhat analogous to that of μετά with the accusative. (Compare *Kühner*, § 621, p. 244, *ed. Jelf.*) The meaning of the figure in the text is simply this: as the heavens are fearfully dark, when gloomy thunder-clouds move rapidly along, impelled by some violent and heat-engendered blast, so did Mars appear gloomy and terrible to the view of Diomede as his vast form shot upward into the skies.

ὁμοῦ νεφέεσσιν. "Amid clouds." Literally, "together with clouds." The clouds here meant are those that shrouded his form from the view of all other mortals except Diomede. (*Köppen, ad loc.*)—ἄμβροτον αἷμα. Compare verse 339.

872–877. οὐ νεμεσίζῃ ὁρῶν, κ. τ. λ. Compare verse 757.—τάδε καρτερὰ ἔργα. "These violent doings."—αἰεί τοι ῥίγιστα, κ. τ. λ. "We gods, in very truth, are always enduring the most appalling things through one another's planning, and (that, too,) while striving to confer benefits on men." Wolf rejects the particle δέ after χάριν, but it appears of importance to the meaning of the passage, since it serves to add force to the complaint of Mars. The dissensions and quarrels of the gods stand thus opposed to the benefits that are intended for mortals, but which are thwarted by these unworthy causes.—ἀλλήλων ἰότητι. More literally, "through one another's will or hest."—σοὶ πάντες μαχόμεσθα. "We are all at variance with thee," i. e., we all take umbrage at thy conduct. The cause of this umbrage is stated immediately after, namely, the indulgence which Jove continually shows to Minerva. Some of the ancient interpreters less correctly make σοί here equivalent to διὰ σέ, i. e., σοῦ χάριν.—ἄφρονα κούρην, οὐλομένην. "A senseless daughter, fraught with mischief."

878–883. ἐπιπείθονται. Observe the change of person in ἐπιπείθονται and δεδμήμεσθα. This is not by any means, as some maintain, "a grammatical solecism," but is intentionally done by the poet, in order that more emphasis may be given to the clause καὶ δεδμήμεσθα ἕκαστος, where Mars especially comprehends himself.—προτιβάλλεαι. "Thou checkest."—ἀλλ' ἀνιεῖς. "But dost set her on," *i. e.*, dost encourage her in her evil doings.—παῖδ' ἀΐδηλον "A destructive child."—ὑπέρθυμον. "The overbearing."—μαργαίνειν ἐπ'. "To be frantic against," *i. e.*, madly to assail. — χεῖρ' ἐπὶ καρπῷ. Compare verse 458.

885–887. ἀλλά μ' ὑπήνεικαν, κ. τ. λ. Knight regards this verse and the two that follow as interpolated by some ignorant rhapsodist. According to this critic, νεκάς is a post-Homeric term.—ἤ τέ κε δηρὸν ἔπασχον. "Certainly I should for a long while have suffered." Observe the difference of accentuation, and, consequently, of meaning, between ἤ in this clause and ἦ in verse 887.—ἤ κε ζὼς ἀμενηνὸς ἔα, κ. τ. λ. "Or, (though remaining) alive, would have been without strength from the blows of the brass." The meaning of the whole passage is as follows: Mars declares, that, if he had not escaped by a swift retreat, one of two things would certainly have befallen him. Either Diomede would have laid him prostrate by a second thrust of his spear, so that he would have remained like one dead under a heap of slain; or else he would have wounded him so repeatedly as at last to deprive him of all his strength.

889–898. μή τί μοι μινύριζε. "Whine not at all to me."—ἀλλοπρόσαλλε. Compare verse 831.—ἔχθιστος δέ μοί ἐσσι, κ. τ. λ. Compare book i., 176, *seq.*—μητρός τοι μένος ἐστίν, κ. τ. λ. "To thee belongs the uncontrollable, unyielding spirit of thy mother Juno." —σπουδῇ. "With difficulty."—κείνης ἐννεσίῃσιν. "Through her instigations," *i. e.*, through her rash and foolish counsels.—ἔχοντα. "To be enduring."—ἐκ γὰρ ἐμεῦ γένος ἐσσί. "For thou art in race from me," *i. e.*, art an offspring of mine. Observe that γένος here is the accusative absolute, as in verse 544. Compare Spitzner, *Excurs.* ix., p. 4.—τευ ἐξ ἄλλου. For ἐξ ἄλλου τινός.—ἐνέρτερος Οὐρανιώνων. "Lower than the sons of Uranus." The Titans are meant, who, according to early legends, warred against Jove, were overcome, and thrust down to Tartarus, where they lie in chains. Observe that the term Οὐρανίωνες elsewhere means the deities of Olympus. (Compare verse 373, and book i., 570.) We have given ἐνέρτερος here with Spitzner; and have, with the same editor, recalled the rarer form ἦσθες. The common text has ἦσθα.

899–909. Παιήον'. Consult note on verse 401.—τῷ δ' ἐπὶ Παιήων,

κ. τ. λ. Compare verse 401, *seq.*—*ὡς δ' ὅτ' ὀπὸς γάλα, κ. τ. λ.* "And as when fig-tree juice, on being agitated, curdles the white milk, which was liquid (before), and it is thickened all around very rapidly by him who mixes it." The *tertium comparationis* here is the rapidity of the operation. The ichor congeals as rapidly in the wound as the milk thickens when the fig-tree juice is stirred into it. The acid juice of this tree was used as rennet (*τάμισος*) for curdling milk.—*ἐπειγόμενος*. We have preferred following here the explanation of the scholiast, *i. e.*, *ταραττόμενος, σπευδόμενος*. Some give it the meaning of "quickly," and connect it in construction with *συνέπηξεν*. Observe, moreover, in *συνέπηξεν* the reference to what is wont to happen.

τὸν δ' Ἥβη λοῦσεν. Consult note on book iv., 2.—*κύδεϊ γαίων* "Exulting in his majesty." The idea here is different, of course, from that expressed by the same words in book i., 406.—*Ἥρη τ' Ἀργείη, κ. τ. λ.* Compare book iv., 8.—*ἀνδροκτασιάων.* "From the slaughter of heroes."

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NOTES ON THE SIXTH BOOK.

ARGUMENT.

INTERVIEW BETWEEN HECTOR AND ANDROMACHE.

The battle is continued; the gods leave the field, and victory begins to declare for the Greeks. Helenus thereupon, the chief augur of Troy, advises Hector to return to the city, in order to appoint a solemn procession of the queen and Trojan matrons to the temple of Minerva, for the purpose of entreating that goddess to remove Diomede from the fight. Hector accordingly has an interview with his mother Hecuba, and the procession takes place, but without any good results. While Hector is absent at Troy, Diomede and Glaucus come together for the purpose of engaging but, having discovered that they are hereditary friends, they exchange armour and separate. Hector, meanwhile, after having had the interview already mentioned with his parent, repairs to the abode of Paris, and prevails upon him to return to the battle. Then follows a most affecting interview between Hector and Andromache, after which the warrior again hastens to the field.

The scene is first in the field of battle, between the rivers Simois and Scamander, and then changes to Troy.

1–4. Οἰώθη. "Was abandoned (by the gods)." The gods now refrained from taking any farther part in the fight.—*πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ', κ. τ. λ.* "And thereupon the fight went straight onward, in this direction and in that, across the plain," *i. e.*, the battle raged over the plain with varied success, now the Greeks, now the Trojans advancing.—*πεδίοιο.* Consult note on book iii., 14.—*ἀλλήλων ἰθυνομένων, κ. τ. λ.* "As they set their brass-tipped spears full against each other." Observe that *ἀλλήλων* is here the genitive, after a verb of aiming at a mark (*Kühner*, § 506, p. 141, *Jelf.*), and, moreover, that *ἰθυνομένων*, in the present passage, is the only instance in the Iliad of the employment of the middle voice of *ἰθύνω*, to denote the levelling or aiming of spears, the active being the more usual form.—*μεσσηγὺς Σιμόεντος, κ. τ. λ.* The battle-field lay

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between the Simoïs and Scamander, which last was also called Xanthus (Compare book v., 77, 774.)

5–9 πρῶτος. "First of all," *i. e.*, after the gods had left the fight φόως δ' ἑτάροισιν ἔθηκεν. "And caused light to his companions," *i. e.*, gave the light of hope to his followers, as well as to the other Greeks; caused them now, on sure grounds, to hope for victory, since Acamas had fallen. Acamas was leader of the Thracians (book ii., 844), and famed for his prowess. Mars himself had assumed his form on a previous occasion (book v., 462). The fall of so powerful a warrior, therefore, served greatly to encourage the Greeks, and proved a presage of victory.—τέτυκτο. "Was." Observe here the employment of the pluperfect passive of τεύχω, to denote that which *had been made*, and *still existed*; so that it becomes equivalent, in fact, to the simple "was," or imperfect of εἰμί. This is a usage very frequent in Homer, and has already occurred in a previous book (v., 78).—κόρυθος φάλον. Consult note on book iii., 362.

12–17. Ἄξυλον. Observe here the long vowel in the penult, and compare the remarks of Thiersch, § 148, 3. Axȳlus was from Arisbe, a city on the Hellespont, between Abydus and Lampsacus, and was a leader of the allies under Asius (book ii., 836).—βιότοιο "In the means of living."—φίλος. "Hospitable."—πάντας γὰρ φιλέεσκεν, κ. τ. λ. "For, inhabiting a dwelling by the way side, he treated all in a friendly way." Observe that φιλέεσκεν is here, as the scholiast remarks, equivalent to ἐξένιζεν.—ἤρκεσε. "Warded off."—πρόσθεν ὑπαντιάσας. "By having placed himself in the way in front," *i. e.*, by having thrown himself in the way, between Axȳlus and Diomede, and thus warded off destruction from the former Homer does not, observes Valpy, intend this as a reproof of ingratitude or a satire on the human race. It is merely designed to excite our compassion, as a pathetic reflection that one who had befriended so many should not, in his extremity, be befriended by them. The poet laments the unmerited catastrophe of so hospitable and benevolent a man.

18–19. θεράποντα Καλήσιον. "His attendant Calesius." The term θεράπων does not imply, either here or elsewhere in Homer, when thus employed, anything servile or ignoble. The θεράπων of a warrior is a companion in arms, a comrade, who renders free and honourable service, though usually inferior in rank or name. So Patroclus is θεράπων of Achilles (*Il.*, xvi., 244); Meriones of Idomeneus (*Il.*, xxiii., 143), &c. The θεράποντες, therefore, are like the esquires of the Middle Ages, and perform similar services

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in harnessing the steeds, driving the war-car, &c.—ὑφηνίοχος "The charioteer." Observe here the force of ὑπό in composition the term ὑφηνίοχος properly denoting the charioteer as subject to the warrior in his chariot.—γαῖαν ἐδύτην. "Went under the earth" Equivalent to the Latin "*terram subierunt.*"

20–37. Εὐρύαλος. Son of Mecisteus, and one of the companions in arms of Diomede. Consult book ii., 565, and compare verse 28 following.—βῆ δὲ μετ'. "And he then went after."—Νύμφη Νηῒς Ἀβαρβαρέη. "The Nymph Abarbarea, a Naiad." The Naiads were river or water-nymphs.—σκότιον. "In secret," *i. e.*, illegitimate. Hence, θεῶν παῖδες σκότιοι, "the children of the gods' *secret loves.*" (*Eurip.*, *Alcest.*, 989.)—ποιμαίνων. "Tending the flocks."—ἐπ' ὄεσσι. "Beside the sheep."—καὶ μὲν τῶν ὑπέλυσε, κ. τ. λ. "And the strength and glossy limbs of these, indeed, the son of Mecisteus re laxed." By the patronymic Μηκιστηϊάδης, Euryalus is meant.

29–36. Πολυποίτης. Polypœtes was son of Pirithoüs, and com manded a part of the Thessalian forces (book ii., 740).—Περκώσιον "The Percosian," *i. e.*, from Percote, a city of Mysia, south of Lampsacus, and not far from the shores of the Hellespont. (Con sult book ii., 838.)—Ἔλατον. Elatus was from Pedasus, a city of the Leleges, in Troas, on the river Satnioëis. The situation of this place remains undefined. It appears from Pliny, that some authors identified it with Adramyttium. (*H. N.*, v., 32.) The Satnioëis which, according to Strabo, was also called Σαφνιόεις, was merely a large forest-brook.—Λήϊτος. Leitus was a leader of the Bœo-tians (book ii., 494).—Εὐρύπυλος. Eurypylus was a Thessalian leader (book ii., 735).

38–44. ζωὸν ἕλ'. "Took alive."—ἀτυζομένω πεδίοιο. "Fleeing bewildered over the plain."—ὄζῳ ἔνι βλαφθέντε μυρικίνῳ. "Having become impeded by a branch of tamarisk." The tamarisk (μυρίκη), that is here meant, is the *tamarix Gallica*, a shrubby tree that grows to about twenty feet in height, and is fond of wet places. (Com-pare *Miguel, Hom. Flor.*, p. 39. *Montbel, ad loc.*)—ἀγκύλον ἅρμα ἄξαντ', κ. τ. λ. "Having broken the curved chariot at the extrem-ity of the pole." The yoke was fastened to this part of the pole As soon, therefore, as this was broken off, the horses were freed, and went off with the yoke.—ἀτυζόμενοι φοβέοντο. "Were flying panic-struck."—δολιχόσκιον ἔγχος. Compare book iii., 346.

46–50. ζώγρει. "Take me alive," *i. e.*, kill me not, but lead me away captive. Compare the scholiast, ζῶντα ἄγε. In book v., 698, ζωγρέω had the meaning of "to recall to life," "to revive."—ἄποινα. Compare book i., 13.—πολλὰ δ' ἐν ἀφνειοῦ πατρός, κ. τ. λ. "For

many valuable things lie treasured up in the (house) of my wealthy father." With πατρός supply οἴκῳ, or δόμῳ.—τῶν. "From these." —ἀπερείσι'. Compare book i., 13.—ἐμὲ ζωόν. "Of my being alive."

51–54. τῷ δ' ἄρα θυμὸν, κ. τ. λ. Compare book iii., 142. Some MSS. give ἔπειθεν here in place of ὄρινεν, but the latter is the more Homeric form, and the former appears to be a mere gloss or interpretation.—θοὰς ἐπὶ νῆας. To be construed with καταξέμεν.—ἀντίος θέων. "Running in the opposite direction." Observe the difference of accentuation between θέων here, the participle of θέω, and θεῶν, the genitive plural of θεός.

55–60. 'Ω πέπον, ὦ Μενέλαε. Compare book ii., 235.—ἦ σοὶ ἄριστα, κ. τ. λ. "Certainly very excellent (services) have been rendered thee at home by the Trojans." An ironical allusion to the wrong done by Paris. The train of ideas is as follows: By all means show mercy to the Trojans, and spare their lives on the battle-field, since they have benefited thee so much in thy domestic affairs, and have been so regardful of the rights of hospitality!—μηδ' ὅντινα. For μηδὲ ἐκεῖνος ὅντινα.—γαστέρι. Eustathius makes this equivalent here to ἐν κόλπῳ, since, according to him, κοῦρον cannot stand for ἔμβρυον, the child in the womb. The explanation, however, is an erroneous one, since, as Heyne remarks, the term κοῦρον can very well mean here a child as yet unborn.

μηδὲ ὃς φύγοι. "May not even he escape."—ἀλλ' ἅμα πάντες, κ. τ. λ. "But may all together utterly perish out of Ilium, without funeral honors, and without a trace (of them being left)." More literally, "unburied and unseen." The ancient grammarians have sought to justify the cruelty of spirit here displayed by Agamemnon, but with little success. His speech is in full accordance with the barbarism of his age. Knight regards the whole passage as an interpolation, but on very insufficient grounds.

61–65. ἔτρεψεν. "Changed."—αἴσιμα παρειπών. "Having advised the things that were right."—ὤσατο. The force of the middle is here strengthened by ἀπὸ ἕθεν, since ὤσατο alone properly means "he thrust away from himself."—ἥρω'. For ἥρωα. Thiersch (§ 196, 52) thinks that the true form of the accusative here is ἥρω, following the analogy of Μίνω. But we ought, in that event, as Spitzner remarks, to write ἥρων, thus preventing the hiatus.—ἀνετράπετο. "Fell over."—λὰξ ἐν στήθεσι βάς. "Having trod on his breast with his heel." Compare book v., 620.

67–71. ὦ φίλοι, ἥρωες Δαναοί, κ. τ. λ. Compare book ii., 110.—ἐνάρων ἐπιβαλλόμενος. "Setting his mind upon spoils." Observe the middle force of ἐπιβαλλόμενος; literally "throwing himself

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upon," *i. e.*, eagerly turning his attention to. Nestor recommends that no one loiter behind for the sake of spoils, but that they slay the foe now, and spoil them afterward.—*ὡς κεν πλεῖστα φέρων, κ. τ. λ.* "That he may go to the ships bearing very many away," *i. e.*, loaded with spoil.—*ἔπειτα δὲ καὶ τὰ ἕκηλοι, κ. τ. λ.* "And afterward these also ye shall strip off undisturbed from the dead corpses over the plain." The reference in *τά* is to the *ἔναρα*, or spoils, as implied in *ἐνάρων* that precedes. Observe, also, the peculiar pleonasm in *νεκροὺς τεθνηῶτας*, which is somewhat palliated by the additional idea of *lying* or *remaining* implied by the perfect participle. Compare, also, *Od.*, x., 530, *νέκυες κατατεθνηῶτες*.—*ἂμ πεδίον.* For *ἀνὰ πεδίον.*

73–76. *Ἀρηϊφίλων ὑπ' Ἀχαιῶν.* "Under the influence of the Greeks dear to Mars," *i. e.*, through the prowess of the warlike Greeks.—*ἀναλκείῃσι δαμέντες.* "Subdued through their own spiritlessness."—*Ἕλενος.* Helenus, son of Priam and Hecuba, was famed for his skill in auguries, but was at the same time a distinguished warrior. According to the post-Homeric legends, he received, after the death of Pyrrhus, a portion of the country over which that prince had ruled in Epirus, and married Andromache. (Compare *Virg.*, *Æn*, iii., 295, 333.)—*οἰωνοπόλων ὄχ' ἄριστος.* Compare book i., 69.

77–85. *πόνος ἐγκέκλιται.* "The toil (of battle) leans," *i. e.*, has been made to rest. Æneas and Hector are here addressed as the two most prominent warriors of the Trojan and allied host, on whose exertions the whole fate of the battle depends.—*Λυκίων* The Lycians are here put for the allies in general. Compare the scholiast: *Λυκίων· κατ' ἐξοχὴν, τῶν συμμάχων.*—*οὕνεκ' ἄριστοι πᾶσαν ἐπ' ἰθύν, κ. τ. λ.* "Because ye are the best for every purpose, both as regards fighting and planning." The term *ἰθύς* properly denotes any "direct impulse," or "purpose," and then, generally, "a plan," "an undertaking." Compare the scholiast: *ἰθύς· ὁρμή, ἀπὸ τοῦ πρόσω φέρεσθαι.*—*στῆτ' αὐτοῦ.* "Make here a stand." The Trojans were in full retreat, and already near the gates of the city. Helenus, in this emergency, calls upon Æneas and Hector to make a stand before the gates, and rally the forces. When this shall have been done, Helenus engages that he and the other chieftains will maintain their ground until Hector enters the city, and has an interview with his mother respecting a procession to the temple of Minerva.

πρὶν αὖτ' ἐν χερσὶ γυναικῶν, κ. τ. λ. "Before that, on the contrary, continuing to flee, they fall into the hands of their wives,

and become a source of joy to their enemies," *i. e.*, before they enter the city in tumultuous flight, and there meet their wives, who have been lining the ramparts as anxious spectators of the fight. Compare the explanation of Heyne: "*fugere in urbem, obviam factis uxoribus.*" Observe that φεύγοντας refers back to λαόν, and consult *Kühner*, § 848, 5, p. 463, *Jelf.*

86–92. Ἕκτορ, ἀτὰρ σύ. After the vocative, as in the present case, a clause is often introduced by means of a particle. Observe, moreover, that ἀτάρ shows the opposition to ἡμεῖς μὲν μαχησόμεθ', κ. τ. λ.—ἡ δὲ ξυνάγουσα γεραιάς, κ. τ. λ. "And let her, collecting together the females of rank unto the temple," &c. Observe the peculiar construction here. The strict arrangement would have been, εἰπὲ τῇ μητέρι . . . . αὐτὴν ξυνάγουσαν . . . . οἴξασαν . . . . θεῖναι. The poet, however, substitutes the following: ἡ δὲ . . . . θεῖναι, "and let her . . . . place." Heyne and others explain this by supplying μεμνήσθω, "let her remember," or "bear in mind," *i. e.*, let her take care to place. This, however, is quite unnecessary. It is much better to regard θεῖναι as a virtual imperative, and to connect ἡ with it at once by a kind of irregular, it is true, but, at the same time, poetical syntax, the rapidity of idea dispensing with strictness of construction; and thus ἡ θεῖναι will be equivalent, in fact, to ἡ θέσθω.

γεραιάς. Compare Hesychius: γεραιάς· ἐντίμους γυναῖκας, τὰς γέρας τι ἐχούσας. Consult, also, Apollonius, *Lex. Hom.*, *s. v.* — νηόν. The accusative of motion to a place.—ἐν πόλει ἄκρῃ. "In the highest part of the city." The temple of Minerva, according to Eustathius, was in the citadel.—πέπλον. Consult note on book v., 315.—ἐνὶ μεγάρῳ. "In her abode," *i. e.*, in the royal palace.—καί οἱ πολὺ φίλτατος αὐτῇ. "And by far the most valued by her own self."—ἐπὶ γούνασιν. From this expression it appears that the statue was in a sitting posture. Strabo informs us that many statues of Minerva were thus represented. (Consult *Heyne, ad loc.*)

93–102. καί οἱ ὑποσχέσθαι, κ. τ. λ. "And let her promise unto her that she will sacrifice in her temple twelve yearling heifers, untouched by the goad," &c. The same remarks that were made above with respect to the grammatical construction of θεῖναι will apply here to ὑποσχέσθαι.—ἠκέστας. By this are meant animals that have never yet been worked, and therefore such as were used purposely for sacrifices, having been profaned by no human uses. (Compare Tacitus, "*nullo mortali opere contacti.*" *Germ.* 10.)

μήστωρα φόβοιο. Consult note on book v., 272.—γενέσθαι. "Has all of a sudden become." Observe the force of the aorist in indi-

eating a sudden result.—ὄρχαμον ἀνδρῶν. "Leader of men." Compare book ii., 837.—λίην μαίνεται. "Rages excessively."—ἰσοφαρίζειν. "To vie."

103–110. αὐτίκα δ' ἐξ ὀχέων, κ. τ. λ. Compare book v., 494, *seqq.*—φὰν δέ τιν' ἀθανάτων, κ. τ. λ. The Greeks thought that some god must have descended from the skies and rallied the Trojans, so suddenly had they wheeled about and made a stand against their pursuers.—ὡς ἐλέλιχθεν. "In such a way did they wheel around," *i. e.*, with so much spirit and bravery. Observe that ὥς has here the force of οὕτως, as the accentuation indicates.

111–118. τηλεκλειτοί. Consult note on book v., 491.—μνήσασθε δὲ θούριδος ἀλκῆς. "And bethink yourselves of ardent courage."—ὄφρ' ἂν ἐγὼ βείω. "While I go."—γέρουσιν βουλευτῇσι. "To the aged counsellors," *i. e.*, to the elders composing the council of the state. It would be the province of these to arrange the intended procession.—δαίμοσιν ἀρήσασθαι. "To pray to the gods."—ἑκατόμβας. Consult *Glossary*, p. 481.—ἀμφὶ δέ μιν σφυρὰ τύπτε, κ. τ. λ. "And the black hide kept striking him on each side, upon his ankles and neck; the circular rim, which ran (round) at the extreme edge of his bossy shield." A very graphic description; and, as Clarke remarks, we have Hector actually before the view. The shield of the warrior must be supposed to be a long oval one, sufficiently large to cover his whole person. Over the frame-work of this a hide is placed, and over the hide plates of metal. All around the edge or rim the hide projects from under the plates, forming what is here termed a kind of ἄντυξ, or border. Now when Hector departs from the fight, he throws this shield on his back, and as he moves rapidly along, the projecting hide keeps flapping against and striking his neck and ankles on each side of his body, the shield reaching from head to foot, and being also broad enough to cover the whole back, which last-mentioned circumstance serves to explain the true force of ἀμφί.—ἄντυξ. In apposition with δέρμα.—πυμάτη. Literally "as the extremity," and hence governing ἀσπίδος

119–121. Γλαῦκος. Glaucus, son of Hippolochus, was one of the bravest warriors of the host, and led the Lycians along with Sarpedon (book ii., 876). It has been thought that the present episode was introduced here to gratify the descendants of Glaucus, who, according to Herodotus (i., 147), were persons of rank in Ionia. (Compare *Böttiger, Vaseng.*—*Freret, Mem. de l'Acad. des Inscr.*, viii., p. 65.—*Larcher, ad Herod.*, *l. c.*)—ἐς μέσον ἀμφοτέρων. Compare book iii., 69. They advanced as πρόμαχοι into the open space

between the two armies.—οἱ δ' ὅτε δὴ σχεδὸν ἦσαν, κ. τ. λ. (Compare book iii., 15.)

123–129. τίς δὲ σύ ἐσσι, κ. τ. λ. This long dialogue between Glaucus and Diomede appears to a modern reader, unacquainted with the customs of Trojan times, altogether wanting in probability. We must bear in mind, however, that, at this early day, they did not, in general, fight in whole masses, but most commonly individual heroes came forth here and there, and engaged in front of the two hosts, who remained quiet spectators of the conflict. Besides, we must remember that the conference here described does not take place during the battle itself, but only after the Greeks have receded, and the Trojans have turned around and halted from their flight.

φέριστε. "Most valiant (man)." A mere title of honour, like δῖος, ἀμύμων, &c.—οὐ μὲν γάρ. Observe that μέν is here equivalent to μήν.—ὄπωπα μάχῃ. We may suppose that Glaucus now takes a more conspicuous part in the fight than on previous occasions, since he succeeds to the command of the Lycian forces, in consequence of Sarpedon's having retired wounded from the battle.—πολὺ προβέβηκας. "Thou hast far surpassed."—δυστήνων δέ τε παῖδες, κ. τ. λ. "But children of the unfortunate are even they that encounter my might."—κατ' οὐρανοῦ. "Down from heaven." Observe the adverbial force of κατά. Diomede, in the earlier part of the fight, could, through the faculty bestowed upon him by Minerva, easily distinguish a god from a mortal. We must suppose, however, that this gift had left him when the goddess took her departure from the battle-field.

130–133. οὐδὲ γὰρ οὐδέ. Compare book v., 22.—Λυκόοργος. Epic for Λυκοῦργος. Lycurgus, the son of Dryas, was king of the Edones in Thrace, and, according to the legend, drove out of his territories the nurses of Bacchus, that is, the Bacchantes, who wished to introduce the worship of this deity. In consequence of this, he was deprived of his sight. The post-Homeric version of the story, however, makes him to have killed his own son with an axe, mistaking him for a vine branch, and to have been afterward bound by his subjects, and left on Mount Pangæus, where he was destroyed by wild horses. (*Apollod.*, iii., 5, 1.)—δὴν ἦν. "Long exist."—ὅς ποτε μαινομένοιο, κ. τ. λ. "Who once chased along the sacred Nysēan mount the nurses of the phrensied Bacchus." Observe that μαινομένοιο here refers, in fact, to the wild orgiastic worship of the god. -Νυσήϊον. Supply ὄρος. Mount Nysa in Thrace, in the territory of the Edones, is here meant, as the context plainly shows [illegible] the

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one in India, not the hills of Nysæ in Eubœa. Compare the scholiast: Νυσήϊον· τὴν λεγομένην Νύσαν· ὄρος δὲ λέγει τῆς Θρᾴκης νῦν.

134–144. θύσθλα χαμαὶ κατέχευαν. "Let fall their sacred implements on the ground." Some make θύσθλα here mean merely the thyrsi. It denotes, however, all the sacred implements, including the thyrsus.—βουπλῆγι. "With an ox-goad." Bryant makes this legend of Lycurgus and the ox-goad a theme for some of his wildest reveries.—δύσεθ' ἁλὸς κατὰ κῦμα. "Plunged down into the wave of the sea."—ὑπεδέξατο. As ὑποδέχομαι properly means to receive as a guest, *i. e.*, to shelter, so here, too, it conveys the idea of protection.—ἀνδρὸς ὁμοκλῇ. "On account of the threatening shout of the man."—τῷ μὲν. Referring to Lycurgus.—ῥεῖα ζώοντες. "Who live in ease," *i. e.*, without trouble and toil, like the men of the Golden Age, and the blessed in Elysium. (Compare *Hesiod*, *Op. et D.*, 112.)

καί μιν τυφλὸν ἔθηκε, κ. τ. λ. Blindness is often mentioned as a punishment from the gods. Compare the legends of Phineus and Tiresias, and consult book ii., 599, *seqq.*, in relation to the story of Thamyris.—οἳ ἀρούρης καρπὸν ἔδουσιν. "Who eat the fruit of the ground." Thus the early world designated men in contradistinction from the gods. Compare book v., 341.—ὥς κεν θᾶσσον, κ. τ. λ. "In order that thou mayest sooner arrive at the completion of destruction." More literally, "at the farthest limits of destruction."

145–150. γενεήν. "My race," *i. e.*, my family or lineage.—οἵη περ φύλλων γενεή, κ. τ. λ. "Even as is the race of leaves, such, on the other hand, is also (that) of men." As regards the force of δέ here in the apodosis, consult the remarks of Thiersch, § 316, 12. The common reading τοιήδε is incorrect, as is shown also by Buttmann (*ad Soph.*, *Philoct.*, 87).—φύλλων γενεή. Eustathius regards this as a mere periphrasis for φύλλα. Not so, however, by any means. The idea intended to be conveyed by the expression is a beautifully poetic one, and the leaves that are produced in one and the same spring are regarded as all belonging to one and the same race or generation.

φύλλα τὰ μέν, κ. τ. λ. "Some leaves, indeed, the wind even scatters on the ground." Literally, "the leaves, some of them," &c. When ὁ μέν . . . . ὁ δέ follow a plural noun, this is usually and strictly in the genitive, yet often, as in the present instance, in the same case with ὁ μέν. Not that another case is put *for* the genitive, the word expressing *the whole* is put in apposition with *its parts*, as being equal to them. Hermann (*ad Vig.*, p. 702) makes τὰ μέν in the text equivalent to ἃ μέν, but then it is hard to say to what φύλ-

ta is to be referred.—ἄλλα δέ. "While others." Put for τὰ δέ.—ἔαρος δ' ἐπιγίγνεται ὥρη. "Since the season of spring is coming on." Observe here the causal signification of δέ. In place of the nominative ὥρη, the common text has the dative ὥρῃ, "and they arise in succession in the season of spring." This, however, is a harsh construction.—ὡς ἀνδρῶν γενεή. Supply ἐστί.—φύει. "Springs up." Observe that φύω is here employed intransitively in the present, a circumstance of very rare occurrence, since this meaning is otherwise given in the active voice only to the second aorist and the perfect. (Consult *Stadelmann, ad loc.*—*Kühner*, § 360, p. 12, *Jelf*, and compare *Theocrit.*, iv., 24.)

151–157. πολλοὶ δέ μιν, κ. τ. λ. The ordinary text has a colon after ἴσασιν. It is much better to make the clause parenthetical, giving δέ the meaning of "and."—μυχῷ Ἄργεος ἱπποβότοιο. "In the farthest nook of the horse-feeding Peloponnesus." The city of Corinth appears to be here meant by Ephyra; and, as it stood at the top of the Peloponnesus, the language of the text would seem to suit it with sufficient accuracy. Nitzsch is also in favour of this explanation (*ad Od.*, iii., 260), but Stadelmann declares for a town in Elis, to the east of the mouth of the Selleïs and south of Cyllene —Ἄργεος. Consult note on book i., 30.

Σίσυφος. Sisyphus, son of Æolus, had the reputation of being the most crafty prince of the heroic age. He was said to have been the founder of Ephyra, or Corinth.—Βελλεροφόντην. According to the legend, as given by later writers, the original name of this individual was Hipponoos, but having accidentally killed a person named Bellerus (Βέλλερος), according to others, his own brother, he obtained from this circumstance his second name, which meant "slayer of Bellerus" (Βέλλερος and φόντης, i. e., φονεύς).—ἠνορέην ἐρατεινήν. "A pleasing manliness."—Προῖτος. Bellerophon, after the homicide just mentioned, fled to the court of Prœtus, at Tiryns in Argolis. Prœtus had been before this driven out of Argos by his brother Acrisius, and had fled to Iobates, king of Lycia, who gave him in marriage his daughter Antea (by later writers called Sthenobœa), and brought him back to Argolis, where he obtained the sovereignty of Tiryns.

158–165. πολὺ φέρτερος Ἀργείων. "By far the most powerful of the Argives."—Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν. Referring to his subjugation of the country by the aid of Iobates his father-in-law.—ἐπεμήνατο. "Had a frantic desire."—ἀγαθὰ φρονέοντα "Thinking aright," i. e., influenced by virtuous sentiments.—τεθναίης, ὦ Προῖτ', κ. τ. λ. "Mayest thou lie dead, O Prœtus, or else

do thou put to death Bellerophon," *i. e.*, it is better for thee to die thyself, if thou wilt not put to death Bellerophon. Compare the scholiast: ὅτι καλόν σοι ἀποθανεῖν, Προῖτε, εἰ μὴ τιμωρήσαις τὸν ὑβρίσαντά σε. The meaning of Antea is, that the outrage attempted to be committed by Bellerophon was of such a nature, that Prœtus, if he allowed Bellerophon to go unpunished, deserved to die himself, as one insensible to wrongs that no man of spirit could endure.

166–169. οἷον ἄκουσεν. "At what sort of a thing he had heard. —σεβάσσατο γὰρ τόγε θυμῷ. "For he had a religious dread of this in soul." To have put him to death would have been a violation of the rights of hospitality, as Bellerophon was his guest.—Λυκίηνδε. To Lycia, where his father-in-law Iobates reigned.—πόρεν δ' ὅγε σήματα λυγρά, κ. τ. λ. "And he delivered to him baneful tokens, having represented in a folded tablet many deadly things." Apollodorus understands by σήματα an actual piece of writing, since he says, in relating this legend, Προῖτος . . . . ἔδωκεν ἐπιστολὰς αὐτῷ πρὸς Ἰοβάτην κομίσειν (*Apollod.*, ii., 3, 1). But we have not the slightest trace of any acquaintance with writing in the time of Homer. Wolf has shown very conclusively that the σήματα λυγρὰ here mentioned are a kind of conventional marks, and not letters, and that this story is far from proving the existence of writing. Throughout the whole of Homer everything is calculated to be heard, nothing to be read (*Prolegom.*, p. lxxiv, lxxxii, *seqq.*). It is true, Nitzsch, Kreuser, and others have proved that the use of writing was common in Greece full one hundred years before the time which Wolf had supposed; yet there is no proof whatever that the Homeric heroes were acquainted with it. In the present instance the σήματα were evidently a rude kind of hieroglyphics, or symbols, like the Mexican picture-writing, the import of which was known alone to the son-in-law and father-in-law. These symbols or marks were cut or graven on the tablets (observe here the peculiar force of γράψας), and these tablets, being two in number, were folded one upon the other, so as to form in appearance but a single one, and the whole was then secured by a string and knot.—ὄφρ' ἀπόλοιτο. The import of the σήματα was that Iobates should make away with Bellerophon.

171–176. θεῶν ὑπ' ἀμύμονι πομπῇ. "Under the blameless guidance of the gods," *i. e.*, under their favourable guidance. As Bellerophon came safely to Lycia, this is ascribed to the kind interposition of Heaven in behalf of one who was innocent.—Ξάνθον. Compare book v., 479.—προφρονέως. "Willingly."—ἐννῆμαρ ξείνισσ-

re. Eustathius informs us that it was, according to some, an ancient custom, on the part of entertainers, not to inquire of a guest who he was, or whence he came, till the tenth day.—*ἐννέα βοῦς ἱέρευσεν*. On each of the nine days an ox was slain in sacrifice, and a banquet followed.—*σῆμα*. "The token." The idea intended to be conveyed by the poet appears to be this: Iobates, on the tenth day, asked Bellerophon whence he came, and when the latter had informed him that he brought a *πίναξ* from Prœtus to him Iobates requested to see this.

179–183. *Χίμαιραν*. The Chimæra is, according to Homer, a monster "of divine origin, in front a lion, behind a serpent, and in the middle a she-goat;" and it was reared by King Amisodarus in Caria (*Il.*, xvi., 328). Hesiod, on the other hand, makes the Chimæra a daughter of Typhon and Echidna, with three heads, one of a lion, another of a she-goat, and a third of a serpent (*Theog.*, 319, *seqq.*). The residence of this monster was Mount Cragus in Lycia The common explanation of the fable is, that the Chimæra typifies a burning mountain, having lions on its summit, goats along the middle parts, and serpents at the bottom. Compare *Fellows' Lycia*, p. 183, on the title-page of which work is a vignette drawn from an ancient terra-cotta, representing a Chimæra.—*πυρὸς μένος αἰθομένοιο*. "The force of flaming fire," *i. e.*, a strong blast of flame.—*κατέπεφνε*. According to a later legend, altogether unknown to Homer, Bellerophon was aided in this affair by Minerva, who gave him the winged steed Pegasus, on the back of which animal he mounted into the air, and destroyed the Chimæra from above by his arrows.

184–190. *δεύτερον αὖ Σολύμοισι, κ. τ. λ.* The Solymi are said to have been an ancient people of Lycia, who were driven into the mountains by new settlers, and who waged continual wars with them.—*καρτίστην δὴ τήνγε μάχην, κ. τ. λ.* "This, indeed, he said was the hardest battle of men that he had ever entered."—*Ἀμαζόνας*. Compare book iii., 189.—*τῷ δ' ἄρ' ἀνερχομένῳ, κ. τ. λ.* "And hereupon against him, returning, (Prœtus) wove another subtle plot," *i. e.*, returning from the slaughter of the Amazons.—*κρίνας*. "Having selected."—*εἷσε λόχον*. "He planted an ambuscade." (Compare book i., 227.) Literally, "he caused an ambuscade to sit." Compare the remark of Heyne, "*scilicet proprium in insidiis sedere.*"

191–199. *ἀλλ' ὅτε δὴ γίγνωσκε*. Supply *Ἰωβάτης*. After Bellerophon had achieved all these enterprises so successfully, Iobates, in the true spirit of his age, concluded that he must be the son of a god, or a *διογενής*. He accordingly abandoned the idea of destroy

ing him, gave him his daughter in marriage, and shared all his regal honours with him.—*κατέρυκε.* "He detained."—*θυγατέρα ἣν.* This was Philonoë, the sister of Antea (*Apollod.*, ii., 3, 2).—*τιμῆς βασιληΐδος πάσης.* "Of all his regal honour." Iobates did not share with him his kingdom, as some misunderstand the passage, but merely the honours of royalty.

οἱ τέμενος τάμον. "Separated for him an enclosure." This was a common mode, in the Homeric ages, of honouring distinguished merit.—*καλόν.* "Beautiful." This epithet, in accordance with Homeric usage, is to be rendered by itself.—*φυταλιῆς καὶ ἀρούρης.* "Of plantation and corn-land." Observe here the employment of what is termed the attributive genitive, depending in construction on *τέμενος.* (*Kühner*, § 534, p. 159, *Jelf.*)—*ὄφρα νέμοιτο.* "That he might possess it." The verb *νέμω* in the middle properly means "to distribute among themselves," and hence "to have and hold as one's own property," "to possess."

παρελέξατο. "Had clandestine intercourse."—*Σαρπηδόνα.* Sarpedon is called here by Homer the son of Jupiter and Laodamia According, however, to the later myth, Sarpedon was the son of Euander and Deïdameia daughter of Bellerophon, and grandson of an earlier Sarpedon, the brother of Minos. (*Diod. Sic.*, v , 79.)

200–204. *ἀλλ' ὅτε δὴ καὶ κεῖνος, κ. τ. λ.* "But when now even he was hated by all the gods." Observe that *κεῖνος* refers to Bellerophon, and mark the force of the conjunction *καί*, implying that *even* he who had hitherto been so highly favoured by the gods was now hated by the same. It seems that Bellerophon became melancholy, after the loss of two of his children in early life, and wandered away from the haunts of men into places of solitude. In the spirit of that age, this melancholy was regarded as a punishment from on high. According to later legends, however, Bellerophon attempted to rise with Pegasus into heaven, but Jupiter sent a gadfly, which stung the winged steed so severely, that he threw off the rider to earth, who became lame or blind in consequence. (*Pind.*, *Isthm.*, vii., 44. *Schol. ad Pind.*, *Ol.* xiii., 130.)

ἤτοι ὁ κὰπ πεδίον τὸ Ἀλήϊον, κ. τ. λ. "He wandered thereupon alone over the Aleian Plain." The Doric and Epic writers often throw away the final vowel of *κατά* even before a consonant, and then assimilate *κάτ* to that same initial consonant. Hence we have here *κὰπ πεδίον* for *κὰτ* (*i. e.*, *κατὰ*) *πεδίον.* The old text had *καππεδίον* as one word, until Wolf separated it.—*πεδίον τὸ Ἀλήϊον.* This expression properly means "the Plain of Wandering." The Aleian Plain lay between the Rivers Pyramus and Pinarus in Cilicia. be

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far from the city of Mallos. (*Herod.*, vi., 85.—*Strab.*, xiv., p. 676.) The name was supposed to have been derived from the wandering (ἄλη) of Bellerophon in this quarter. Bentley objects to the hiatus in τὸ Ἀλήϊον and suggests τότ' Ἀλήϊον, but we have here merely an instance o what is not uncommon in Homer, namely, an hiatus in the feminine cæsura of the third foot. (*Thiersch*, § 141, 2, *b.*)—ὃν θυμὸν κατέδων. "Consuming his own soul."

205–208. τὴν δέ. His daughter Laodamia is meant.—χολωσαμένη. Angry, says the scholiast, because Bellerophon, the father of Laodamia, had slain her Amazons.—χρυσήνιος Ἄρτεμις. "The golden-reined Diana," *i. e.*, the goddess Diana borne along in her chariot, &c. All sudden deaths of men were ascribed to Apollo; of women, to Diana.—Ἱππόλοχος δ' ἐμ' ἔτικτε. The common text has δέ μ' ἔτικτε, but the emphatic form of the pronoun is required here to mark the opposition.—αἰὲν ἀριστεύειν, κ. τ. λ. "Ever to be conspicuous for valour, and superior to others." A noble verse and deservedly eulogized by both ancients and moderns.

213–218. ἔγχος μὲν κατέπηξεν. Diomede fixed down his spear in the ground as a sign that he wished to refrain from the combat after having learned that Glaucus was a guest-friend of his family. It was unlawful for one to fight with another who was connected with him by the ties of hospitality.—μειλιχίοισι. Supply ἔπεσιν.

μοι ξεῖνος πατρώϊός ἐσσι παλαιός. "Thou art an old hereditary guest-friend unto me," *i. e.*, thou art connected with me by the ties of hospitality on the father's side. Œneus, the grandfather of Diomede, was connected by these ties with Bellerophon the grandfather of Glaucus, and the connexion continued through the fathers unto the sons.—ἐρύξας. "Having detained him."—ξεινήϊα καλά. "Beautiful hospitality-tokens," *i. e.*, presents which those connected by the ties of hospitality were accustomed to give to one another.

219–231. ζωστῆρα. Consult note on book iv., 150.—φοίνικι φαεινόν. "Bright with purple." Compare book iv., 141.—δέπας ἀμφικύπελλον. Consult note on book i., 584.—μιν. "It," *i. e.*, the ζωστήρ. Observe that μιν is here for αὐτόν.—ἰών. "Coming away."—Τυδέα δ' οὐ μέμνημαι. Observe that μέμνημαι, in the sense of "to retain in memory," governs here the accusative. Verbs of remembering commonly take the genitive. (*Kühner*, § 513, *Obs.*)—κάλλιφ'. Tydeus was engaged in the war against Thebes, on which account Diomede was brought up by his grandfather. (*Apollod.*, i., 8, 5.)—ξεῖνος φίλος. "A guest-friend," *i. e.*, connected with thee by the ties of hospitality and friendship.

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Αργει. The city of Argos is meant, over which Diomede was king.—*τῶν δῆμον.* "Unto the people of these," *i. e.*, unto the Lycians.—*ἀλεώμεθα.* "Let us avoid." Observe that in the reading which we have adopted, namely, *ἔγχεα*, this term is governed by *ἀλεώμεθα.* The common text, on the other hand, has *ἔγχεσι*, and the meaning will then be, "let us avoid one another with spears." This, however, is decidedly inferior.—*καὶ δι' ὅμιλον.* "Even through the crowd," *i. e.*, even in the confusion and throng of the fight, where one cannot easily defend himself against the coming spear.—*ἐμοὶ κτείνειν.* "For me to slay."—*ὃν κε θεός γε πόρῃ, κ. τ. λ.* "Whatsoever one a god indeed may deliver (unto me), and I may overtake with my feet."—*ἐπαμείψομεν.* "Let us exchange." With the shortened mood-vowel, for *ἐπαμείψωμεν.* The active voice, about which Heyne entertains doubts, stands here rightly enough. The middle, on the contrary, is required by verse 339. The exchanging of armour appears to have been a common custom; and so, likewise, was the renewing of the ties of hospitality. —*οἵδε.* "These here." Referring to the Greeks and Trojans, who were spectators of the affair.

232–236. *καθ' ἵππων.* "Down from their chariots."—*πιστώσαντο.* "Plighted mutual faith." Observe the force of the middle.—*ἔνθ' αὖτε Γλαύκῳ Κρονίδης, κ. τ. λ.* "Then, moreover, Jove, the son of Saturn, took away from Glaucus his judgment." The poet means that Glaucus here acted with inconsiderateness and folly, since he never for one moment reflected on the superior value of his own golden armour; and such want of judgment was, in the spirit of that age, ascribed to the agency of the gods. Porphyrion, however, and after him Eustathius, think this explanation unworthy of the poet, since it carries with it an open censure of the noble sentiments that actuated Glaucus. They therefore make *φρένας ἐξέλετο* equivalent here to *φρένας ἐξαιρέτους ἐποίησεν*, "he inspired him with elevated sentiments," *i. e.*, he caused him, in the generous glow of the moment, to overlook the great disparity between the two suits of armour. This view of the matter is also concurred in by Madame Dacier, Riccius, Damm, and others; but it is decidedly erroneous. Wherever the phrase *ἐξελέσθαι φρένας* occurs elsewhere in Homer, it refers to deprivation of understanding for the time being; and the poet therefore, on the present occasion, must be regarded as merely expressing his opinion of the inconsiderateness of Glaucus, according to the judgment generally formed by men of such a mode of conduct.

χρύσεα χαλκείων κ. τ. λ. "Golden for brazen, (arms) worth a

hundred beeves for (those) worth nine beeves.' There was no coined money among the Greeks in Homeric times, and the value of things was commonly estimated in cattle. (Compare *Od.*, i., 431.)

237–241. Σκαιὰς πύλας. Compare book v., 789.—φηγόν. Compare book v., 693.—θέον. For ἔθεον.—εἰρόμεναι. "Inquiring about." —ἔτας τε. "And relatives." By ἔται are here meant the more distant relatives, not mere friends, as some suppose. (Consult the remarks of *Nitzsch, ad Od.*, iv., 3.)—ἑξείης. "In succession," *i. e.*, as fast as they met and interrogated him. Some refer this term to θεοῖς, but erroneously, since Hector merely enjoins upon them to propitiate Minerva alone.—πολλῇσι δὲ κήδε' ἐφῆπτο. "And troubles were suspended over many," *i. e.*, and he filled the breasts of many of them with troubled alarm.

Πριάμοιο δόμον. We have in this passage a description of an Homeric dwelling, which differs in many respects from those of a later age. A portico runs around the building: passing through this, we come to the αὐλή, which is here an inner court, or quadrangle. On one side of this were fifty bedchambers, occupied by the sons of Priam and their wives; and, facing these, in the same court, fifty other bedchambers, for the sons-in-law of the monarch and their partners. In other parts of the Homeric poems, the rooms of the women are in the upper story (ὑπερῷον). In the later Greek dwellings, the apartments of the men were towards the gate; of the women, at the farthest extremity of the house, in the rear. —ξεστοῖο λίθοιο. "Of polished stone."—κουράων. "Of his daughters."—ἔνδοθεν αὐλῆς. "Within the court." Observe that αὐλή here means a central hall, or quadrangle.—ἠπιόδωρος μήτηρ. "His fond mother."—ἐναντίη. "In the opposite direction."—ἐν τ' ἄρα οἱ φῦ χειρί. "And thereupon she clung to him with her hand." Compare note on book i., 513.—ἔκ τ' ὀνόμαζεν. Compare note on book i., 361.

254–262. πόλεμον θρασὺν. "The daring battle."—ἦ μάλα δὴ τείρουσι, κ. τ. λ. "Surely now the abominable sons of the Greeks greatly harass thee."—ἐξ ἄκρης πόλεως "From the highest part of the city," *i. e.*, from the acropolis, or citadel.—Διὶ χεῖρας ἀνασχεῖν. On the acropolis were temples of Jupiter (book xxii., 172), Apollo (book v., 446), and Minerva (book vi., 88 and 297).—ὄφρα κε ἐνείκω. "Until I shall bring."—ἔπειτα δέ κ' αὐτός, κ. τ. λ. "And mayest then be refreshed thyself, in case thou drink." Observe that ὡς is to be repeated with this clause, and also that ὀνήσεαι is with the shortened mood-vowel for ὀνήσηαι.—ἔτησιν. This word appears to

have here merely the signification of "friends." Compare note on verse 239.

264–268. *μή μοι ἄειρε.* "Raise not for me," *i. e.*, take not up to bring to me. Observe that *μή* with the present imperative implies the negation of an act already begun to be performed. So here, the parent is already hastening to bring the draught for her son, when he interposes and stops her. (Compare *Hermann. Opusc*, i., p. 270, *seq.*)—*μή μ' ἀπογυιώσῃς.* "Lest thou enervate me."—*χερσὶν ἀνίπτοισιν.* It was unlawful to perform any religious rite with unwashed hands.—*ἅζομαι.* "I dread."—*οὐδέ πῃ ἔστι.* "Neither is it in any way lawful." Observe here the employment of the emphatic *ἔστι.* Literally, "Neither *is it* in any way (for one)." Hence *ἔστι* is said to be here for *ἔξεστι.*—*λύθρῳ.* "Dust from battle."

269–279. *ἀγελείης.* Compare book iv., 128.—*σὺν θυέεσσιν.* With offerings of incense." Heyne thinks that victims are here meant; but these are merely to be promised, not offered as yet.—*ἀολλίσσασα.* "Having assembled."—*πέπλον δ'.* Compare verse 90, *seqq.*

280–285. *μετελεύσομαι.* "Will go after."—*ὄφρα καλέσσω.* "That I may summon (him to the fight)."—*εἰπόντος.* Supply *ἐμοῦ.*—*ὥς κέ οἱ αὖθι, κ. τ. λ.* "Would that the earth might yawn for him here." —*εἰ ἴδοιμι.* "If I could but see." There is no wish expressed here, as some suppose.—*φαίην κε φρέν' ἀτέρπου, κ. τ. λ.* "I should say that I had quite forgotten joyless sorrow in soul."

286–296. *ποτὶ μέγαρ'.* "To her home." Consult Glossary on verse 137, book ii.—*κέκλετο.* "Gave orders."—*κηώεντα.* Compare book iii., 382.—*ἔνθ' ἔσαν οἱ πέπλοι, κ. τ. λ.* This verse and the three that follow are quoted by Herodotus (ii., 116) as belonging to the Aristeia of Diomede. Either the historian has erred in so doing, or else, as Heyne supposes, the ancients reckoned this part of the sixth book as belonging to the fifth. Compare the remarks of *Bähr, ad Herod.*, *l. c.*—*παμποίκιλοι.* "All variegated," *i. e.*, variegated with all manner of colours.—*ἔργα γυναικῶν Σιδονίων.* The Sidonians were celebrated for their skill in embroidery, &c.—*Σιδονίηθεν.* "From Sidonia." By *Σιδονίη* is meant that part of the coast of Phœnicia where the city of Sidon lay. Homer makes mention in his poems of Sidon merely. Tyre is unknown to him, although itself a very ancient city, having been founded, according to Eusebius, 240 years before the building of Solomon's temple According to Homer (*Od.*, iv., 228), Paris came to Troy with Helen and her treasures by the way of Egypt and Phœnicia. In the Cyprian Epics of Stasinus, Paris was related to have been driven by

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a storm on the Phœnician coast, and there to have plundered Sidon, and to have carried off these Sidonian females, mentioned in the text, as prisoners. — *ἐπιπλώς*. "Having sailed over." — *τὴν ὁδὸν, ἣν Ἑλένην, κ. τ. λ.* "Upon that voyage on which he led away Helen of illustrious sire."

ποικίλμασιν. "With variegated figures." — *ἀστὴρ δ' ὣς ἀπέλαμπεν*. "And it glistened like a star." — *νείατος*. "The undermost," *i. e.*, as being the most beautiful. — *μετεσσεύοντο*. "Hurried along with her."

298–303. *Θεανώ*. Theano was the daughter of Cisseus, a Thracian prince (*Il.*, xi., 223), and sister of Hecuba. (Compare book v., 70.) It is remarkable that a married female should be here named as priestess of Minerva. In a later age, as Eustathius remarks, the priestesses were virgins: *παρὰ μὲν τοῖς ὕστερον αἱ ἱέρειαι παρθένοι ἦσαν*. — *τὴν γὰρ Τρῶες ἔθηκαν, κ. τ. λ.* The scholiast and Eustathius infer from this, that Theano was elected priestess of Minerva by the suffrages of the people. Eustathius says, *οὔτε κληρωτή, οὔτε ἐκ γένους, οὔτε ἑνὸς ψήφῳ, ἀλλ' ἣν, ὡς παλαιοί φασι, τὸ πλῆθος εἵλετο*: neither appointed by any lots, nor by right of inheritance, nor by the designation of a single person, but being one whom, as the ancients say, the people had chosen. By these words he describes the several ways of appointing priests which were used by the ancient Greeks. (*Valpy, ad loc.*)

ὀλολυγῇ. "With loud crying." The term *ὀλολυγή* is used of any loud crying, but especially of women invoking a god. — *θῆκεν Ἀθηναίης, κ. τ. λ.* Compare verse 92. — *ἠρᾶτο*. The priestess offers up the prayer in the name of the queen and Trojan matrons. The suppliants were not aware that the prowess of Diomede on the present occasion was owing to the goddess herself.

305–312. *ἐρυσίπτολι*. "Protectress of the city." Minerva is here so called as having her temple in the citadel. — *ἆξον δή* "Break now." Observe the force of the expression, as indicating the earnestness of the prayer. The more common form would be *δὸς ἄγνυσθαι ἔγχος*, "grant that the spear be broken." — *αὐτίκα νῦν*. "Straightway now," *i. e.*, the instant we receive tidings of so joyous an event, and may we receive these tidings immediately. — *ἱερεύσομεν*. With shortened mood-vowel, for *ἱερεύσωμεν*. — *ἀνένευε* "Refused," *i. e.*, indicated refusal by the movement of the head. (Consult Glossary.) The idea is figurative, of course. Virgil expresses it differently: "*Diva solo fixos oculos aversa tenebat.*" (*Æn.* i., 482.)

313–320. *βεβήκει*. "(Meantime) had gone" Observe the force

of the pluperfect is marking rapidity of action.—αὐτός. Implying that he himself had planned out the structure, and gratified, in so doing, his fondness for luxury and ease, whereas so many of the other sons of Priam were content with a single θάλαμος.—τέκτονες ἄνδρες. "Artificers."—θάλαμον καὶ δῶμα καὶ αὐλήν. "A bedroom, and a dwelling-room, and a hall." The θάλαμος here spoken of corresponds to what in a later age was termed γυναικωνῖτις, or apartments for the women, while the δῶμα answers to the ἀνδρωνῖτις, or men's apartments. The αὐλή is a hall for banquets, &c.

ἐνδεκάπηχυ. "Eleven cubits long." This is an unusual length for a spear. It was commonly about six or seven feet. In the fifteenth book, however (v. 677), Ajax wields a pole shod with iron, and used in naval conflicts, of twenty-two cubits' length, ξυστὸν δυωκαιεικοσίπηχυ.—πάροιθε δὲ λάμπετο, κ. τ. λ. "And in front of the shaft gleamed the brazen point, while around ran a golden ring." The ring was at the junction of the head and shaft, and served to keep them both together."

321–324. ἕποντα. "Busying himself with."—ἁφόωντα. "Examining." Menelaus had driven his spear through shield and corselet. Paris was now examining into the extent of the injury. According to one of the scholiasts, some were accustomed to read here τόξα φόωντα, and made φόωντα the epic lengthened form for φῶντα, from φάω, "to cause to shine," "to polish." But such a meaning for φάω is extremely doubtful.—μετὰ δμωῇσι γυναιξίν. "Among her female slaves."—περικλυτὰ ἔργα. "Tasks of very famous work." Referring to the labours of the loom.

325–331. Δαιμόνι', οὐ μὲν καλά, κ. τ. λ. "Strange man, thou hast not well caused this anger to have a place in thy soul," i. e., it is not well that thou hast raised this anger in thy soul. The cause of this anger is not mentioned by the poet, and we are left entirely to conjecture. It must refer either to his having been worsted in the fight with Menelaus, or it must be anger against the Trojans for not having come to his rescue when Menelaus was dragging him away, or it must be a feeling of resentment at their wishing to deliver him up to the Greeks.—ἀμφιδέδηε. "Burns around," i. e., rages around.—σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ. "And thou wouldst even quarrel with another," i. e., wouldst reproach. Supply ἔπεσιν after μαχέσαιο, literally, "wouldst fight in words"—που μεθιέντα. "Anywhere relaxing."—μὴ τάχα ἄστυ πυρος, κ. τ. λ. "Lest the city be quickly burned with destructive fire."

333–341. Ἕκτορ, ἐπεί με κατ' αἶσαν, κ. τ. λ. Compare book iii., 59 σὺ δὲ σύνθεο. Compare book i., 76.—οὔτοι ἐγὼ Τρώων τόσσον, κ

. A. "Not so much, indeed, from anger, or indignation against the Trojans, was I sitting in the bedchamber, but I wished to give way to grief." He means grief on account of his defeat by Menelaus. The regular construction would be, *οὐ τόσσον χόλῳ καὶ νεμέσει, ... ἔσον ἄχει.—ἄχεϊ προτραπέσθαι.* More literally, "to turn myself towards grief," or, "to turn myself forward for grief." Compare the Latin, "*se convertere ad luctum.*"—*παρειποῦσ'.* "Having persuaded."—*ὥρμησ'.* "Urged me."—*νίκη δ' ἐπαμείβεται ἄνδρας.* "For victory comes alternately unto men," *i. e.*, changes from one to another; and therefore I may even in my turn succeed in a second conflict with Menelaus.—*ἐπίμεινον.* "Wait for me."—*δύω.* "Let me put on." Observe here the peculiar usage of the subjunctive, and consult *Kühner*, § 416, p. 71, *Jelf.*—*ἐγὼ δὲ μέτειμι.* "And I will come after you." Observe the usage here of *εἶμι* in the present, with a future signification.—*κιχήσεσθαί σε.* "That I will overtake thee."

344–348. *Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης.* "Brother-in-law of me, a mischief-devising, fearful wretch." The literal idea implied in *κυνός* is that of an impudent, shameless creature. The dog was a type among the ancients of impudence and effrontery. Compare book i., 225.—*ὡς ὄφελ'.* "Would that." Consult note on book iii., 40.—*μὲ οἴχεσθαι προφέρουσα, κ. τ. λ.* "Some pernicious storm of wind had gone bearing me onward to a mountain." Literally, "(Oh) how some pernicious storm of wind ought to have gone," &c. To be borne away by the blast is merely an old form of expression for "to die," "to perish," &c. This bearing away is often ascribed to the Harpies, who are merely the storm-winds personified.—*εἰς ὄρος.* She means to some lonely, barren mountain, where she might have perished undiscovered.—*ἔνθα με κῦμ' ἀπόερσε.* "There the wave would have swept me away."

349–358. *τεκμήραντο.* "Have ordained."—*ἀνδρὸς ἔπειτ' ὤφελλον, κ. τ. λ.* "Then would that I had been the couch-companion of a better man, (of one) who understood both the indignation and the numerous reproaches of men," *i. e.*, one who had been impressed with a due sense of the shame and infamy to which his actions might expose him, in case he committed aught that was degrading. Literally, "(Oh) how I ought then to have been the couch-companion," &c.—*τούτῳ.* Referring to Paris.—*φρένες ἔμπεδοι.* "A firm heart."—*οὔτ' ἄρ' ὀπίσσω ἔσσονται.* "Nor will there, indeed, be one hereafter." (Consult *Glossary* on *ὀπίσσω*.)—*τῷ καί μιν ἐπαυρήσεσθαι ὀΐω.* "Therefore, also, I am of opinion that he will reap the fruit (of this)," *i. e.*, the bitter fruits of his levity and want of manly firmness

ἐπεί σε μάλιστα πόνος, κ. τ. λ. "Since trouble has very greatly encompassed thy mind" *i. e.*, seized upon it.—*Ἀλεξάνδρου ἄτης* "Alexander's evil folly" As regards the peculiar force of *ἄτη*, consult note on book i., 412.—*οἷσιν*. Meaning herself and Paris. —*ἀοίδιμοι*. "The subjects of song," *i. e.*, branded in song.

360–369. *μή με κάθιζ'*. "Cause me not to sit down." Observe the force of the active here, as opposed to the middle, *καθίζου*, "sit down."—*θυμὸς ἐπέσσυται*. Consult note on book i., 173.—*ἐμεῖο ποθήν*. "A regret for me."—*ὄρνυθι*. "Arouse."—*ἐμ' καταμάρψῃ* "May overtake me."—*οἰκῆας* "The members of my family." Who these are is mentioned immediately after, namely, his wife and son.—*εἰ ἔτι σφιν ὑπότροπος, κ. τ. λ.* "Whether I shall come again, returning unto them," *i. e.*, whether I shall ever see them again. Nothing can be more touching than this manly resignation of the unfortunate warrior, especially when we consider that his words are addressed to one who has been herself the cause of all this calamity. How striking, too, the change immediately after, from the apartment of the guilty lovers to the calm and chaste endearments of wedded life.—*ἤδη με δαμόωσιν*. "May now subdue me."

370–380. *δόμους εὐναιετάοντας*. "To his well-situated mansion," *i. e.*, having a pleasant situation, and therefore agreeable to dwell in.—*οὐδ' εὗρ'*. "But he found not."—*ἐν μεγάροισιν*. "In her abode." Consult *Glossary* on book ii., 137.—*εὐπέπλῳ*. "Well-clad."—*πύργῳ ἐφεστήκει*. "Was standing upon a tower." Pluperfect in the sense of an imperfect. Andromache was standing on a tower over the Scæan gate, beholding the fight.—*ἔστη ἐπ' οὐδὸν ἰών*. "Stood still, having come to the threshold."

εἰ δ' ἄγε μοι, δμωαί, κ. τ. λ. "Come, ye hand-maidens, tell me truly, if you will," *i. e.*, if you please. This form of expression is generally regarded as elliptical, and equivalent to *εἰ δὲ βούλει* (or *βούλεσθε*) *ἄγε*. Supply, in the present case, *βούλεσθε*.—*ἠέ πῃ ἐς γαλόων, κ. τ. λ.* "Is she gone out anywhere to the mansions of her sisters-in-law, or (those) of the well-clad wives of her brothers-in-law."—*Ἀθηναίης*. Supply *νηόν*, or *ἱερόν*.—*Τρωαὶ ἐϋπλόκαμον δεινὴν θεὸν ἱλάσκονται*. We have given *ἐϋπλόκαμον*, with Bentley and Wolf, as an epithet of Minerva, in preference to *ἐϋπλόκαμοι*, as referring to *Τρωαί*, which last is the reading of the common text. Compare verses 92, 273, and 303, where mention is made of *Ἀθηναίης ἠϋκόμοιο*. Eustathius also sanctions *ἐϋπλόκαμον*, but mentions, at the same time, *ἐϋπλόκαμοι* as a various reading.

381–389. *ὀτρηρὴ ταμίη*. "The sedulous housekeeper." The *ταμίη*, or housekeeper, was a very important personage in the house

sold, since the wives of heroes did not direct their attention in the east to the ordinary domestic affairs, but were occupied during the day, along with their female slaves, in weaving, &c.—*μυθήσασθαι.* After this verb supply *ἐγὼ δὲ καταλέξω,* "I will thereupon inform thee."—*ἐπὶ πύργον μέγαν.* "To a lofty tower," *i. e.*, to one of the lofty towers.—*ἡ μὲν δὴ πρὸς τεῖχος, κ. τ. λ.* "She is now, indeed going to the rampart, hastening along."—*μαινομένῃ εἰκυῖα.* Beautifully descriptive of the distraction of Andromache at the thought that her Hector may have fallen.—*παῖδα.* Astyanax.

391–397. *τὴν αὐτὴν ὁδὸν αὖτις.* "Back by the same way."—*κατ'.* "Along."—*εὖτε πύλας ἵκανε.* Observe the asyndeton, or absence of the connecting conjunction.—*Σκαιάς.* Compare book iii., 145.—*τῇ γὰρ ἔμελλε, κ. τ. λ.* "For by that way he was about to pass out to the plain." With *τῇ* supply *ὁδῷ.* Hector, not finding Andromache at her home, intended to return to the battle-field by passing out of the Scæan gates, which were nearest the foe. Compare book iii., 145.—*ἔνθ' ἄλοχος πολύδωρος, κ. τ. λ.* "There his richly-dowered wife came running to meet him."

'Ηετίων. The nominative is here employed by a careless species of construction, where we should expect to meet with the genitive, or else the simple relative *ὅς.* Clarke gives a false idea of the syntax of this clause, when he makes *'Ηετίων ὅς* equivalent to *ὅστις Ηετίων.*—*ὑπὸ Πλάκῳ ὑληέσσῃ.* "At the foot of the woody Placus." Placus was a mountain of Mysia, in Asia Minor, from which the city of Thebe, as lying at its foot, was called *Hypoplacian*, to distinguish it from other places of the same name.—*Θήβῃ Ὑποπλακίῃ.* "In Hypoplacian Thebe."—*Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων.* The whole of the country surrounding Hypoplacian Thebe was occupied about the time of the Trojan war by Cilicians. (*Cramer's Asia Minor* vol. i., p. 129.)

398–406. *τοῦπερ δὴ θυγάτηρ, κ. τ. λ.* "The daughter, then, of this (monarch) was possessed (as wife) by the brazen-armed Hector." Observe that *Ἕκτορι* is here equivalent to *ὑφ' Ἕκτορος.*—*νήπιον αὔτως.* "Quite an infant." The meaning here assigned to *αὔτως* arises from its more literal one, "just so," *i. e.*, no better than, &c. —*ἀλίγκιον ἀστέρι καλῷ.* There appears to be in this a beautiful allusion to the bright glances from the laughing eye of the boy.—*Σκαμάνδριον.* "Scamandrius." Hector would seem to have given him this name from the River Scamander, the god of which stream was an early progenitor of the royal line of Troy.—*'Αστυάνακτ'.* "Astyanax," *i. e.*, king of the city. The Trojans honoured Hector in the name which they bestowed upon his son, the idea of protec

tion and defence being implied in the name of "king," and Hector being, as is stated immediately after, the great defender of the city.—*ἐρύετο.* "Defended."—*ἐν τ' ἄρα οἱ φῦ χειρί.* "And thereupon she both clung to him with her hand." Compare, as regards the peculiar force of *φῦ*, the note on book i., 513.

407–412. *Δαιμόνιε.* "Strange man."—*τὸ σὸν μένος.* "This thy impetuous valour," *i. e.*, thy rash spirit.—*ἄμμορον.* "A destitute one," *i. e.*, a poor destitute one in case thou shouldst fall.—*σεῦ ἀφαμαρτούσῃ.* "Having failed of thee," *i. e.*, having missed thee, being deprived of thee. The verb *ἀφαμαρτάνω* properly means to fail of obtaining a thing after which one earnestly strives, and hence to miss, to lose, to be deprived of, &c.—*θαλπωρή.* "Solace."—*πότμον ἐπίσπῃς.* Consult *Glossary* on book ii., 359.

414–420. *ἤτοι γὰρ.* "For as thou well knowest."—*Ἀχιλλεύς.* Achilles, in the first year of the Trojan war, marched with a detachment of the Grecian army against the neighbouring cities in alliance with the Trojans, and destroyed many of them; among the rest, Hypoplacian Thebe.—*ἐκ δὲ πέρσεν.* "And utterly sacked." Observe the adverbial force of *ἐκ.*—*σεβάσσατο γὰρ τόγε θυμῷ.* Compare verse 167.—*δαιδαλέοισιν.* "Of skilful workmanship."—*ἠδ' ἐπὶ σῆμ' ἔχεεν.* "And he heaped upon him a sepulchral mound," *i. e.*, a mound, or barrow, of earth. Separate tombs were only allowed to princes and heroes.—*περὶ δὲ πτελέας, κ. τ. λ.* "And the nymphs of the mountains, the daughters of ægis-bearing Jove, planted elms around it." The tree here meant is the *Ulmus campestris.* The elms that sprang up around the tomb are poetically said to have been planted there by the mountain-nymphs.

421–428. *οἱ δέ μοι ἑπτά, κ. τ. λ.* "But they who were unto me seven brothers," *i. e.*, but the seven brothers whom I had.—*οἱ μὲν πάντες.* For *οὗτοι μὲν πάντες.*—*βουσὶν ἐπ' εἰλιπόδεσσιν.* "Beside the feet-trailing oxen," *i. e.*, the oxen trailing the hinder feet heavily in walking. The epithet *εἰλίπους*, which occurs in Homer only in the dative and accusative plural, is always applied by him to oxen, which trail along and plait their hinder legs as they go.—*μητέρα δέ.* "While, as for my mother." The accusative absolute the government of the verb being intercepted by *τήν.*—*ἣ βασίλευε.* Heyne regards the employment of *βασιλεύειν*, in speaking of the wife of a monarch, as unusual. It occurs, however, again in *Od.*, xi., 285.—*δεῦρο.* Referring to the Grecian camp before Troy.—*ἂψ ὅγε τὴν ἀπέλυσε.* "Back that warrior sent her away." More literally, "released her."—*πατρὸς δ' ἐν μεγάροισι, κ. τ. λ.* Compare verse 205.

429-434. Ἕκτορ, ἀτὰρ σύ, κ. τ. λ. Consult note on verse 86. Observe that ἀτάρ marks opposition to what precedes: All have I lost; father, mother, brothers; all, in fine, *but* thee, who now suppliest their place for me.—ἀλλ' ἄγε νῦν ἐλέαιρε. "Oh come, therefore, now take pity (on me)."—αὐτοῦ. "Here."—παρ' ἐρινεόν. "Near the place where the wild fig-trees grow." The literal meaning is "near the wild fig-tree;" but, according to Strabo (xiii., p 598), the poet means not so much a single tree, as, rather, a place where many trees of this kind grew, and rough and stony in its nature, which lay not far from the Scæan gates, on the southwest side. Voss translates the term in question "Feigenhügel," *i. e.*, "fig-hill." On this side of the city the walls were easiest to scale, and the approach to them most practicable. (Compare *Lenze, Ebene von Troja*, p. 223.)—ἄμβατος. "Accessible."—καὶ ἐπίδρομον ἔπλετο τεῖχος. "And (where) the wall is exposed to assaults." The term ἐπίδρομος properly means "that may be overrun, reached, attained."

435–439. τῇγ'. "In this very quarter."—οἱ ἄριστοι. "Those bravest ones." We have adopted the punctuation of Wolf, namely, a comma after ἄριστοι. The common text has no stop at the end of the line.—ἀμφ' Αἴαντε δύω, κ. τ. λ. Observe here the construction of ἀμφί with a proper name to denote the individual designated, together with his followers; and compare book iii., 146. The attack alluded to in the text took place, according to the Cyprian epics of Stasinus, after the embassy of the Greeks to Troy had proved a fruitless one. Compare note on book iii., 206.—ἤ πού τίς σφιν ἔνισπε, κ. τ. λ. "Either, if I mistake not, some one well-skilled in divination mentioned it unto them," *i. e.*, directed them to make the attack in this quarter.—ἐποτρύνει καὶ ἀνώγει. An awkward reading. We should expect ἐπώτρυνε καὶ ἄνωγε, on account of ἔνισπε that precedes; and Voss actually so translates. The MSS., however, have all the present tense, which Heyne seeks to defend by remarking, "*sed sententia admittit præsens, quandoquidem continuata est actio.*" It may be remarked, that some of the ancient critics rejected all the verses as spurious from 433 to 439 inclusive, because it appeared out of character for a female to give advice about military operations to her husband. The objection, however, is a weak one.

441–446. ἦ καὶ ἐμοί. "Assuredly to me also."—αἰδέομαι. "Do I fear." The reference here is to the fearing the bad opinion of one.—ἑλκεσιπέπλους. "Of trailing robe," *i. e.*, whose garments sweep the ground. This is a constant epithet in Homer of the

Trojan females.—*κακὸς ὥς.* "Coward-like." Observe the accent of *ὥς.*—*ἀλυσκάζω.* "I skulk."—*οὐδέ με θυμὸς ἄνωγεν.* "Neither does my soul urge me to it," *i. e.*, urge me to skulk. Consult, as regards *ἄνωγεν*, the *Glossary* on book i., 313.—*ἀρνύμενος πατρός τε μέγα κλέος, κ. τ. λ.* "Seeking to gain both my father's great glory as well as my own," *i. e.*, great glory for my father as well as for myself. As regards *ἀρνύμενος*, consult the *Glossary* on book i., 159.—*ἠδ' ἐμὸν αὐτοῦ.* Observe that *αὐτοῦ* is here put in apposition with the genitive implied in the possessive *ἐμόν*, just as in Latin we should have *meam ipsius gloriam.*

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The same term is applied in the eleventh book (v. 345) to Ajax, when unwillingly retreating before the foe.—*θαλερὸν δάκρυ*. "The swelling tear."—*τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν*. "And she excited wailing among them all," *i. e.*, either by narrating what had just taken place, or else by the sight of her own tears. Compare the scholiast, *ἢ διηγησαμένη, ἢ ἀπὸ τῶν ἰδίων δακρύων*.—*γόον Ἕκτορα*. "Bewailed Hector."—*ἔφαντο*. "They thought." More literally, "they said within themselves."—Observe, in the literal meaning, the force of the middle.

504–508. *ποικίλα χαλκῷ*. "Variegated with brass." Compare book iv., 226.—*σεύατ'*. "Hastened."—*τὶς στατὸς ἵππος*. "Some stalled horse." The striking comparison on which we are here entering does not seem by any means too strong, as some have supposed, for the case of such a warrior as Paris. Although in many respects an effeminate man, still he is accustomed always to advance with spirit to the conflict. (Compare verses 521, 522, and also book iii., 16, *seqq.*, and 328, *seqq.*) In book xv., 263, Homer repeats this same comparison when speaking of Hector. Virgil, also, has copied it almost word for word, and applied it to Turnus (*Æn.*, xi., 492.)

ἀκοστήσας ἐπὶ φάτνῃ. "That has fed on barley at its manger," *i. e.*, in its stable. The reference is to a horse well fed at rack and manger, and so, overfed, waxed wanton. Consult the remarks of Buttmann on this word. (*Lexil.*, p. 75, *seqq.*, *ed. Fishlake.*)—*θείῃ πεδίοιο κροαίνων*. "Runs stamping with the hoof over the plain," *i. e.*, runs prancing. Compare Apollonius (*Lex. Hom.*, *s. v.*), *ἐπικροτῶν τοῖς ποσίν*, and Virgil's "*quatit ungula campum.*"—*λούεσθαι ἐϋῤῥεῖος ποταμοῖο*. "To bathe in some fair-flowing river." Observe here the employment of the genitive. The poets use a material genitive with many verbs, the material being considered as the antecedent condition of the production or action. The Epic is very rich in this idiom, which is more and more lost in the later language; for, while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed, the later Greeks regarded it rather as a mere lifeless work. In the present case, however, the genitive may also be local. (*Kühner*, § 540, *Obs.*, p. 184, *Jelf.*)

509–517. *ὑψοῦ δὲ κάρη ἔχει, κ. τ. λ.* Collateral images, employed to complete a comparison, are expressed by the poet in the indicative, in order to bring the picture more directly before the view of the reader. (*Thiersch*, § 322, 7.)—*ἀγλαΐηφι πεποιθώς*. "Confident in beauty," *i. e.*, flushed with the pride of youth and beauty

Observe here the peculiar construction in πεποιθώς, forming a species of anacoluthon or nominative absolute. The participle in the nominative refers to an accusative (ἑ) coming after, the person expressed by this accusative being grammatically the object, but in reality the subject of the verbal motion. Thus, ῥίμφα ἑ γοῦνα φέρει is equivalent, in fact, to ῥίμφα φέρεται.—μετά τ' ἤθεα καὶ νομὸν ἵππων "To both the haunts and pastures of the mares." Compare, as regards the meaning of ἤθεα here, the explanation of the scholiast, -ους συνήθεις τόπους. The expression ἤθεα καὶ νομόν forms, in fact, a kind of hendiadys, "the accustomed pastures."

κατὰ Περγάμου ἄκρης. "Down from the topmost Pergamus."—ὡς ἠλέκτωρ. "Like the beaming sun." The term ἠλέκτωρ is likewise employed by Homer as an adjective, ἠλέκτωρ Ὑπερίων, "the beaming Hyperion." (*Il.*, xix., 398.)—καγχαλόων. "Exulting." Literally, "loud-laughing." Compare book iii., 43.—ἔτετμεν. "He overtook."—εὖτ' ἄρ' ἔμελλεν, κ. τ. λ. "When, in fact, he was about to turn from the place, where he was conversing with his wife," *i. e.*, had just been conversing.

518–529. Ἠθεῖ', ἦ μάλα δή σέ, κ. τ. λ. "Honoured (brother), assuredly now I am altogether detaining thee, by my loitering, although thou art in haste."—ἐναίσιμον. "In due time."—οὐκ ἄν τίς τοι ἀνήρ, κ. τ. λ. "Not any man that was reasonable would seek to cast discredit on thee as regards the battle's work," *i. e.*, thy exertions in the fight.—ἀλλ' ἑκὼν μεθιεῖς, κ. τ. λ. "But thou both relaxest it of thy own accord, and art unwilling (to exert thyself)," *i. e.*, but thou dost not persevere in the good work.—ὑπὲρ σέθεν. "On thy account."—πρὸς Τρώων. "On the part of the Trojans."—ἴομεν. For ἴωμεν, with the shortened mood-vowel.—τὰ δ' ὄπισθεν ἀρεσσόμεθ'. Compare book iv., 362.

αἴ κέ ποθι Ζεὺς δώῃ, κ. τ. λ. "If ever Jove grant unto us to place in our homes a free mixer to the celestial ever-existing gods," *i. e.*, if ever it be allowed us to celebrate with the bowl our deliverance from the Greeks, first pouring therefrom joyous libations unto the immortal gods. Observe the expression κρητῆρα ἐλεύθερον, a mixer, or bowl, drained in commemoration of deliverance.—ἐλάσαντας The reading of Wolf, and far more correct than the ἐλάσαντες of the ordinary text.

EXCURSUS

	Page
Excursus I., on the Article	415
" II., on Prepositions	416
" III., on the Middle Voice	420
" IV., on the Homeric Suffix φι or φιν	425
" V., on the Local Endings θι, θεν, and δε	427
Metrical Index	428
Glossary	455
Index to Glossary	[illegible]

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EXCURSUS I.

THE ARTICLE.[1]

I. The Article ὁ, ἡ, τό, is, in Homer, a *Demonstrative Pronoun*, "*this*," "*that*," having occasionally, however, more through the requirements of our own idiom than those of the Greek language, the force merely of a pronoun of the third person, "*he*," "*she*," "*it*."

II. In other words, it is used in Homer to point out some object as known or spoken of, and to direct the mind of the reader to it. In this case it may be construed either as ὅδε, ἥδε, τόδε; or οὗτος, αὕτη, τοῦτο; or ἐκεῖνος, ἐκείνη, ἐκεῖνο. Instances of this have occurred so frequently in the preceding notes as to render the citing of any on the present occasion a superfluous task.

III. The demonstrative force is less strong where the pronoun is joined to a substantive without any relative sentence; but it serves, in this case, to bring the thing definitely before us, as something known, or spoken of before. Thus, *Il.*, i., 20, τὰ ἄποινα, "this ransom;" *Il.*, viii., 412, τὸ σκῆπτρον, "that sceptre," *i. e.*, the well-known sceptre; *Il.*, iv., 1, οἱ θεοί, those who are gods in opposition to those who are men; *Il.*, vi., 467, ἂψ δ' ὁ πάϊς, he who is a boy, in opposition to Hector; *Il.*, xi., 637, Νέστωρ ὁ γέρων, Nestor, that old man whom every one knows; *Od.*, xxi., 10, τὸν ξεινὸν δύστηνον, that unhappy stranger, pointing to Ulysses, &c.

IV. The instances where ὁ, ἡ, τό, has the force of a pronoun of the third person, may all be brought under the demonstrative signification by a more literal mode of translating, so that, as has already been remarked, we give this meaning of *he*, *she*, *it* (Lat. *is*, *ea*, *id*), rather to suit our own idiom, and avoid stiffness in rendering a clause or sentence. Thus, *Il.*, i., 47, ὁ ἤιε νυκτὶ ἐοικώς, "*he* went like the night," becomes, when translated more closely, "*this god* went," &c. So, again, *Il.*, i., 221, ἡ βεβήκει, "*she* had gone," *i. e.*, *this goddess* had gone, &c. This usage is especially frequent in Herodotus.

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1. *Kühner, Gr. Gr.*, § 444, p. 97, *ed. Jelf*

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V. In the post-Homeric writers, also, ὁ, ἡ, τό, has frequently a demonstrative force. In Herodotus, the Doric writers, and Attic poets, it is not unfrequently used as in Homer. Thus, *Æsch.*, *Suppl.*, 443, ἢ τοῖσιν ἢ τοῖς πόλεμον αἱρεσθαι μέγαν, πᾶσ' ἔστ ἀνάγκη: *Ibid.*, 1055, ὁ τι τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν: *Soph.*, *Œd. T.*, 200, τὸν (*scil.* Ἄρεα) ὦ Ζεῦ πάτερ, ὑπὸ σῷ φθίσον κεραυνῷ. So especially with the particles μέν, δέ, γάρ (ὁ γάρ, ἡ γάρ, τὸ γάρ, often in tragic writers); sometimes, also, with prepositions; as, πρὸς δὲ τοῖσι, for πρὸς δὲ τούτοις—πρὸς τῷ for πρὸς τούτῳ—ἐπὶ τοῖσι for ἐπὶ τούτοις, &c.

VI. And even in Attic prose it retained its demonstrative force in the following cases:

(*a.*) Τό, "therefore:" τό γε, *Plat.*: τὸ δέ at the beginning of a sentence, "whereas," very frequent in Plato: ὁ μέν, or ὁ δέ, οἱ δέ, αἱ δέ, at the beginning of a sentence very frequently. Thus, *Thucyd.*, i., 81, τοῖς δὲ ἄλλη γῆ ἐστι πολλή.—*Demosth.*, p. 68, 15 ὁ δὲ ταῦτα μὲν μέλλει. So, also, ὁ μέν, or ὁ δέ is used, as in Homer, before its substantive, to call attention to it. Thus, *Thucyd.*, vi., 57: καὶ ὁ μὲν τοὺς δορυφόρους τοσαυτίκα διαφεύγει ὁ Ἀριστογείτων.—So, again, we have τῇ, τῇδε, "here," "on this side," &c.—With prepositions; as, ἐκ τοῦ, "hence;" διὰ τό, "wherefore." To this head, also, belongs the construction ἐν τοῖς, sometimes ἐν ταῖς, with a superlative; as, *Thucyd.*, i., 6, ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο, and the adverbial formulas, πρὸ τοῦ (προτοῦ), "before," almost always in the sense of *ante illud modo definitum tempus*.

(*b.*) In the formula τὸν καὶ τόν, τὸ καὶ τό, "the one or the other," "this or that;" τὰ καὶ τά, *varia, bona et mala*.

(*c.*) Immediately before a relative sentence, introduced by ὅς, ὅσος, or οἷος, which expresses a periphrasis, either an adjectival, or especially an abstract notion. This idiom is peculiarly Platonic. Thus (*Plat.*, *Protag.*, p. 320, D.), ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται, &c.

(*d.*) In the construction of οἱ μέν, οἱ δέ, literally, "these, indeed," "but those," *i. e.*, some here, some there, &c. This is found in Homer, and is very common in both prose and poetry The use of the singular, ὁ μέν . . . . ὁ δέ, is post-Homeric.

(*e.*) Ὁ, ἡ, τό, is used, also, as an attributive with a demonstrative force in all the post-Homeric writers. Thus, of objects well known, or mentioned before: *Plat. Rep.*, p. 329, E., τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς τῷ Σεριφίῳ (*Seriphio isti*) λοιδορουμένῳ ἀπεκρίνατο:—*Demosth.*, p. 850, 19, ἐξῄτει με τὸν ἄνθρωπον (*hominem istum*), &c

The Article ὁ, ἡ, τό, as a Relative Pronoun.

I. In the Homeric dialect, the demonstrative ὁ, ἡ, τό, frequently assumes the functions of the relative pronoun, ὅς, ἥ, ὅ. This idiom may be accounted for by the consideration, that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker.

II. This use of the article as the relative passed into the Ionic and Doric writers. Thus, Herodotus, iii., 81: τὰ μέν 'Οτάνης εἶπε .... λελέχθω κἀμοὶ ταῦτα.—*Id.*, πάντων τῶν λέγω ἀρίστων, *quæ dico*

III. The Attic, comic, and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the neuter, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word. Thus, *Soph.*, *Œd. T.*, 1379: δαιμόνων δ' ἀγάλμαθ' ἱερά, τῶν ὁ παντλήμων ἐγώ .... ἀπεστέρησ' ἐμαυτόν.

Meaning and Use of ὁ, ἡ, τό, as the Article Proper.

I. The article ὁ, ἡ, τό, lost so much of its demonstrative force, that at last it was used merely to represent the notion expressed by the substantive, when viewed by the speaker as an individual, one of a class, and distinct from all the other members of that class.

II. This usage of the article properly belongs to the era of Attic prose; but as not only a single person, but also a whole class, may be considered as an individual, hence there arises a double and seemingly contrary use of the article:

(*a.*) The substantive without the article expresses the general notion without any limitation of individuality; but, with the article, a part of the general notion, an individual member or members of the class, contemplated as such by the speaker; as, ὁ ἄνθρωπος, "*the* man whom I am thinking of."

(*b.*) A second use of the article derived from the former is, that it expresses the notion of a whole and all its parts conceived of as one individual; as, ὁ ἄνθρωπος θνητός ἐστι, "the man (the animal man, *i. e.*, all men) is mortal."[1]

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1 For a more extended view of the later uses of the article, consult *Kühner, Gr. Gr.* § 467 *seqq.*, p. 100, *ed. Jelf.*

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EXCURSUS II.

OF PREPOSITIONS.[1]

I. As language expresses not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of the cases, it happened that, as men examined into and comprehended the position of external things, some farther mode of expression became necessary, and cases of certain words, which, from their original meaning, were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost more or less of their original meaning; as, ἀπό, παρά: while χάριν, δίκην, which are, so to say, in the transition state between cases and prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

II. But though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was either in theory or practice wholly lost; so that we find the same relation expressed sometimes by the original, more concise, and vivid form of the case, at others by the later and more accurate form of the preposition.

III. Hence may be seen the mistake of explaining the construction of cases by the ellipsis of a preposition, making the preposition the original and most perfect, the case the later and defective form; thus shutting out from view the real state of the matter, and teaching the student to rest contented with an unphilosophical, pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

IV. There is a remarkable contrast between the Greek and the modern system of cases. The moderns, always taking a cold, rationalistic view of things, look upon every thing as inanimate, produced, or affected: the Greek language with fresher, more poetical

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1 Kühner, § 472, p. 117. *ed. Jel.*—*Id.*, 614, p. 238, &c.

spirit, looked on every thing as more or less animate, as an agent, producing or working; and hence, where in modern languages we find a transitive verb with the accusative of the thing as a patient, the Greeks used an intransitive verb with the genitive of the thing as an agent, representing the action of the verb as proceeding from it. So, where in German the verb hören, *to hear*, has an accusative the Greeks used the genitive. In their view, the object entered the mind rather as the antecedent cause than as the coincident effect: but in some verbs, either the former principle prevailed altogether, or sometimes; so that we find particular verbs with an accusative, while the other expressions of the same notion have a genitive, or the same verb sometimes with a genitive or an accusative *ex animo loquentis*.

TMESIS IN COMPOUND VERBS.

I. As prepositions are properly mere local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound; and even where Homer employs the compound in the same sense as the single verb, we are not to suppose an actual tmesis wherever we find the verb and the preposition used instead of the compound; for Homer would use both the old forms of speech, and those which, in his time recently introduced, were, in later periods of the language, universally adopted. We must distinguish the following cases:

(*a.*) Where the preposition seems to be separated from the verb, but, in reality, is used alone in its original force of a local adverb; as, *Il.*, iii., 34, *ὑπό τε τρόμος ἔλλαβε γυῖα*; *Il.*, iii., 135, *παρὰ δ' ἔγχεα μακρὰ πέπηγεν*; *Il.*, iv., 63, *ἐπὶ δ' ἕψονται θεοὶ ἄλλοι*, &c. The adverbial preposition sometimes, though but rarely, follows; as, *Il.*, xii., 195, *ἐνάριζον ἀπ' ἔντεα*.

(*b.*) Where the preposition seems to be separated from the case of a substantive. Here, also, in Homer, the preposition retains its adverbial force, and belongs to the verb; while these two together form one notion, and this, and not the preposition alone, governs the case. Numerous instances of this have already been given in the preceding notes.

II. The tmesis can not properly be spoken of till, in the later dialects, especially the Attic, the preposition coalesced so closely with the verb, that the new word took its place in the language as such. It is found pretty frequently in Herodotus, more rarely in the Attic chorus, and still more rarely in the dialogue, and only where a par-

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ticle is the dividing word, so that the connection between the two parts, or the unity of the compound notion, is not utterly destroyed. In Attic prose, except in one or two singular instances, tmesis is not found.

EXCURSUS III.

MIDDLE VOICE.[1]

I. The Middle voice has a twofold function: 1. It expresses the reflexive and reciprocal notion; 2. Some parts of the passive notion.

1. As Reflexive.

I. The essential sense which runs through the Middle reflexive verb is *Self*—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs; and the particular sense of each middle verb must be determined by discovering the relation in which this notion of self stands to the notion of the verb.

II. There are four relations in which this notion of self may stand to the verb: 1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival.

1. *The* "Self" *stands to the Notion of the Verb as Genitive*

As, ἀπώσας, "having pushed away:" ἀπωσάμενος, "having pushed away from one's self," or repulsed.—*ἀποπέμπομαι.* "I send away from myself."—*ἀποσείομαι.* "I shake off from myself."—*παρέχομαι.* "I furnish from my own means."—*ἀποτίθεμαι.* "I put away from myself."—*ἐπαγγέλλομαι.* "I declare from myself," *i. e.*, I promise, &c.

2. *The* "Self" *stands to the Notion of the Verb as the Dative.*

As, *παρασκευάζομαι.* "I prepare for myself."—*αἱροῦμαι.* "I choose for myself."—*ἀφαιροῦμαι.* "I take away for myself."—*αἴρομαι.* "I take up for myself."—*μισθοῦμαι.* "I hire for myself."—*ἄγομαι γυναῖκα.* "I take a wife for myself," I marry.—*βουλεύομαι.* "I give advice unto myself," I deliberate.—*λείπομαι μνημοσύνα.* "I leave memorials for myself."—*καταστρέφομαι.* "I subdue for my-

[1] *Kühner, Gr. Gr.*, § 362, *seqq.*, p. 13, *seqq.*, *ed. Jelf*

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self."—τίθεμαι, "I take to myself," I adopt.—So, θεῖναι νόμους, "to make laws for others;" θέσθαι νόμους, "to make laws by which one's self is bound along with others."

Hence there is a difference between the active and middle sense of some verbs; the latter indicating that the action of the verb was performed for one's own benefit, and thence signifying the corresponding contrary to the active voice; as, λῦσαι, "to set free;" λύσασθαι, "to ransom."—χρῆσαι, "to lend;" χρήσασθαι, "to borrow."—So, again, χρῆσαι, "to give an oracle;" χρήσασθαι, "to consult an oracle."—τῖσαι, "to pay;" τίσασθαι, "to punish;" the active signifying in these examples the giver; the middle, the receiver. This may arise from the *receptive notion* proper to the middle verb.

3. *The* "Self" *stands to the Verb as the Accusative.*

As, ἐπιτιθέναι, "to place another on;" ἐπιτίθεσθαι, "to place one's self on," to attack.—χράω, "I give or apply another person or thing;" χράομαι, "I give or apply myself to a thing.—τρέπω, "I turn another;" τρέπομαι, "I turn myself."—λούω, "I wash another;" λούομαι, "I wash myself," I bathe.—ἀπέχω, "I keep another off;" ἀπέχομαι, "I keep myself off," I refrain.—So, ἀπάγξασθαι, "to hang or throttle one's self."—τήκεσθαι, "to melt one's self away," to pine.—ἐγγυᾶσθαι, "to pledge one's self."—φοβεῖσθαι, "to terrify one's self," to fear.—φαίνεσθαι, "to show one's self," to appear.—ἀπαλλάσσεσθαι, "to remove one's self," to depart.

4. *The* "Self" *stands to the verb as a Pronominal Adjective*

As, ὀνομάζεσθαι παῖδα, "to call a person his son;" κείρεσθαι τὴν κεφαλήν, "to shave one's own head;" νίπτεσθαι τοὺς πόδας, "to wash one's own feet" (νίπτειν τοὺς πόδας, "to wash another's feet"); τύπτεσθαι τὴν κεφαλήν, "to beat one's own head," &c.

III. Some middle verbs have the idea of self in more than one of these relations, in which case their sense generally differs accordingly; as, αἴρομαι (with the accusative), "I raise myself;" but with the dative, "I take on or for myself." Or else the idea is the same, though the several parts of it stand in a different relation; as, τίθεμαι (with the accusative), "I apply myself to," I adopt; τίθεμαι (with the dative), "I apply to myself," I adopt; μεθίεσθαι, "to remove myself from," followed by a genitive; μεθίεσθαι, "to remove from myself," followed by an accusative, &c.

IV. As the person who causes or allows an action to be done is often conceived or spoken of as if he did it himself, this idea is fre

quently applied to middle verbs, with the additional notion of its being done for his especial benefit, so that the subject of the verb has a peculiar personal interest and anxiety therein. Thus, *διδάξασθαι*, "to cause to be instructed;" *κείρασθαι*, "to cause to be shorn;" *γήμασθαι*, "to give in marriage;" *ποιήσασθαι*, "to cause to be made;" *γράψασθαί τινα*, "to cause a person's name to be entered before the judge," to accuse.

V. This sense of causing to be done is generally represented as arising from the power of the middle verb; but we see, both in the Greek and other languages, that it is merely a form of expression, and applied no less to active than to middle verbs, and, therefore, can not be said to arise from the middle verb, though the middle verb somewhat heightens the notion of personal interest in the action.

VI. Many verbs exist only in the middle voice (*Deponents*); and though we can not discern the exact relation in which the idea of self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested; such as, *δέχομαι*, *ἡγέομαι*, *ἥδομαι*, *μαίνομαι* *αἰσθάνομαι*, *μάχομαι*, &c.

VII. The reflexive sense of the middle voice is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm, which we do not usually express; as, *ῥηξάμενοι φάλαγγας*, "for their advantage;" *ποιησάμενος τὰς νῆας*, "having made for himself a navy."

VIII. Hence sometimes the personal pronoun is used with the middle verb; as *Soph.*, *Œd. T.*, 1143, *ἐμαυτῷ θρεψαίμην*: *Eurip.*, *Hel.*, 1306, *τρύχου σὺ σαυτήν*, &c. And, again, the middle notion is sometimes expressed by the *active* verb and personal pronoun; as, *Demosth.*, p. 22, *δύναμιν κατεσκεύασεν ἑαυτῷ*. With some verbs this is always the case; as, *ἀπέκτεινεν ἑαυτόν*, not *ἀπεκτείνατο*: *ἐπαινεῖν ἑαυτόν*, not *ἐπαινεῖσθαι*; *ἀπέσφαξεν ἑαυτόν*, not *ἀπεσφάξατο*.

IX. In the Homeric and post-Homeric dialects, there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in ω; which confirms the notion that the middle form was originally the proper expression of intransitive and reflexive notions. And when the later forms in ω arose, it followed that many intransitive verbs were used in both forms without any difference of meaning: as, *Il.*, iv., 331, *ἀκούετο λαὸς ἀϋτῆς*, &c. So we may accoun-

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for many verbs having some tenses in the middle form, especially the future; as, ἀκούω ἀκούσομαι; and these almost always express an action of the mind or the senses. The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, with both forms, without any such difference, even in Attic prose; as, καλλιερέω, —ομαι; εὐδοκιμέω, —ομαι; στρατοπεδεύω, —ομαι.

X. From this intransitive reflexive force of the middle, a great difference of meaning arises between the active and middle senses of some verbs, a secondary sense having been adopted from the reflexive. The active form signifies an action as objective, that is, without any reference to the subject; while the middle expresses the same action as subjective, that is, with especial reference to the mind of the subject; as, σκοπεῖν, "to look at;" σκοπεῖσθαι, "to look mentally," to consider.—τίθεσθαι, "to place before one's mind," to think.—λανθάνω, "I escape notice;" λανθάνομαι, "I escape my own notice," I forget.—θύειν, "to sacrifice;" θύεσθαι, "to sacrifice with some particular object, for one's self," to inspect the entrails in order to ascertain the future.—ποιεῖν λόγον, "to write a speech;" ποιεῖσθαι λόγον, "to deliver a speech," to harangue.—σπένδειν, "to pour out a libation;" σπένδεσθαι, "to make a truce."

XI. The distinction referred to in the previous paragraph is very marked in those verbs in εύω which, in the active, have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character, to live in such a state; as, βλακεύω, "I am idle;" βλακεύομαι, "I behave idly."—πονηρεύω, "I am wicked;" πονηρεύομαι, "I behave wickedly."—πολιτεύω, "I am a citizen;" πολιτεύομαι, "I live as a citizen." And, as the middle sense of such verbs is the more complete and expressive of the two, it is more commonly used than the active; as, εὐτραπελεύεσθαι, ἀκρατεύεσθαι, ἀνθρωπεύεσθαι, &c.; while others, which only express a state, and not the mental character implied in that state, are used only in the active; as, πρωτεύειν, ἀριστεύειν. So all derivatives from substantives in εύς; as, βασιλεύω.

XII. The middle derivatives in ίζομαι correspond in meaning to those in εύομαι; as, χαριεντίζομαι, "I act or speak with grace," &c—ἀκκίζομαι (from Ἀκκώ, the name of a conceited woman) "I dress finely." The derivatives from national names in ίζω have no middle form; as, Δωρίζω, "I live or speak like a Dorian."

XIII. There is a peculiar reflexive sense appropriated to the middle forms of some verbs, which seems to have arisen from the arbitrary usages of language; as, αἰτεῖν, "to ask for a gift;" αἰτεῖσθαι,

quently applied to middle verbs, with the additional notion of its being done or his especial benefit, so that the subject of the verb has a peculiar personal interest and anxiety therein. Thus, *διδάξασθαι*, "to cause to be instructed;" *κείρασθαι*, "to cause to be shorn;" *γήμασθαι*, "to give in marriage;" *ποιήσασθαι*, "to cause to be made;" *γράψασθαί τινα*, "to cause a person's name to be entered before the judge," to accuse.

V. This sense of causing to be done is generally represented as arising from the power of the middle verb; but we see, both in the Greek and other languages, that it is merely a form of expression and applied no less to active than to middle verbs, and, therefore, can not be said to arise from the middle verb, though the middle verb somewhat heightens the notion of personal interest in the action.

VI. Many verbs exist only in the middle voice (*Deponents*); and though we can not discern the exact relation in which the idea of self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested; such as, *δέχομαι*, *ἡγέομαι*, *ἥδομαι*, *μαίνομαι* *αἰσθάνομαι*, *μάχομαι*, &c.

VII. The reflexive sense of the middle voice is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm, which we do not usually express; as, *ῥηξάμενοι φάλαγγας*, "for their advantage;" *ποιησάμενος τὰς νῆας*, "having made for himself a navy."

VIII. Hence sometimes the personal pronoun is used with the middle verb; as *Soph.*, *Œd. T.*, 1143, *ἐμαυτῷ θρεψαίμην*: *Eurip.*, *Hel.*, 1306, *τρύχου σὺ σαυτήν*, &c. And, again, the middle notion is sometimes expressed by the *active* verb and personal pronoun; as, *Demosth.*, p. 22, *δύναμιν κατεσκεύασεν ἑαυτῷ*. With some verbs this is always the case; as, *ἀπέκτεινεν ἑαυτόν*, not *ἀπεκτείνατο*: *ἐπαινεῖν ἑαυτόν*, not *ἐπαινεῖσθαι*; *ἀπέσφαξεν ἑαυτόν*, not *ἀπεσφάξατο*.

IX. In the Homeric and post-Homeric dialects, there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in ω; which confirms the notion that the middle form was originally the proper expression of intransitive and reflexive notions. And when the later forms in ω arose, it followed that many intransitive verbs were used in both forms without any difference of meaning: as, *Il.*, iv., 331, *ἀκουέτο λαὸς ἀϋτῆς*, &c. So we may accoun-

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for many verbs having some tenses in the middle form, especially the future; as, ἀκούω ἀκούσομαι; and these almost always express an action of the mind or the senses. The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, with both forms, without any such difference, even in Attic prose; as, καλλιερέω, —ομαι; εὐδοκιμέω, —ομαι; στρατοπεδεύω, —ομαι.

•X. From this intransitive reflexive force of the middle, a great difference of meaning arises between the active and middle senses of some verbs, a secondary sense having been adopted from the reflexive. The active form signifies an action as objective, that is, without any reference to the subject; while the middle expresses the same action as subjective, that is, with especial reference to the mind of the subject; as, σκοπεῖν, "to look at;" σκοπεῖσθαι, "to look mentally," to consider.— τίθεσθαι, "to place before one's mind," to think. — λανθάνω, "I escape notice;" λανθάνομαι, "I escape my own notice," I forget. — θύειν, "to sacrifice;" θύεσθαι, "to sacrifice with some particular object, for one's self," to inspect the entrails in order to ascertain the future.—ποιεῖν λόγον, "to write a speech;" ποιεῖσθαι λόγον, "to deliver a speech," to harangue.—σπένδειν, "to pour out a libation;" σπένδεσθαι, "to make a truce."

XI. The distinction referred to in the previous paragraph is very marked in those verbs in εύω which, in the active, have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character, to live in such a state; as, βλακεύω, "I am idle;" βλακεύομαι, "I behave idly."—πονηρεύω, "I am wicked;" πονηρεύομαι, "I behave wickedly."—πολιτεύω, "I am a citizen;" πολιτεύομαι, "I live as a citizen." And, as the middle sense of such verbs is the more complete and expressive of the two, it is more commonly used than the active; as, εὐτραπελεύεσθαι, ἀκρατεύεσθαι, ἀνθρωπεύεσθαι, &c.; while others, which only express a state, and not the mental character implied in that state, are used only in the active; as, πρωτεύειν, ἀριστεύειν. So all derivatives from substantives in εύς; as, βασιλεύω.

XII. The middle derivatives in ίζομαι correspond in meaning to those in εύομαι; as, χαριεντίζομαι, "I act or speak with grace," &c —ἀκκίζομαι (from 'Ακκώ, the name of a conceited woman) "I dress finely." The derivatives from national names in ίζω have no middle form; as, Δωρίζω, "I live or speak like a Dorian."

XIII. There is a peculiar reflexive sense appropriated to the middle forms of some verbs, which seems to have arisen from the arbitrary usages of language; as, αἰτεῖν, "to ask for a gift;" αἰτεῖσθαι,

"to ask for a loan."—*γαμεῖν*, "*ducere uxorem*;" *γαμεῖσθαι*, "*nubere*." So *τεκεῖν* properly of the mother; *τεκέσθαι*, properly of the father, &c.

Use of the Middle Forms in a Passive Sense.

I. It is probable that many of the forms usually called passive are, in reality, middle, and that the only real passive forms are the future and aorist.

II. To prove this, we may observe,

First. That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action to itself—in the reflexive from itself, in the passive from another; so that originally, it is probable, no accurate distinction would be drawn between what may be called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion being conceived of as a sort of reflexive, would be represented in the reflexive form.

Secondly. Those middle forms (future and aorist) to which there are corresponding forms in the passive, have properly alone a reflexive meaning.

Thirdly. We see that these are formed from the active by the addition of certain endings, while the really passive tenses are formed differently; so that it is probable that the other tenses, usually termed passive (present, imperfect, perfect, and pluperfect), formed by the addition of the same endings, and used very frequently, indeed, in a reflexive sense, are likewise really reflexive forms; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms.

As the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses; while for its more accurate definition in past and future time, fresh forms were quickly invented partly from the middle, partly from the active. So the Sclavonic language has no passive, but uses the reflexive; and the Sanscrit has a transitive form, and a reflexive, the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of *ia* to the root of the verb

EXCURSUS IV

THE HOMERIC SUFFIX φι or φιν

I. In the Homeric language, we find, besides the regular case signs, a small adverbial word, φι or φιν, which always attaches it self to a substantive, and may with propriety, therefore, be termed a suffix.

II. This suffix, properly and originally, had the meaning of "in a place," or "where," like the *Dativus localis*; but was afterward used to express the other relations of the dative, namely, that of the *Dativus Instrumentalis*; and, in connection with prepositions, it could even take upon itself the functions of the *genitive*.

III. It appears to have exercised, in the early language, precisely the same office as the *Latin ablative*; since it never, like the regular dative, indicated a personal object, and, therefore, was never added to names of persons; but, like the Latin ablative, appeared either as *Local* or *Instrumental*; and consequently, also, in connection with prepositions, which, in the Latin language, govern an ablative case. Thus, Ἰλιόφι κλυτὰ τεύχεα, "*at Ilium.*"—*Od.*, xii., 45. πολὺς δ' ἀμφ' ὀστεόφιν θὶς ἀνδρῶν πυθομένων, "*and a large heap of men rotting upon bones,*" *i. e.*, upon bones of others who had died before them.—ὄσσε δακρυόφιν πίμπλαντο, "*his eyes were filled with tears.*" (Instrumental case.)—ναῦφιν ἀμύνεσθαι, "*to ward off from the ships.*" In Latin *a navibus*.

Remark 1. We find this same suffix in the Sanscrit (namely, *bhi*, in the plural *bhis*) as an Instrumental sign; and also in the Latin; except that in this latter language *bh* (the Greek φ) changes into *b*; just as *scribo* corresponds to γράφω; ὀρφός to *orbus*, &c.; and this *b* becomes not only a mark of the *locative*, but also of the *dative* itself, in *i-bi*, *u bi*, *ali-bi*, *utri-bi*, *si-bi*, *ti-bi*, and in the plural *no-bis vo-bis*. So, also, in the third declension, in the ending *i-bus*. Thus, the Sanscrit *mahi* (for *mabhi*) answers to *mihi*; and *tubhi* to *tibi*.

Remark 2. This suffix φι or φιν is never added to any other case but the Dative and Genitive. The examples commonly adduced of the *Accusative* with this appendage are susceptible of a different explanation. Thus, in Hesiod (*Op. et D.*, 410), μηδ' ἀναβάλλεσθαι ἔς τ' αὔριον ἔς τ' ἐννῆφιν, we must regard ἐννῆφιν as taken

adverbially; like εἰσοπίσω, ἐς τρίς, &c. So, in *Il.*, xiii, 307 ἐπὶ δεξιόφιν ἢ ἐπ' ἀριστερόφιν, the preposition is here joined, not with the accusative, but the genitive. The example for the *Nominative*, from Hesiod (*Op. et D.*, 215), ὁδὸς δ' ἑτέρηφι παρελθεῖν, contradicts itself; ἑτέρηφι is here "*contrario modo.*" (*Göttling, ad loc.*)

IV. The suffix φι o φιν is found with substantives of all three declensions, and is always appended to the unchanged stem.

First Declension. It is used here only in the singular: 1. As a *Dative;* thus, ἀγέληφι, "*in a herd;*" ἀγλαΐηφι, "*with beauty;*" λεῖπε θύρηφι, "*he left at the gate;*" ἅμ' ἠοῖ φαινομένηφιν, "*along with the dawn showing itself,*" *i. e.*, together with the first dawn; κεφαλῆφι λαβεῖν, "*to take by the head.*" 2. As a *Genitive* (Latin ablative), ἀπὸ νευρῆφιν ἰάλλειν, "*to send forth from the string*" (*a nervo*); ἐξ εὐνῆφι θορεῖν, "*to leap from the couch*" (*e cubili*).

Remark. Some, in order to distinguish the dative here from the genitive, are accustomed to write the former with the ι subscribed, other critics, however, are of opinion that φι or φιν takes the place of the case-ending or flexion.

Second Declension. It is used here in both the singular and plural: 1. As a *Dative;* thus, παρ' αὐτόφι, "*with him;*" ἐπ' αὐτόφιν, "*upon him;*" δακρυόφιν, "*with tears.*" 2. As a *Genitive:* ἀπὸ πασσαλόφιν, "*from a peg;*" ἐκ ποντόφιν, "*out of the deep;*" ἀπ' ὀστεόφιν, "*from the bones.*"

Third Declension. It is used here only in the plural, and with a rather small number of neuter substantives, in ος, *gen.* εος; and, besides these, with κοτυλήδων and ναῦς; as, κοτυληδονόφιν (with a connecting ο) and ναῦφι (like the Sanscrit *náu-b'is*). In the case of those in ος, since φι or φιν is always added to the pure stem, the ending ος must go back to the original form ες. Hence we have ὄχεσφι, κατ' ὄρεσφι; ἀπὸ στήθεσφιν.—Once in the Iliad (x., 156), ὑπὸ κράτεσφι, "*under the head,*" occurs, as if from a stem κράτος, in place of κράς.—A peculiar form is Ἐρέβευσφιν (*Il.*, ix., 568). But here, perhaps, the ignorance of transcribers has excluded the true form ἐξ Ἐρέβεσφι.

Since the stem of nouns in ος, *gen.* εος, ended originally in ες, and since the ς belongs to this stem, we must be careful not to regard it, as some do, as a mere letter inserted in the form.

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EXCURSUS V.

THE LOCAL ENDINGS θι, θεν, and δε.

I. With the use of the suffix φι or φιν is closely connected that of the local endings θι, θεν, and δε, which, in the Epic language, frequently supply the place of the case-inflection; namely, θι that of the dative; θεν that of the genitive; and δε that of the accusative; but which, at a later period, were employed merely as terminations, to denote respectively, "in a place," "from a place," and "to a place." For a nearer designation of the meaning, however, in Epic writers, the prepositions are sometimes added.

II. The suffixes θι and θεν were appended, in the third declension, to the pure stem; when, however, the stem ended in a consonant, a euphonic ο was made to intervene between the stem and suffix.—The suffix δε, however, was appended always to the accusative form. Thus, we have οἴκοθι, "*at home;*" ἠῶθι, "*in the morning;*" οἴκοθεν, "*from home;*" πάτροθεν, "*from a father;*" οἰκόνδε, "*homeward;*" ἅλαδε, "*to the sea;*" φύγαδε, "*to flight.*"

III. In Ἀϊδόσδε, the δε is appended to the genitive, because the accusative δόμον is left out. As these suffixes, moreover, supply the place of the case-endings, we sometimes find an adjective added to the noun to which they are appended; as, Κόωνδ' εὐναιομένην (*Il.*, xiv., 255); and, in the often-recurring ὅνδε δόμονδε, "*to his own abode,*" the suffix is even repeated with the adjective.

METRICAL INDEX

INTRODUCTORY REMARKS

1. *Digamma.*

I. The whole subject of the digamma rests on the following remarkable fact. A certain number of words, beginning with a vowel, especially the pronoun *οὗ*, *οἱ*, *ἕ*, and also *εἴδω*, *ἔοικα*, *εἰπεῖν*, *ἄναξ*, *Ἴλιος*, *οἶνος*, *οἶκος*, *ἔργον*, *ἴσος*, *ἕκαστος*, with their derivatives, have, in Homer, so often the hiatus before them, that, leaving these words out of the account, the hiatus, which is now so frequent in Homer, becomes extremely rare, and in most of the remaining cases can be easily and naturally accounted for. These same words have also, in comparison with others, an apostrophe very seldom before them; and, moreover, the immediately preceding long vowels and diphthongs are far less frequently rendered short than before other words.[1]

II. From an attentive examination of the subject, the illustrious Bentley was led to conclude that the words before which these deviations from the usual rules of prosody took place, although beginning with a vowel, must have been pronounced at least, if not written, as if beginning with a consonant. He recollected that some ancient grammarians mentioned a letter as more particularly used by the Æolians, or earlier Greeks, and that its existence might be traced in the changes which some Latin words, derived from the Æolic Greek, had undergone; such as, *οἶνος*, *vinum*; *ἴς*, *vis*; *οἶκος*, *vicus*; *ἦρ*, *ver*.

III. The letter alluded to, which, from its form, has the name of *digamma*, or *double gamma*, and which resembled, or, rather, was identical with the Latin F, is yet to be seen in some ancient inscriptions, and on coins; and it supplies the data for resolving the cases of metrical difficulty, where the lengthening of a short syllable uniformly takes place before particular words.

IV. Let us examine some of the instances which are found at the very opening of the Iliad: *Ἀτρείδης τε ἄναξ ἀνδρῶν* (*v.* 7).—*Ἀγαμέμνονι ἥνδανε θυμῷ* (*v.* 24).—*Ἀπόλλωνι ἄνακτι* (*v.* 36). —*ὁ δ' ἤιε*

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1 *Buttmann, Ausf. Gr. Spr.*, p. 27.—*Buttmann's Larger Grammar*, p. 29, *Robinson's transl.* --*Maltby's Greek Gradus*, p. xi., *seq.*

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...ϝοικώς (υ. 47). — θαρσήσας μάλα εἰπέ (υ. 85). In all these cases, according to the practice of the language in the days of Attic purity, the short vowel ought to have been elided before ἄναξ, ἥνδανε, &c. But if we write Ϝάναξ, Ϝήνδανε, &c., or fancy the words in question pronounced wάναξ, wήνδανε, wεwοικώς, wειπέ, &c., the difficulty will, in a great degree, disappear.[1]

V. So, again, we find that short syllables, terminating in a consonant (for example, ος and ον), are also often rendered long before the words mentioned above, just as if they were in position, and that, too, in cases where they are not affected by the arsis. This position, therefore, must have been produced by the final consonant of the word and the initial consonant or digamma of the word coming after.

VI. The digamma, therefore, would seem to have been, strictly speaking, a real consonant, with the sound of the Latin F, or, as some think, *wh*, and to have been regularly used, with the words above mentioned, in Homer's time, when his poems were recited, but to have been lost in the far later period when these same poems were reduced to writing.

VII. The gradual disappearance of the digamma from the poetry of Homer is supposed, by some critics, to have commenced in the time of the bard himself, and many words, therefore, may have been sometimes pronounced with it, and sometimes without it.

VIII. The doctrine of the digamma, however, and its introduction into the text of Homer, still require illustration. For an able examination of the whole subject, the Homeric Grammar of Thiersch may be consulted (p. 295, *Sandford's transl.*).

2. *The Ictus Metricus*, or *Arsis*.[2]

I. There are, however, cases of syllables, not merely at the end, but in the beginning and middle of words, where the digamma cannot operate, and which must, therefore, be accounted for in a different manner. Thus, at the end of a word,

> οὔτε θεοῖς, εἴπερ τις ἔτι νῦν δαίνυται εὔφρων. (*Il.*, xv., 99.)
> οἵ τε κυβερνῆται, καὶ ἔχον οἰήϊα νηῶν. (*Il.*, xix., 43.)
> ἔγχει ἐρειδομένῳ · ἔτι γὰρ ἔχον ἕλκεα λυγρά. (*Ib.*, 49.)

At the beginning and end; as,

> φίλε κασίγνητε κόμισαί τέ με, δός τέ μοι ἵππους. (*Il.*, v., 359.)

1. The student can satisfy his curiosity relative to the digamma in the poetry of Homer, by an examination of the first three books of the Iliad, according to the earlier orthography, as we have just given them from the text of R. P. Knight. For some remarks on this, consult Preface. 2. Maltby Greek Gradus, p. xii., &c.

In the middle; as,

καὶ τὰ μὲν ἕπταχα πάντα διεμοιρᾶτο δαΐζων. (*Od.*, xiv., 434.)

II. The question naturally arises, Upon what principle are such violations of quantity to be explained? Evidently on the following: In scanning any verse, the voice naturally rests longer upon the place where a long syllable is necessary than where it may be dispensed with. In the heroic verse, we lay greater stress upon the long syllable of the dactyl, and pause more deliberately there than upon either of the short ones. The same preference is naturally given to the first syllable of the spondee, which is equally long as in a dactyl, rather than to the second, which corresponds to the short syllables.

III. We can not pretend to know any thing about the way in which the contemporaries of Homer pronounced poetry. But, where so much was left to recitation, it is probable that the difference between long and short syllables, or those which occupied respectively the places of long and short, would be more marked than at a subsequent age, when refinement might moderate the vehemence of intonation, and the readier access to writing superseded the necessity of reciting. Certain, however, it is, that when we perceive short syllables lengthened, and can not have recourse to the aid of a digamma, we find that they occupy the long place of the dactyl. We therefore account for the temporary elongation by considering the place which they occupy in the verse; and we call it the effect of *ictus metricus*, or *arsis*.[1]

IV. Upon this simple principle, then, the greater part of those metrical phenomena which have so much perplexed the commentators on Homer, will be found to receive a satisfactory explanation. Thus,

αὐτὰρ ἔπειτ' αὐτοῖσι βέ|λος ἐχε|πευκὲς ἐφ|ιείς|. (*Il.*, i., 51.)

Here the syllables *λος* in *βέλος*, and *ι* in *ἐφιείς*, although short in themselves, are respectively made long, because they each occupy the first or long part of the foot, and, therefore, receive the *ictus*, or stress of the voice. For the same reason, the initial syllable of *διά* becomes long in the first of the following verses, although it is short (which is its natural quantity) in the second. Thus,

δῖὰ μὲν | ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ δῐὰ | θώρηκος πολυδαιδάλου ἠρήρειστο. (*Il.*, iii., 357–8.)

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1 By the *ictus* is meant the stress of the voice in reciting, which is brought down on the syllable like a *blow*.—By *arsis* (*ἄρσις*) is meant the raising or elevating of the voice (*αἴρω*, "*tollo*"), in order to give it greater emphasis. The *ictus* and *arsis* are considered synonymous in prosody

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So, again, the first syllable of Ἄρες appears both long and short in one and the same verse; as,

Ἆρες, Ἄ|ρες, βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα. (*Il.*, v., 31.)

In all the instances above cited, the long and unusual pronunciation is said to be in the *arsis*, or on the first syllable of the foot, whether dactyl or spondee; while the short and usual one is said to be in the *thesis*, that is, to be laid on one of the short syllables of the dactyl.

3. *Of the shortening of Long Vowels and Diphthongs at the End of a Word.*

I. Every final syllable, which is long by reason of a vowel or diphthong, can be made short if it stand in the *thesis* (the thesis being that part of the foot on which the stress of the voice does not fall), provided the next word begins with a vowel or diphthong; and in Homer and the other epic writers this shortening amounts almost to a constant rule. Thus,

ἡμένη | ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι. (*Il.*, i., 358.)
ἀμφῶ ὁμ|ῶς θυμῷ φιλέουσά τε κηδομένη τε. (*Il*, i., 209.)
αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ | δέχθαι ἄ|ποινα. (*Il.*, i., 23.)
κλῦθί μευ | Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας. (*Il.*, i., 37.)

II. The principle on which this depends admits of an easy explanation. The η in ἡμένη, for example, is equivalent to εε, and one of these epsilons being supposed to be elided before the initial vowel of the following word, the other epsilon remains, of course, short by nature. So, again, the ω in ἀμφω is equivalent to two omicrons, one of which it loses before the following vowel in ὁμῶς, while the other remains short. In like manner, the diphthongs αι in καί and δέχθαι, and ευ in μευ, are supposed each to lose a vowel before the initial vowel in the next word, and the remaining vowel of each diphthong to continue, of course, short.

III. But it must be observed, that the long vowel, or diphthong, *retains its natural measure*, when that vowel or diphthong falls in the *arsis* of the foot. The following verses of Homer will sufficiently illustrate this:

ἡμετέ|ρῳ ἐνὶ | οἴκῳ ἐν | Ἄργεϊ, τηλόθι πάτρης. (*Il.*, i., 30.)
υἱες, ὁ μεν Κτεά|του, ὁ δ' ἄρ' | Εὐρύτου | Ἀκτορίωνος. (*Il.*, ii., 621.)

Here, after one of the component vowels of ω (namely, one of the two omicrons) has been supposed to be elided in ἡμετέρῳ, and a single short vowel remains, this latter, being in the arsis of the foot, receives the stress of the voice and becomes long again. On the

other hand, in the foot οἴκῳ ἔν, the omega is in the *thesis*, and hence, after this vowel has lost one of its component omicrons before the ε in ἐν, there is no stress of the voice upon the other omicron, and therefore it remains short.

So, again, in Κτεάτου, the diphthong ου loses one of its component vowels before the succeeding δ; but then the remaining ο being in the arsis of the foot, receives the stress of the voice, and becomes long; whereas, in Εὐρύτου, the diphthong ου is in the thesis, and hence, after losing one of its vowels before the initial vowel in the next word, the remaining ο continues short, there being no stress of the voice laid upon it

BOOK I.

Line

1. *μῆνιν ἄειδε θεά Πηληϊά|δεω Ἀχῐ|λῆος.*
   (Πηληϊάδεω,—δεω *forming one syllable by synæresis.*)
4. *ἡρώων, αὐ|τοὺς δὲ ἑ|λώρια τεῦχε κύνεσσιν.*
   (*ἑλώρια has the digamma,* Ϝελώρια, *which prevents the hiatus, otherwise the ε in δέ must be elided, which would vitiate the line.*)
7. Ἀτρεί|δης τε ἄ|ναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.
   (*ἄναξ has the digamma,* Ϝάναξ, *which prevents the hiatus.*)
14. *στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου* | Ἀ̄πόλλ|ωνος.
   (*The initial vowel in* Ἀπόλλωνος *lengthened by the arsis.*)
15. *χρυσεῷ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς.*
   (*χρυσέῳ,—εω forming one syllable by synæresis, and then shortened.*)
18. *ὑμῖν | μὲν θεοὶ | δοῖεν Ὀλύμπια δώματ' ἔχοντες.*
   (*θεοί one syllable, by synæresis.*)
19. *ἐκπέρσαι Πριάμοιο πό|λῑν εὖ | δ' οἴκαδ' ἱκέσθαι.*
   (*Final syllable in πόλιν lengthened by the arsis.*)
21. *ἁζόμενοι Διὸς υἱὸν ἑκηβόλον* | Ἀ̄πόλλ|ωνα.
   (*Initial syllable of* Ἀπόλλωνα *lengthened by the arsis.*)
24. *ἀλλ' οὐκ Ἀτρείδῃ Ἀγα|μέμνονι | ἥνδανε θυμῷ.*
   (*ἥνδανε has the digamma,* Ϝήνδανε, *preventing the hiatus.*)
30. *ἡμετέ|ρῳ ἐνὶ | οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης.*
   (*οἴκῳ has the digamma,* Ϝοίκῳ, *preventing the hiatus.*)
36. Ἀ̄πόλλ|ωνι ἄ|νακτι, τὸν ἠΰκομος τέκε Λητώ.
   (*The initial syllable long in* Ἀπόλλωνι *by the arsis.—ἄνακτι has the digamma,* Ϝάνακτι, *preventing the hiatus.*)
38. Κίλλαν τε ζαθέην, Τενέδ|οιό τε | ἶφι ἀνάσσεις.
   (*ἶφι has the digamma,* Ϝῖφι, *preventing the hiatus.*)
45. *τόξ' ὤμοισιν ἔχων ἀμφηρεφέ|ᾱ τε φαρ|έτρην.*
   (*Final syllable in ἀμφηρεφέα long by the arsis.*)

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47. αὐτοῦ κινηθέντος· ὁ δ' ἤϊε | νυκτὶ ἐ|οικώς.
(*ἐοικώς has the digamma twice,* FεFοικώς, *the first of the two preventing the hiatus.*)

51. αὐτὰρ ἔπειτ' αὐτοῖσι βέλ|ὸς ἐχε|πευκὲς ἐφιείς.
(*βέλος, final syllable lengthened by the arsis.*)

59. 'Ατρείδη νῦν ἄμμε πολιμπλαγχθέντας ὀ|ΐω. |
(*ὀΐω, the penult lengthened by the arsis.*)

70. ὃς ᾔ|δη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα.
(*ὃς lengthened by the position made with the digamma in* Fήδη.)

74. ὦ 'Αχιλεῦ, κελεαί με, Δι|ῑ φίλε, μυθήσασθαι.
(*Διῑ, final vowel lengthened by the arsis.*)

75. μῆνιν 'Απόλλω|νὸς ἑκα|τηβελέ|ταο ἄ|νακτος.
(*'Απόλλωνὸς, final syllable lengthened by the position made with the digamma in* Fεκατηβελέταο.—*ἄνακτος has the digamma,* Fάνακτος, *to prevent the hiatus.*)

78. ἦ γὰρ ὀ|ΐομαι | ἄνδρα χολωσέμεν, ὃς μέγα πάντων.
(*ὀΐομαι, the vowel ι lengthened by the arsis.*)

79. 'Αργείων κρατέ|ει καί | οἱ πείθονται 'Αχαιοί.
(*οἱ has the digamma,* Fοι, *which saves the preceding diphthong from elision, and keeps it, therefore, long.*)

85. θαρσήσας μάλα εἰπε θεοπρόπι|ὸν ὅτι οἶσθα.
(*θεοπρόπιὸν, final syllable lengthened by the position with the digamma in* Fοτι.—*εἶπε and οἶσθα also have each the di gamma,* Fεῖπε *and* Fοῖσθα, *preventing, in each case, the hiatus.*)

86. οὐ μὰ γὰρ | Ᾱπόλλ|ωνα Δι|ῑ φίλον, | ᾧτε σὺ Κάλχαν.
(*'Ᾱπόλλωνα, the initial vowel lengthened by the arsis.—Διῑ, the final vowel lengthened by the same.*)

89. σοὶ κοίλης παρὰ | νηῡσὶ βαρ|είας χεῖρας ἐποίσει.
(*νηυσὶ, to be pronounced as two syllables, by synæresis.*)

90. συμπάντων Δαναῶν· οὐδ' ἢν 'Αγα|μέμνονα | εἴπῃς.
(*εἴπῃς has the digamma,* Fείπῃς, *preventing the hiatus.*)

92. καὶ τότε δὴ θάρσησε καὶ | ηὔδα | μάντις ἀμύμων.
(*ηὔδα to be pronounced as two syllables, by synæresis.*)

98. πρίν γ' ἀπὸ πατρὶ φίλῳ δόμε|ναι ἑλι|κώπιδα κούρην.
(*ἑλικώπιδα has the digamma,* Fελικώπιδα, *which preserves the preceding diphthong from elision, so that the latter is long, as a matter of course, without the aid of the arsis.*)

104. πίμπλαντ', | ὄσσε δέ | οἱ πυρὶ λαμπετό|ωντι ἐ|ΐκτην.
(*οἱ has the digamma,* Fοι, *preventing the hiatus — So, also*

Line

εἴκτην has the digamma, both at the commencement and in the body of the word, ϜεϜίκτην, the first of these preventing the elision of the final vowel in λαμπετόωντι.)

108 ἐσθλὸν δ' οὐδέ τί πω εἶ|πες ἔπος | οὐδ' ἐτέλεσσας.

(The final syllable in εἶπες lengthened by the arsis.)

115. οὐ δέμας οὐδὲ φυὴν, οὔτ' ἂρ φρένας, | οὔτε τι | ἔργα.

(ἔργα has the digamma, Ϝέργα, preventing the hiatus.)

119. Ἀργείων ἀγέραστος ἔω· ἐπεὶ | οὐδὲ ἔ|οικεν.

(ἔοικεν has the digamma twice, ϜέϜοικεν, the first of which prevents the hiatus with οὐδὲ.)

148. τὸν δ' ἄρ' ὑπ|όδρα ἰδ|ὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς.

(ἰδὼν has the digamma, Ϝιδὼν, preventing the hiatus.)

151. ἢ ὁδὸν ἐλθέμεναι, ἤ' ἀνδράσιν ἶφι μάχεσθαι.

(Observe, that as ἤ' is by apostrophe for ἤέ, the third foot in the line, ναῖ ἤ, is open to no objection, whereas, if we follow the common reading ἢ, the line is faulty, since the third foot is then ναῖ ἢ, a trochee instead of a spondee, the η then losing one of its component vowels by elision before the initial vowel of the next word.—The earlier form was ἀνδρά Ϝῖφι, without the ν ἐφελκυστικόν.)

153. δεῦρο μαχησόμε|νὸς· ἐπεὶ | οὔτι μοι αἴτιοί εἰσιν.

(The final syllable in μαχησόμενὸς lengthened by the arsis.)

157. οὔρεά τε σκιόεντα, θάλ|ασσά τε | ἠχήεσσα.

(ἠχήεσσα has the digamma, Ϝηχήεσσα, preventing the hiatus.)

163. οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοί.

(ἶσον has the digamma, Ϝῖσον, preventing the hiatus.)

170. οἴκαδ' ἴμεν σὺν | νηυσὶ κορ|ωνίσιν· οὐδέ σ' ὀ|ΐω. |

(νηυσὶ to be pronounced as two syllables, by synæresis. The penult of ὀΐω lengthened by the arsis.)

172. τὸν δ' ἠμείβετ' ἔπ|ειτα ἄν|αξ ἀνδρῶν Ἀγαμέμνων.

(ἄναξ has the digamma, Ϝάναξ, preventing the hiatus.)

179. οἴκαδ' ἰὼν σὺν | νηυσί τε | σῇς καὶ σοῖς ἑτάροισιν.

(νηυσί to be pronounced as two syllables, by synæresis.)

185. αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, | ὄφρ' εὖ | εἰδῇς.

(εἰδῇς has the digamma, Ϝειδῇς, preventing the hiatus.)

190 ἢ ὅγε φάσγανον | ὀξὺ ἐρ|υσσάμενος παρὰ μηροῦ.

(ἐρυσσάμενος has the digamma, Ϝερυσσάμενος, preventing the hiatus, the final vowel in ὀξὺ being short.)

192. ἠὲ χόλον παύσειεν ἐρ|ητῦ|σειέ τε θυμόν.

(According to prosodians, the υ in ἐρητύω is long before σ, and, metri gratia, before a long syllable; but short before a

short syllable, as, ἐρήτῠον, ἐρητῠεται. Knight, however constantly inserts the digamma, and hence, in ἐρητῦϝοιεν, the υ is long by position, and remains short in ἐρήτῠϝον which appears the more reasonable doctrine.)

193. ἕως ὅγε | ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν.
(ἕως to be pronounced as a monosyllable, by synæresis.)

200 Παλλάδ' Ἀθηναίην· δειν|ὼ δέ οἱ | ὄσσε φάανθεν.
(οἱ has the digamma, Ϝοι, preventing the hiatus.)

201. Καί μιν φωνήσας ἔπεα πτερόεντα προς|ηύδα. |
(προςηύδα to be pronounced as a trisyllable, by synæresis.

203 ἦ ἵνα | ὕβριν ἴδ|ῃ Ἀγαμέμνονος Ἀτρείδαο.
(ὕβριν has the digamma, Ϝύβριν, preventing the hiatus.)

204. ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀ|ΐω. |
(ὀΐω, penult lengthened by the arsis.)

216. χρὴ μὲν σφωΐτερόν γε, θε|ά, ἔπος | εἰρύσσασθαι.
(ἔπος has the digamma, Ϝέπος, preventing the hiatus.)

226. οὔτε ποτ' ἐς πόλε|μὸν ἅμα | λαῷ θωρηχθῆναι.
(πόλεμὸν, final syllable lengthened by the arsis.)

233. ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπ|ὶ μέγαν | ὅρκον ὀμοῦμαι.
(ἐπὶ, final syllable lengthened by the arsis.)

236. οὐδ' ἀναθηλήσει· περὶ | γάρ ῥά ἑ | χαλκὸς ἔλεψεν.
(ἑ has the digamma, Ϝε, preventing the hiatus.)

262. οὐ γάρ πω τοίους ἴδον | ἀνέρας, | οὐδὲ ἴδ|ωμαι.
(ἀνέρας, initial vowel lengthened by the arsis.—ἴδωμαι has the digamma, Ϝίδωμαι, preventing the hiatus.)

273. καὶ μέν μευ βουλ|έων ξύνι|εν πείθοντό τε μύθῳ.
(βουλέων to be pronounced as a dissyllable, by synæresis.)

277. μήτε σύ, Πηλεί|δη, ἔθελ' ἐ|ριζέμεναι βασιλῆϊ.
(The last syllable of Πηλείδη coalesces by synæresis with the initial vowel of ἔθελ', and the dactyl thus commencing is to be pronounced as follows: δyĕθ-ĕλ-ĕ. Some read θέλ' for ἔθελ', but the form θέλω never occurs in Homer or the other Epic writers.)

283. λίσσομ' Ἀχιλλῆ|ϊ μεθέ|μεν χόλον, ὃς μέγα πᾶσιν.
(Ἀχιλλῆϊ, final syllable lengthened by the arsis.)

291. τοὔνεκά ' οἱ προθέουσιν ὀνείδεα μυθήσασθαι;
(οἱ has the digamma, Ϝοι, preventing the hiatus.)

296. σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι ὀ|ΐω. |
(ὀΐω has the penult lengthened by the arsis.)

305 ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ | νηυσὶν Ἀ|χαιῶν.
(νηυσίν to be pronounced as a dissyllable, by synæresis.)

Line

εἴκτην has the digamma, both at the commencement and in the body of the word, ϝεϝίκτην, the first of these preventing the elision of the final vowel in λαμπετόωντι.)

108 ἐσθλὸν δ' οὐδέ τί πω εἶ|πες ἔπος | οὐδ' ἐτέλεσσας.
(The final syllable in εἶπες lengthened by the arsis)

115. οὐ δέμας οὐδὲ φυὴν, οὔτ' ἂρ φρένας, | οὔτε τι | ἔργα.
(ἔργα has the digamma, ϝέργα, preventing the hiatus.)

119. Ἀργείων ἀγέραστος ἔω· ἐπεὶ | οὐδὲ ἔ|οικεν.
(ἔοικεν has the digamma twice, ϝέϝοικεν, the first of which prevents the hiatus with οὐδὲ.)

148. τὸν δ' ἄρ' ὑπ|όδρα ἰδ|ὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς.
(ἰδὼν has the digamma, ϝιδὼν, preventing the hiatus.)

151. ἢ ὁδὸν ἐλθέμεναι, ἤ' ἀνδράσιν ἶφι μάχεσθαι.
(Observe, that as ἤ' is by apostrophe for ἠὲ, the third foot in the line, νᾱι ἤ, is open to no objection, whereas, if we follow the common reading ἢ, the line is faulty, since the third foot is then νᾱι ἢ, a trochee instead of a spondee, the η then losing one of its component vowels by elision before the initial vowel of the next word.—The earlier form was ἀνδρά ϝῖφι, without the ν ἐφελκυστικόν.)

153. δεῦρο μαχησόμε|νὸς· ἐπεὶ | οὔτι μοι αἴτιοί εἰσιν.
(The final syllable in μαχησόμενὸς lengthened by the arsis.)

157. οὔρεά τε σκιόεντα, θάλ|ασσά τε | ἠχήεσσα.
(ἠχήεσσα has the digamma, ϝηχήεσσα, preventing the hiatus.)

163. οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοί.
(ἶσον has the digamma, ϝῖσον, preventing the hiatus.)

170. οἴκαδ' ἴμεν σὺν | νηυσὶ κορ|ωνίσιν· οὐδέ σ' ὀ|ΐω. |
(νηυσὶ to be pronounced as two syllables, by synæresis. The penult of ὀΐω lengthened by the arsis.)

172. τὸν δ' ἠμείβετ' ἔπ|ειτα ἄν|αξ ἀνδρῶν Ἀγαμέμνων.
(ἄναξ has the digamma, ϝάναξ, preventing the hiatus.)

179. οἴκαδ' ἰὼν σὺν | νηυσί τε | σῇς καὶ σοῖς ἑτάροισιν.
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185. αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, | ὄφρ' εὖ | εἰδῇς.
(εἰδῇς has the digamma, ϝειδῇς, preventing the hiatus.)

190 ἢ ὅγε φάσγανον | ὀξὺ ἐρ|υσσάμενος παρὰ μηροῦ.
(ἐρυσσάμενος has the digamma, ϝερυσσάμενος, preventing the hiatus, the final vowel in ὀξὺ being short.)

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(οἱ has the digamma, Ϝοι, preventing the hiatus.)

201. Καί μιν φωνήσας ἔπεα πτερόεντα προς|ηύδα. |
(προςηύδα to be pronounced as a trisyllable, by synæresis.

203 ἦ ἵνα | ὕβριν ἴδ|ῃ Ἀγαμέμνονος Ἀτρείδαο.
(ὕβριν has the digamma, Ϝύβριν, preventing the hiatus.)

204. ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀ|ΐω. |
(ὀΐω, penult lengthened by the arsis.)

216. χρὴ μὲν σφωΐτερόν γε, θε|ά, ἔπος | εἰρύσσασθαι.
(ἔπος has the digamma, Ϝέπος, preventing the hiatus.)

226. οὔτε ποτ' ἐς πόλε|μōν ἅμα | λαῷ θωρηχθῆναι.
(πόλεμōν, final syllable lengthened by the arsis.)

233. ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπ|ῑ μέγαν | ὅρκον ὀμοῦμαι.
(ἐπῑ, final syllable lengthened by the arsis.)

236. οὐδ' ἀναθηλήσει· περὶ | γάρ ῥά ἑ | χαλκὸς ἔλεψεν.
(ἑ has the digamma, Ϝε, preventing the hiatus.)

262. οὐ γάρ πω τοίους ἴδον | ἀνέρας, | οὐδὲ ἴδ|ωμαι.
(ἀνέρας, initial vowel lengthened by the arsis.—ἴδωμαι has the digamma, Ϝίδωμαι, preventing the hiatus.)

273. καὶ μέν μευ βουλ|έων ξύνι|εν πείθοντό τε μύθῳ.
(βουλέων to be pronounced as a dissyllable, by synæresis.)

277. μήτε σύ, Πηλεί|δη, ἔθελ' ἐ|ριζέμεναι βασιλῆϊ.
(The last syllable of Πηλείδη coalesces by synæresis with the initial vowel of ἔθελ', and the dactyl thus commencing is to be pronounced as follows: δyĕθ-ĕλ-ĕ. Some read θέλ' for ἔθελ', but the form θέλω never occurs in Homer or the other Epic writers.)

283. λίσσομ' Ἀχιλλῆ|ῑ μεθέ|μεν χόλον, ὃς μέγα πᾶσιν.
(Ἀχιλλῆῑ, final syllable lengthened by the arsis.)

291. τούνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;
(οἱ has the digamma, Ϝοι, preventing the hiatus.)

296. σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι ὀ|ΐω. |
(ὀΐω has the penult lengthened by the arsis.)

305 ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ | νηυσὶν Ἀ|χαιῶν.
(νηυσίν to be pronounced as a dissyllable, by synæresis.)

Line

307. ἧιε σύν τε Μενοιτιά|δῃ καὶ | οἷς ἑτάροισιν.
(οἷς has the digamma, Ϝοῖς, preventing the hiatus The diphthong αι in καί, therefore, remains without elision, and long.)

315 ἔρδον δ' | Ἀπόλλ|ωνι τεληέσσας ἑκατόμβας.
(Ἀπόλλωνι has the initial syllable lengthened by the arsis.)

322 ἔρχεσθον κλισίην Πηληϊά|δεω Ἀχι|λῆος.
(Πηληϊάδεω,—the ending -δεω to be pronounced as one syllable, by synæresis.)

325. ἐλθὼν σὺν πλεόν|εσσι τό | οἱ καὶ ῥίγιον ἔσται.
(οἱ has the digamma, Ϝοι, preventing the hiatus.)

330. ἥμενον · οὐδ' ἄρα | τώγε ἰδ|ὼν γήθησεν Ἀχιλλεύς.
(ἰδών has the digamma, Ϝιδών, preventing the hiatus.)

333. αὐτὰρ ὁγ' | ἔγνω | ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε.
(ᾗσιν has the digamma, Ϝῇσιν, preventing the hiatus.)

342. τοῖς ἄλλοις · ἦ | γὰρ ὅγ' ὀ|λοῇ|σι φρεσὶ θύει.
(γὰρ lengthened by the arsis. — ὀλοῇσι, the second omicron lengthened by the arsis.)

343. οὐδέ τι | οἶδε νο|ῆσαι ἅμα πρόσσω καὶ ὀπίσσω.
(οἶδε has the digamma, Ϝοῖδε, preventing the hiatus.)

344. ὅππως οἱ παρὰ | νηυσὶ σό|οι μαχέωνται Ἀχαιοί.
(νηυσί, to be pronounced as a dissyllable, by synæresis.)

350. θῖν' ἐφ' ἁλὸς πολιῆς, ὁρό|ων ἐπὶ | οἴνοπα πόντον.
(οἴνοπα has the digamma, Ϝοίνοπα, preventing the hiatus.)

363. ἐξαύδα μὴ κεῦθε νό|ῳ, ἵνα | εἴδομεν ἄμφω.
(εἴδομεν has the digamma, Ϝείδομεν, preventing the hiatus.)

370. Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου | Ἀπόλλ|ωνος.
(Ἀπόλλωνος, first syllable lengthened by the arsis.)

373. Same as line 370 ; Ἀπόλλωνος with first syllable long

374 χρυσέῳ ἀν|ὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς.
(χρυσέῳ to be pronounced as a dissyllable, by synæresis.)

378. ἀλλ' οὐκ Ἀτρείδῃ Ἀγα|μέμνονι | ἥνδανε θυμῷ.
(ἥνδανε has the digamma, Ϝήνδανε, preventing the hiatus.)

381 εὐξαμένου ἤκουσεν, ἐ|πεὶ μάλα | οἱ φίλος ἦεν.
(οἱ has the digamma, Ϝοι, preventing the hiatus.)

385 εὖ εἰδ|ὼς ἀγόρευε θεοπροπίας Ἑκάτοιο.
(εἰδὼς has the digamma, Ϝειδώς, so that no elision takes place in the preceding diphthong εὐ.)

386 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν | ἱλάσκ|εσθαι.
(ἱλάσκεσθαι has the initial syllable lengthened by the arsis.)

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389. τὴν μὲν γὰρ σὺν νηῒ θο|ῇ ἑλί|κωπες Ἀχαιοί.
(*ἑλίκωπες has the digamma*, Ϝελίκωπες, *so that no elision takes place in the final syllable of* θοῇ.)

390. ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ | δῶρα ἄν|ακτι.
(ἄνακτι *has the digamma*, Ϝάνακτι, *preventing the hiatus.*)

394. ἐλθοῦσ' Οὔλυμπόνδε Δί|ᾶ λίσαι, | εἴ ποτε δή τι.
(Δία, *final syllable lengthened by the arsis.*)

395. ἢ ἔπει | ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ.
(ἔπει *has the digamma*, Ϝέπει, *so that no elision takes place in* ἤ.)

396. πολλάκι γάρ σέο πατρὸς ἐ|νῑ μεγάρ|οισιν ἄκουσα.
(ἐνῑ, *final syllable lengthened by the arsis.*)

403. ὃν Βριά|ρεων καλέ|ουσι θεοί, ἄνδρες δέ τε πάντες.
(Βριάρεων—ρεων *pronounced as one syllable, by synæresis.*)

404. Αἰγαίων'· ὁ γὰρ αὖτε βί|η οὗ | πατρὸς ἀμείνων.
(οὗ *has the digamma*, Ϝοῦ, *so that no elision takes place in the final vowel of* βίη.)

409. τοὺς δὲ κατὰ πρύμνας τε καὶ | ἀμφ' ἅλα | ἔλσαι Ἀχαιούς.
(ἔλσαι *has the digamma*, Ϝέλσαι, *preventing the hiatus.*)

415. αἴθ' ὄφελες παρὰ | νηυσὶν ἀ|δάκρυτος καὶ ἀπήμων.
(νηυσίν *pronounced as two syllables, by synæresis.*)

416. ἧσθαι· ἐπεί νύ τοι αἶσα μίνυνθά περ, οὔτι μά|λᾱ δήν. |
(μάλᾱ, *final syllable lengthened by the arsis.*)

421. ἀλλὰ σὺ μὲν νῦν | νηυσὶ παρ|ήμενος ὠκυπόροισιν.
(νηυσὶ *pronounced as a dissyllable, by synæresis.*)

430. τήν ῥα βίῃ ἀέκοντος ἀπ|ηύρων. | Αὐτὰρ Ὀδυσσεύς.
(ἀπηύρων—ηύρων *pronounced as two syllables, by synæresis.*)

431. ἐς Χρύ|σην ἷ|κανεν ἄγων ἱερὴν ἑκατόμβην.
(ἵκανεν, *initial vowel rendered long by the augment.*)

437. ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐ|πῑ ῥηγ|μῖνι θαλάσσης.
(ἐπῑ, *final syllable lengthened by the arsis.*)

438. ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ |Ἀ̄πόλλ|ωνος.
(Ἀ̄πόλλωνος, *initial syllable lengthened by the arsis.*)

441. ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' | ῑ̔λασό|μεσθα ἄν|ακτα.
(ῑ̔λασόμεσθα, *initial syllable lengthened by the arsis.*—ἄνακτα *has the digamma*, Ϝάνακτα, *preventing the hiatus.*)

452. *Compare line 38.*

454. τίμησας μὲν ἐμ|ὲ μέγα | δ' ἴψαο λαὸν Ἀχαιῶν.
(ἐμὲ, *final syllable lengthened by the arsis.*)

462. καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ | δ' αἴθοπα | οἶνον.
(οἶνον *has the digamma*, Ϝοῖνον, *preventing the hiatus.*)

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472 οἱ δὲ πανημέριοι μολπῇ θεὸν | ἱλάσκ|οντο.
(ἱλάσκοντο, *initial syllable lengthened by the arsis.*)

473 καλὸν ἀ|είδοντες παιήονα κοῦροι Ἀχαιῶν.
(κᾱλόν, *initial syllable lengthened by the arsis.*)

479 τοῖσιν δ' ἴκμενον οὖρον ἵ|ει ἑκά|εργος Ἀπόλλων.
(ἑκάεργος *has the digamma twice*, ϜεκάϜεργος, *the first of which saves the preceding diphthong from elision.*)

485 νῆα μὲν οἵγε μέλαιναν ἐπ' ἠπεί|ροιο ἔρ|υσσαν.
(ἔρυσσαν *has the digamma*, Ϝέρυσσαν, *preventing the hiatus.*)

488 αὐτὰρ ὁ μήνιε | νηυσὶ παρ|ήμενος ὠκυπόροισιν.
(νηυσὶ *pronounced as a dissyllable, by synæresis.*)

491. οὔτε ποτ' ἐς πόλεμ|ōν· ἀλλ|ὰ φθινύθεσκε φίλον κῆρ.
(πόλεμōν, *last syllable lengthened by the arsis, and also by the pause in the line.*)

495. πάντες ἅμα, Ζεὺς δ' ἦρχε, Θέτις δ' οὐ λήθετ' ἐφ|ετμέων. |
(ἐφετμέων—έων *pronounced as one syllable, by synæresis.*)

502. λισσομένη προςέειπε Δία Κρονί|ωνα ἄν|ακτα.
(ἄνακτα *has the digamma*, Ϝάνακτα, *preventing the hiatus.*)

506 ἔπλετ'· ἀτάρ μιν | νῦν γε ἄν|αξ ἀνδρῶν Ἀγαμέμνων.
(ἄναξ *has the digamma*, Ϝάναξ, *preventing the hiatus.*)

510. υἱὸν ἐμὸν τίσωσιν, ὀφέλλ|ωσίν τέ ἑ | τιμῇ.
(ἑ *has the digamma*, Ϝε, *preventing the hiatus.*)

515. ἢ ἀπόειπ'· ἐπεὶ οὔ τοι ἔπ|ῑ δέος· | ὄφρ' εὖ | εἰδῶ.
(ἐπῑ, *final syllable lengthened by the arsis.*—εἰδῶ *has the digamma*, Ϝειδῶ, *which saves the diphthong* εὖ *from elision.*)

518. ἦ δὴ | λοίγια | ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις.
(ἔργ' *has the digamma*, Ϝεργ', *preventing the hiatus.*)

528. ἦ, καὶ | κυανέ|ῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων.
(κῡανέῃσιν, *the initial syllable lengthened by the arsis.*)

529 ἀμβρόσιαι δ' ἄρα χαῖται ἐπεῤῥώ|σαντο ἄν|ακτος.
(ἄνακτος *has the digamma*, Ϝάνακτος, *preventing the hiatus.*)

537. ἠγνοίησεν ἰδ|οῦσ', ὅτι | οἱ συμφράσσατο βουλάς.
(οἱ *has the digamma*, Ϝοι, *preventing the hiatus.*)

539 αὐτίκα κερτομίοισι Δία Κρονίωνα προς|ηύδα. |
(προςηύδα—ηύδα *pronounced as two syllables, by synæresis.*)

[illegible] πρόφρων τέτλη|κᾱς εἰπ|εῖν ἔπος ὅττι νοήσῃς.
(τέτληκᾱς, *final syllable lengthened by the position formed by the consonant* ς *and the digamma in* Ϝειπεῖν.)

550. μήτι σὺ | ταῦτα ἕ|καστα διείρεο, μηδὲ μετάλλα.
(ἕκαστα *has the digamma*, Ϝέκαστα, *preventing the hiatus.*)

551. τὸν δ' ἠμείβετ' ἔπειτα βοῶπις | πότνια | Ἥρη.
(Ἥρη *has the digamma*, Ϝήρη, *preventing the hiatus.*)

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559. τιμήσῃ, ὀλέσῃς δὲ πολ|έας ἐπὶ | νηυσὶν Ἀ|χαιῶν.
(πολεας pronounced as two syllables, by synæresis.—νηυσιν also pronounced as two syllables, from the same cause.)

573. ἦ δὴ | λοίγια | ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά.
(ἔργα has the digamma, Ϝέργα, preventing the hiatus.)

578. πατρὶ φίλῳ ἐπίηρα φέρ|ειν Διί, | ὄφρα μὴ αὖτε.
(ὄφρα has the digamma, Ϝόφρα, preventing the hiatus.)

583. αὐτίκ' ἔπειτ' ἵλ|αος | Ὀλύμπιος ἔσσεται ἡμῖν
(ἵλᾱος, penult lengthened by the arsis.)

606. οἱ μὲν κακκείοντες ἔβαν οἶκ|όνδε ἕκ|αστος.
(ἕκαστος has the digamma, Ϝέκαστος, preventing the hiatus—ἔβᾱν, final syllable lengthened by the position produced by the final consonant ν and the digamma in Ϝοικόνδε.)

607. ἧχι ἑ|κάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις.
(ἑκάστῳ has the digamma, Ϝεκάστῳ, preventing the hiatus.)

609. Ζεὺς δὲ πρὸς ὃν λέχος, ἤϊ' Ὀλύμπιος ἀστεροπητής.
(There is a defect in this line, since, inasmuch as ὃν has the digamma, Ϝον, the preceding πρὸς ought to be long by position, which would vitiate the dactyl. Bentley recommends the rejection of ὃν from the text, so that the line may run as follows: Ζεὺς δὲ | πρὸς λέχος | ἤϊ' &c.)

BOOK II.

1. Ἄλλοι μέν ῥα θεοί τε καὶ | ἀνέρες | ἱπποκορυσταί.
(ᾱνέρες, initial syllable lengthened by the arsis.)

4. τιμήσῃ, ὀλέσῃ δὲ πολ|έας ἐπὶ | νηυσὶν Ἀχαιῶν.
πολέας—έας as one syllable, by synæresis.—νηυσιν pronounced as a dissyllable by synæresis.)

5. ἥδε δέ | οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
(οἱ has the digamma, Ϝοι, preventing the hiatus.)

8. βάσκ' ἴθι | οὖλε ὄν|ειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν.
(οὖλε has the digamma, Ϝοῦλε, preventing the hiatus.—An hiatus, however, actually takes place between οὖλε and ὄνειρε, which there is nothing to remedy, unless we read, with Knight, ὀλοϜ', the elided form of the vocative, from ὀλοϜος.)

11. θωρῆξ|αι ἑ κέλ|ευε καρηκομόωντας Ἀχαιούς.
(ἑ has the digamma, Ϝε, so that there is no elision in the diphthong preceding.)

20. στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηλ|ηΐῳ | υἷι ἐ|οικώς.
(υἷι has the digamma, Ϝυῖι, so that no elision takes place in the

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final vowel of Νηλῆϊῳ.—ἐοικὼς has also the digamma twice, ϜεϜοικὼς, the first of which prevents the hiatus with νἷι.)

24. οὐ χρὴ παννύχι|ον εὕδ|ειν βουληφόρον ἄνδρα
(παννύχῐον, final syllable lengthened by the arsis.)

36 νήπιος· | οὐδὲ τὰ | ᾔδη, ἅ ῥα Ζεὺς | μήδετο | ἔργα.
(ᾔδη has the digamma, Ϝῄδη, preventing the hiatus.—ἔργα has also the digamma, Ϝέργα, preventing the hiatus.)

43 καλόν, | νηγάτεον· περὶ | δὲ μέγα | βάλλετο φᾶρος.
(καλόν has the first syllable lengthened by the arsis.—δὲ is also lengthened by the arsis.)

44. ποσσὶ δ' ὑπ|ὸ λιπαρ|οῖσιν ἐδήσατο | καλὰ πέδ|ιλα.
(ὑπὸ, final syllable lengthened by the arsis.—καλὰ, initial syllable lengthened by the arsis.)

58. εἶδός | τε μέγε|θός τε, φυήν τ' ἄγχ|ιστα ἐ|ῴκει.
(τε lengthened by the arsis.—ἐῴκει has the digamma twice ϜεϜῴκει, the first of which prevents the hiatus.)

71. ᾤχετ' ἀποπτάμε|νὸς, ἐμὲ | δὲ γλυκὺς ὕπνος ἀνῆκεν.
(ἀποπτάμενὸς, final syllable lengthened by the arsis.)

74. καὶ φεύγειν σὺν | νηυσὶ πο|λυκλή|ϊσι κελ|εύσω.
(νηυσὶ, two syllables, by synæresis.—πολυκλήϊσι, penult lengthened by the arsis.)

77. Νέστωρ, ὅς ῥα Πύ|λοιο ἄν|αξ ἦν ἠμαθόεντος.
(ἄναξ has the digamma, Ϝάναξ, preventing the hiatus.)

87. ἠΰτε | ἔθνεα | εἶσι μελισσάων ἀδινάων.
(ἔθνεα has the digamma, Ϝέθνεα, preventing the hiatus.)

90 αἱ μὲν | τ' ἔνθα ἅλ|ις πεποτήαται, | αἱ δέ τε | ἔνθα.
(ἅλις has the digamma, Ϝάλις, preventing the hiatus.—There is an hiatus, however, in τε ἔνθα, which escaped the observation of Bentley, and for which Heyne proposes τοι ἔνθα.)

96. λαῶν ἰζόντων, ὅμαδος δ' ἦν, ἐννέα | δέ σφεας. |
(σφεας, one syllable, by synæresis.)

102 Ἥφαιστος μὲν δῶκε Διὶ Κρονί|ωνι ἄν|ακτι.
(ἄνακτι has the digamma, Ϝάνακτι, preventing the hiatus.)

104 Ἑρμεί|ας δὲ ἄν|αξ δῶκεν Πέλοπι πληξίππῳ.
(ἄναξ has the digamma, Ϝάναξ, preventing the hiatus.)

108. πολλῇσιν νήσοισι καὶ Ἄργεϊ | παντὶ ἀν|άσσειν.
(ἀνάσσειν has the digamma, Ϝανάσσειν, preventing the hiatus.)

109. τῷ ὅγ' ἐρεισάμεν|ὸς ἔπε' | Ἀργείοισι μετ|ηύδα |
(ἐρεισάμενὸς, last syllable lengthened by the arsis.—μετηύδα—ηύδα pronounced as two syllables, by synæresis.)

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Line

116 οὕτω που Διὶ μέλλει ὑπερμενέ|ϊ φίλον | εἶναι.

(ὑπερμενέϊ, *final syllable lengthened by the arsis.*)

127 Τρώων | δ' ἄνδρα ἕκ|αστον ἑλοίμεθα | οἰνοχοεύειν.

(ἕκαστον *and* οἰνοχοεύειν *have each the digamma,* Fέκαστον *and* Fοινοχοεύειν, *preventing in each case the hiatus.*)

128 πολλαί κεν δεκάδες δευ|οίατο | οἰνοχόοιο.

(οἰνοχόοιο *has the digamma, preventing the hiatus.*)

13 πολλέων | ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν.

(πολλέων *pronounced as two syllables, by synæresis.*)

137. εἵατ' ἐν|ῖ μεγάρ|οις ποτιδέγμεναι· | ἄμμι δὲ | ἔργον.

(ἐνῖ, *final syllable lengthened by the arsis.*—ἔργον *has the digamma,* Fέργον, *preventing the hiatus.*)

140. φεύγωμεν σὺν | νηυσὶ φίλ|ην ἐς πατρίδα γαῖαν.

(νηυσί *pronounced as two syllables, by synæresis.*)

145. πόντου | Ἰκαρίοιο, τὰ μὲν τ' Εὖρός τε Νότος τε.

(*Knight gives* Ἰκαρίοιο *the digamma,* FικαρίοFο, *the first of which prevents the hiatus.*)

146. ὤρορ' ἐπ|αΐξ|ας πατρὸς Διὸς ἐκ νεφελάων.

(ἐπαΐξας *has the antepenult lengthened by the arsis.*)

150. νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κον|ίη. |

(κονίη, *penult lengthened by the arsis.*)

154. οἴκαδε | ἱεμέ|νων· ὑπὸ δ' ᾕρεον ἕρματα νηῶν.

(ἱεμένων *has the digamma,* Fιεμένων, *preventing the hiatus.*—ἱεμένων *has also the initial vowel lengthened by the arsis.*)

158. οὕτω | δὴ οἰ|κόνδε φίλην ἐς πατρίδα γαῖαν.

(οἰκόνδε *has the digamma,* Fοικόνδε, *so that no elision takes place in* δή.)

64. σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε | φῶτα ἕκ|αστον.

(ἕκαστον *has the digamma,* Fέκαστον, *preventing the hiatus.*)

65. μηδ' εἴ|α νῆ|ας ἅλαδ' | ἑλκέμεν ἀμφιελίσσας.

(νῆας, *final syllable lengthened by the arsis.*—*The common text has* μηδὲ ἔα, *but this produces an hiatus, which vitiates the line. Knight, accordingly, reads* μηδ' ἔαε (*i. e.,* μηδ' ἔFαε), *and Bentley* μηδ' ἐάα, *but we have preferred to either the emendation of Thiersch,* μηδ' εἴα. *Gr. Gr.,* 220, 69.)

167. βῆ δὲ κατ' Οὐλύμποιο καρήνων | ἀΐξ|ασα.

(ἀΐξασα, *initial vowel lengthened by the arsis.*)

169. εὗρεν ἔπειτ' Ὀδυσῆα Δι|ῒ μῆ|τῑν ἀτά|λαντον.

(Διῒ, *final syllable lengthened by the arsis.*—μῆτῑν, *the same.*)

175. φεύξεσθ' ἐν νήεσσι πολυκλή|ϊσι πε|σόντες.

(πολυκληῖσι, *penult lengthened by the arsis.*)

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Line

180 *Compare line* 164.

181. *Compare line* 165.

185. αὐτὸς δ' Ἀτρεΐ|δεω Ἀγα|μέμνονος ἀντίος ἐλθὼν
(*Ἀτρεΐδεω—δεω pronounced as one syllable, by synæresis.*)

186. δέξατό | οἱ σκῆπ|τρον πατρώϊον, ἄφθιτον αἰεί.
(*οἱ has the digamma,* Ϝοι, *preventing the hiatus.*)

189 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρ|ητῡ|σασκε παραστάς.
(*Compare line* 192, *book* i.)

190 δαιμόνι', οὔ σε ἔ|οικε, κακ|ὸν ὥς, δειδίσσεσθαι.
(*ἔοικε has the digamma twice,* ϜέϜοικε, *the first of which prevents the hiatus.—κακὸν, final syllable lengthened by the arsis.*)

192. οὐ γάρ | πω σάφα | οἶσθ', οἷος νόος Ἀτρεΐωνος.
(*οἶσθ' has the digamma,* Ϝοῖσθ', *preventing the hiatus.*)

196. θυμὸς | δὲ μέγας | ἐστὶ διοτρεφέος βασιλῆος.
(*δὲ lengthened by the arsis.*)

197. τιμὴ δ' ἐκ Διός ἐστι, φιλ|εῖ δέ ἑ | μητίετα Ζεύς.
(*ἑ has the digamma,* Ϝε, *preventing the hiatus.*)

198. ὃν δ' αὖ δήμου | τ' ἄνδρα ἴδ|οι, βοόωντα τ' ἐφεύροι.
(*ἴδοι has the digamma,* Ϝίδοι, *preventing the hiatus.*)

205 εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλο|μητέω. |
(*ἀγκυλομητέω—τεω one syllable by synæresis.*)

206 σκῆπτρόν τ' ἠδὲ θέμιστας ἵν|α σφῖ|σῖ βασι|λεύῃ.
(*This line violates the metre, since no good reason can be assigned for the length of the first syllable in σφῖσι, except the mere necessity of the verse, which is, in fact, no reason at all. Consult, also, Explanatory Notes, for other objections.—The final syllable, however, in σφισῖ is long by the arsis..*

211. ἄλλοι μέν ῥ' ἕζοντο ἐρ|ήτῡ|θεν δὲ καθ' ἕδρας.
(*According to some, the υ is long here in ἐρήτῡθεν, because contracted for ἐρητύθησαν. A better reason, however, is, because the digamma intervenes, and produces a lengthening by position with the following θ, namely, ἐρήτυϜθεν. Compare line* 192, *book* i.)

213 ὃς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε | ᾔδη.
(*ᾔδη has the digamma,* Ϝῄδη, *preventing the hiatus*)

215 ἀλλ' ὅτι | οἱ εἴσαιτο γελοίϊον Ἀργείοισιν.
(*οἱ has the digamma,* Ϝοι, *preventing the hiatus.*)

216. ἔμμεναι· αἴσχισ|τος δὲ ἀν|ὴρ ὑπὸ | Ἴλιον ἦλθεν.
(*This line is faulty on account of the hiatus in δὲ ἀνήρ, which Bentley seeks to remedy by reading δ' ἄρ' ἀνήρ, or αἴσχιστος*

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δ' ἀνδρῶν.—Ἴλιον, *however, has the digamma*, Fίλιον, *preventing a second hiatus.—Knight rejects, as faulty, lines* 217–219 *inclusive.*)

217. φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα · | τὼ δέ οἱ | ὤμω.
(οἱ *has the digamma*, Fοι, *preventing the hiatus.*)

228. πρωτίστῳ δίδο|μεν εὖτ' | ἂν πτολίεθρον ἕλωμεν.
(διδομὲν, *final syllable lengthened by the arsis.*)

233. ἧντ' αὐ|τὸς ἀπὸ | νόσφι κατίσχεαι ;—οὐ μὲν ἔοικεν.
(αὐτὸς, *final syllable lengthened by the arsis.*)

236 οἴκαδέ περ σὺν | νηυσὶ νε|ώμεθα · τόνδε δ' ἐῶμεν.
(νηυσί *pronounced as two syllables, by synæresis.*)

239. ὃς καὶ νῦν Ἀχι|λῆα, ἕ|ο μέγ' ἀμ|είνονα φῶτα.
(ἕο *has the digamma*, Fέο, *preventing the hiatus.—The final vowel in* ἕο *is also lengthened by the arsis.*)

245. καί μιν ὑπ|όδρα ἰδ|ὼν χαλεπῷ ἠνίπαπε μύθῳ.
(ἰδών *has the digamma, preventing the hiatus.*)

249. ἔμμεναι, ὅσσοι ἅμ' Ἀτρεί|δῃς ὑπὸ | Ἴλιον ἦλθον.
(Ἴλιον *has the digamma*, Fίλιον, *preventing the hiatus.*)

252 οὐδέ τι|πω σάφα|ἴδμεν, ὅπως ἔστ|αι τάδε | ἔργα.
(ἴδμεν *has the digamma*, Fίδμεν, *preventing the hiatus. So, also*, ἔργα *has the digamma*, Fέργα, *preventing another hiatus.*)

255. ἧσαι ὀνειδίζ|ων ὅτι | οἱ μάλα πολλὰ διδοῦσιν.
(οἱ *has the digamma*, Fοι, *preventing the hiatus.*)

261. εἰ μὴ ἐγώ σε λαβὼν ἀπὸ | μὲν φίλα | εἵματα δύσω.
(εἵματα *has the digamma*, Fείματα, *preventing the hiatus.*)

266. πλῆξεν · ὁ δ' ἰδνώθη, θαλε|ρὸν δέ οἱ|ἔκπεσε δάκρυ.
(οἱ *has the digamma*, Fοι, *preventing the hiatus.*)

268. σκήπτρου ὕπο χρῦσ|έου ὁ δ' ἄρ' | ἕζετο, τάρβησέν τε.
(χρῦσέου *must be pronounced as a dissyllable, so that* -έου ὁ δ' ἄρ' *forms a dactyl.*)

269 ἀλγήσας δ' ἀχρ|εῖον ἰδ|ὼν, ἀπομόρξατο δάκρυ.
(*This line is metrically faulty, since* ἰδών *has the digamma*, Fιδών, *and the final syllable of* ἀχρεῖον *ought, therefore, to be long by position, and can not form the second of a dactyl. Bentley suggests* ἀχρεῖον ὁρῶν, *or* ἀχρεῖα Fιδών. *Many passages occur in which* ὁρᾶν *and* ἰδεῖν *appear to be interchanged, and probably the present one ought to be added to the number. Heyne also inclines toward* ἀχρεῖον ὁρῶν.)

270 οἱ δὲ, καὶ ἀχνύμενοί περ, ἐπ' | αὐτῷ | ἡδὺ γέλασσαν.
(ἡδύ *has the digamma*, Fηδύ, *preventing the hiatus.*)

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Line

271. ὧδε δέ | τίς εἰπ|εσκεν ἰδὼν ἐς | πλησίον ἄλλον.
(εἴπεσκεν *has the digamma*, Fείπεσκεν, *so that* τὶς *becomes long by position.*)

272. Ὢ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς | ἐσθλὰ ἔ|οργεν.
(ἔοργεν *has the digamma*, Fέοργεν, *preventing the hiatus.*)

274. νῦν δὲ τό|δε̄ μέγ' ἄρ|ιστον ἐν Ἀργείοισιν ἔρεξεν.
(τόδε̄, *final syllable lengthened by the arsis.*)

275. ὃς τὸν λωβη|τῆρα ἐπ|εσβόλον ἔσχ' ἀγοράων.
(ἐπεσβόλον *has the digamma*, Fεπεσβόλον, *preventing the hiatus.*)

284. Ἀτρείδη, νῦν δή σε ἄν|αξ, ἐθέλουσι Ἀχαιοί.
(ἄναξ *has the digamma*, Fάναξ, *preventing the hiatus.*)

290. ἀλλήλοισιν ὀδύροντ|αι οἰκ|όνδε νέεσθαι.
(οἰκόνδε *has the digamma*, Fοικόνδε, *so that no elision takes place in the preceding diphthong.*)

291. ἦ μὴν καὶ πόνος ἐστὶν ἀν|ῑη|θέντα νέεσθαι.
(ἀνῑηθέντα, *the* ι *lengthened by the arsis.*)

292. καὶ γάρ τις θ' ἕνα μῆνα μέν|ων ἀπὸ | ἧς ἀλόχοιο.
(ἧς *has the digamma*, Fῆς, *preventing the hiatus.*)

294. χειμέρι|αι εἰ|λέωσιν ὀρ|ινομένη τε θάλασσα.
(εἰλέωσιν *has the digamma*, Fειλέωσιν, *preventing the hiatus.—*εἰλέωσιν, *moreover, must be pronounced as three syllables merely, by synæresis, the syllable* εω *being contracted into* ω.)

297. ἀσχαλάαν παρὰ | νηυσὶ κορ|ωνίσιν· ἀλλὰ καὶ ἔμπης.
(νηυσί *pronounced as two syllables, by synæresis.*)

301. εὖ γὰρ | δὴ τόδε | ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες.
(ἴδμεν *has the digamma*, Fίδμεν, *preventing the hiatus.*)

307. καλῆ̄ ὑπ|ὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ.
(καλῆ̄, *first syllable lengthened by the arsis.*)

310. βωμοῦ ὑπ|ᾱΐξ|ας πρός ῥα πλατάνιστον ὄρουσεν.
(ὑπᾱΐξας, *antepenult lengthened by the arsis.*)

315. μήτηρ δ' ἀμφεποτ|ᾶτο ὀδ|υρομένη φίλα τέκνα.
(*This line is faulty in point of metre, since there is nothing to prevent the hiatus. Bentley suggests* ἀμφεποτᾶτ' ὀλοφυρομένη.)

319. λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλο|μήτεω. |
ἀγκυλομητεω—τεω *pronounced as one syllable by synæresis, so that* -μήτεω *forms a spondee.*)

329. τῷ δεκάτῳ δὲ πόλ|ῑν αἱ|ρήσομεν εὐρυάγυιαν.
(πόλῑν, *final syllable lengthened by the arsis.*)

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Line

332. αὐτοῦ, | εἰσόκεν ἄστυ μέγα Πριάμ|οιο ἕλ|ωμεν.

(*The pause saves the last syllable of* αὐτοῦ *from elision, or in other words, prevents the hiatus.—With regard to* Πρι άμοιο ἕλωμεν, *Bentley suggests* Πριάμοιο ἁλώῃ, *i. e.*, Ϝαλώῃ *but Knight gives* ἕλωμεν *itself the digamma*, Ϝέλωμεν.)

333. ὣς ἔφατ᾽· Ἀργεῖοι δὲ μέγ᾽ | ἴαχον, | ἀμφὶ δὲ νῆες.

(ῑαχον, *initial vowel lengthened by the arsis.*)

337. ὦ πόποι, ἦ δὴ παισὶν ἐοικότες | ἀγορά|ασθε.

(ᾱγοράασθε, *initial syllable lengthened by the arsis.*)

338. νηπιάχοις, οἷς οὔτι μέλει πολεμ|ήϊα | ἔργα.

(ἔργα *has the digamma*, Ϝέργα, *preventing the hiatus.*)

348. πρὶν Ἄργ|ος δ᾽ ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο.

(πρῑν *lengthened by the arsis.*)

351. ἤματι τῷ, ὅτε | νηυσὶν | ἐπ᾽ ὠκυπόροισιν ἔβαινον.

(νηυσὶν *pronounced as two syllables, by synæresis.*)

354. τῷ μήτις πρὶν ἐπειγέσθ|ω οἰκ|όνδε νέεσθαι.

(οἰκόνδε *has the digamma*, Ϝοικόνδε, *so that there is no elision of the preceding vowel.*)

357. εἰ δέ τις ἐκπάγλως ἐθέλ|ει οἰκ|όνδε νέεσθαι.

(οἰκόνδε *has the digamma*, Ϝοικόνδε, *so that there is no elision in the preceding diphthong.*)

358. ἁπτέσθ|ω ἧς | νηὸς ἐϋσσέλμοιο μελαίνης.

(ἧς *has the digamma*, Ϝῆς, *preventing the hiatus.*)

360. ἀλλά, ἄν|αξ, αὐτός τ᾽ εὖ μήδεο, πείθεό τ᾽ ἄλλῳ.

(ἄναξ *has the digamma*, Ϝάναξ, *preventing the hiatus.*)

361. οὔτοι ἀπόβλη|τον ἔπος | ἔσσεται, ὅττι κε εἴπω.

(ἀπόβλητον, *final syllable lengthened by the arsis.—*εἴπω *has the digamma*, Ϝείπω, *and hence* κε, *not* κεν, *must precede. The latter form would be long by position, and would, of course, violate the measure.*)

366. ἠδ᾽ ὅς κ᾽ ἐσθλὸς ἔῃσι· κατ|ὰ σφέας | γὰρ μαχέονται.

(σφέας *pronounced as one syllable, by synæresis*, ὰ σφέας *forming a spondee.*)

367. γνώσεαι | δ᾽, εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις.

(γνώσεαι *pronounced as two syllables, by synæresis, and forming a spondee.*)

373. τῷ κε τάχ᾽ ἠμύσειε πόλις Πριάμ|οιο ἄν|ακτος.

(ἄνακτος *has the digamma*, Ϝάνακτος, *preventing the hiatus.*)

392. μιμνάζειν παρὰ | νηυσὶ κορ|ωνίσιν, | οὔ οἱ ἔπ|ειτα.

(νηυσὶ *pronounced as a dissyllable, by synæresis.—*οἱ *has the digamma*, Ϝοι, *so that no elision takes place in the preceding diphthong.*)

Line

394. ὣς ἔφατ᾽· Ἀργεῖοι δὲ μέγ᾽ | ἴαχον, | ὡς ὅτε κῦμα.
(*ἴαχον, initial syllable lengthened by the arsis.*)

405. Νέστορα μὲν πρώτιστα καὶ Ἰδομεν|ῆα ἄν|ακτα.
(*ἄνακτα has the digamma, Fάνακτα, preventing the hiatus.*)

407. ἕκτον δ᾽ αὖτ᾽ Ὀδυσῆα Δι|ῒ μῆτ|ῐν ἀτά|λαντον.
(*Διῒ and μῆτῐν have each the final syllable lengthened by the arsis.*)

408. αὐτόματ|ος δέ οἱ | ἦλθε βοὴν ἀγαθὸς Μενέλαος.
(*οἱ has the digamma, Fοι, preventing the hiatus.*)

419. ὣς ἔφατ᾽· οὐδ᾽ ἄρα | πώ οἱ ἐπ|εκραίαινε Κρονίων.
(*οἱ has the digamma, Fοι, so that there is no elision in the preceding vowel.*)

434. Ἀτρείδη κύδ|ιστε ἄν|αξ ἀνδρῶν Ἀγάμεμνον.
(*ἄναξ has the digamma, Fάναξ, preventing the hiatus.*)

436. ἀμβαλλ|ώμεθα | ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
(*ἔργον has the digamma, Fέργον, preventing the hiatus.*)

440. ἴομεν, | ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα.
(*ἴομεν, initial vowel lengthened by the arsis.*)

449. πάντες ἐϋπλεκέ|ες ἑκα|τόμβοι|ος δὲ ἕκ|αστος.
(*ἐϋπλεκέες, final syllable lengthened by the arsis.—ἕκαστος has the digamma, Fέκαστος, preventing the hiatus.*)

454. ἐν νηυ|σὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
(*νηυσὶ pronounced as two syllables, by synæresis; hence its νηυ– forms a spondee.*)

465. ἐς πεδίον προχέ|οντο Σκα|μάνδριον· αὐτὰρ ὑπὸ χθών.
(*The final vowel of προχέοντο remains short before the σκ in the next word, it being impossible otherwise to adapt such a form as Σκαμάνδριον to the measure. To remove such a shortening as the present one, Knight reads Καμάνδριον. Consult Anthon's Greek Prosody, p. 6.*)

467. ἔσταν δ᾽ ἐν λειμ|ῶνῑ Σκαμ|ανδρίῳ ἀνθεμόεντι.
(*Consult remarks on previous line.*)

471. ὥρῃ ἐν | εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει.
(*This line violates the metre, since εἰαρινῇ has the digamma, Fειαρινῇ, which would make ἐν long by position. Bentley suggests ὥρῃ εἰαρινῇ, i. e., ὥρῃ Fειαρινῇ.*)

485. ὑμεῖς γὰρ θεαί ἐστε, πάρ|εστέ τε, | ἴστε τε πάντα.
(*ἴστε has the digamma, Fίστε, preventing the hiatus.*)

486. ἡμεῖς δὲ κλέος οἶον ἀκούομεν, | οὐδέ τι | ἴδμεν.
(*ἴδμεν has the digamma, Fίδμεν, preventing the hiatus.*)

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Line
490 φωνὴ δ' ἄῤῥηκτ|ος χάλκ|εον δέ μοι | ἦτορ ἐνείη.
(χάλκεον—εον pronounced as one syllable, by synæresis.)

BOOK III.

2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνι|θὲς ὣς |
(ὄρνιθὲς, last syllable lengthened by the arsis.)

24. εὑρὼν ἢ ἔλαφον κερα|ὸν ἢ | ἄγριον αἶγα.
(κεραὸν, last syllable lengthened by the arsis.)

27. ὣς ἐχάρη Μενέλαος Ἀλέξανδρον θεο|ειδέα. |
(θεοειδέα—εα pronounced as one syllable, by synæresis, so that -ειδέα forms a spondee.)

33. ὡς δ' ὅτε τίς τε δρά|κοντα ἰδ|ὼν παλίνορσος ἀπέστη.
(ἰδὼν has the digamma, Fιδὼν, preventing the hiatus.)

35. ἂψ τ' ἀνεχώρη|σὲν, ὦ|χρός τέ μιν εἷλε παρειάς.
(ἀνεχώρησὲν, last syllable lengthened by the arsis.)

39. δύσπαρι, | εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά.
(εἶδος has the digamma, Fεῖδος, preventing the hiatus.)

40. εἴθ' ὄφελ|ὲς ἄγον|ός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι.
(ὄφελὲς, last syllable lengthened by the arsis.)

44. φάντες ἀριστῆα πρόμον ἔμμεναι, οὕνεκα | κᾶλόν. |
(κᾶλόν, first syllable lengthened by the arsis.)

46. ἦ τοι|όςδε ἐ|ὼν ἐν ποντοπόροισι νέεσσιν.
(This line offends against the metre, there being an hiatus in τοιόςδε ἐών. Bentley suggests τοιοῦτος ἐών.)

55. ἥ τε κόμ|η τό τε | εἶδος, ὅτ' ἐν κονίῃσι μιγείης.
(εἶδος has the digamma, Fεῖδος, preventing the hiatus.)

57. λάϊνον ἕσσο χιτῶνα κακῶν ἕνεχ', | ὅσσα ἔ|οργας.
(ἔοργας has the digamma twice, FέϜοργας, the first of these preventing the hiatus.)

60. αἰεί τοι κραδίη πέλε|κυς ὥς ἐστιν ἀτειρής.
(Bentley gives ὥς the digamma, Fως, which makes the final syllable of πέλεκυς long by position. Otherwise it will be lengthened by the arsis.)

61. ὅστ' εἶσιν διὰ δουρὸς ὑπ' | ἀνέρος, | ὅς ῥά τε τέχνῃ.
(ἀνέρος has the initial vowel lengthened by the arsis.)

64. μή μοι δῶρ' ἐρατὰ πρόφε|ρε χρυσ|έης Ἀφρο|δίτης.
(As χρῦσέης has the initial syllable long, we must pronounce -έης, the remainder of the word, as one long syllable, by synæresis, making -έης Ἀφρο- a dactyl.)

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72. κτήμαθ' ἑλὼν εὖ πάντα γυ|ναῖκά τε | οἴκαδ' ἀγέσθω.
(οἴκαδ' *has the digamma*, Ϝοῖκαδ', *preventing the hiatus.*)

83. στεῦται | γάρ τι ἔπ|ōς ἐρέ|ειν κορυθαίολος Ἕκτωρ.
(ἔπος *has the digamma*, Ϝέπος, *preventing the hiatus.—The final syllable of* ἔπōς, *moreover, is lengthened by the arsis.*)

89 τεύχεα | κᾱλ' ἀπο|θέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ.
(κᾱλ' *lengthened by the arsis.*)

93 *Compare line* 72.

103 οἴσετε δ' ἄρν', ἕτερον λευ|κōν, ἑτέρ|ην δὲ μέλαιναν.
(λευκōν, *final syllable lengthened by the arsis.*)

106 αὐτός, ἐπ|εί οἱ | παῖδες ὑπερφίαλοι καὶ ἄπιστοι.
(οἱ *has the digamma*, Ϝοι, *so that no elision takes place in the preceding diphthong.*)

116. Ἕκτωρ | δὲ προτὶ | ἄστυ δύω κήρυκας ἔπεμπεν.
(ἄστυ *has the digamma*, Ϝαστυ, *preventing the hiatus.*)

119. νῆας ἔπι γλαφυρὰς ἰέν|αι ἠδ' | ἄρν' ἐκέ|λευεν.
(*As* ἄρν' *has the digamma*, Ϝάρν', *the line, as it at present stands, is faulty, and perhaps we should read* ἰδε ἄρνε κέλευεν, *i. e.*, ἴδε Ϝάρνε κέλευεν.)

125. τὴν δ' εὗρ' ἐν μεγάρῳ· ἡ | δē μέγαν | ἱστὸν ὕφαινεν.
(δē *lengthened by the arsis.*)

128. οὓς ἕθεν εἵνεκ' ἔπασχον ὑπ' | Ἄρη|ος παλαμάων.
(Ἄρηος, *initial syllable lengthened by the arsis.*)

129. ἀγχοῦ δ' ἱσταμένη προςέφη πόδας ὠκέα | Ἶρις. |
(Ἶρις *has the digamma*, Ϝῖρις, *preventing the hiatus.*)

130. δεῦρ' ἴθι, νύμφα φίλη, ἵνα | θέσκελα | ἔργα ἴδ|ηαι.
(ἔργα *has the digamma*, Ϝέργα, *and* ἴδηαι *the digamma*, Ϝίδηαι *both preventing the hiatus.*)

140. ἀνδρός τε προτέ|ροιο καὶ | ἄστεος ἠδὲ τοκήων.
(*This line is faulty, since* ἄστεος *has the digamma*, Ϝάστεος, *and* καὶ *can not, therefore, be shortened. It is probable that the true reading is* προτέρου καί.)

52 δενδρέῳ ἐφ|εζόμενοι ὄπα λειριόεσσαν ἱεῖσιν.
(δενδρέῳ *pronounced as if written* δενδρῳ, *and then shortened by elision.*)

58. αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔ|οικεν.
(ἔοικεν *has the digamma*, Ϝέοικεν, *preventing the hiatus.*)

63. ὄφρα ἴδ|ῃ πρότερόν τε πόσιν πηούς τε φίλους τε.
(ἴδῃ *has the digamma*, Ϝίδῃ, *preventing the hiatus.*)

69 καλὸν δ' οὕτω ἐγὼν οὐ|πω ἴδον | ὀφθαλμοῖσιν.
(ἴδον *has the digamma*, Ϝίδον, *preventing any elision of the preceding vowel, which remains long of course.*)

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Line

170 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ | ἀνδρὶ ἔ|οικεν
(ἔοικεν has the digamma twice, FέFοικεν, the first of which prevents the hiatus.)

172. αἰδοῖός τε μοί ἐσσι φίλ|ε ἑκυ|ρε δεινό|ς τε.
(φίλε and ἑκυρε have each the final syllable lengthened by the arsis.)

185 ἔνθα ἴδ|ον πλείστους Φρύγας, | ἀνέρας | αἰολοπώλους
(ἴδον has the digamma, Fίδον, preventing the hiatus.—ἀνέρας has the initial syllable lengthened by the arsis.)

190 ἀλλ' οὐδ' οἳ τόσοι ἦσαν, ὅσ|οι ἑλί|κωπες 'Αχαιοί.
(ἑλίκωπες has the digamma, Fελίκωπες, preventing any [illegible] of the preceding diphthong.)

191. δεύτερον αὖτ' 'Οδυ|σῆα ἰδ|ὼν ἐρέειν' ὁ γεραιός.
(ἰδὼν has the digamma, Fίδων, preventing the hiatus.)

197. ἀρνειῷ μιν ἔγ|ωγε ἐ|ΐσκω πηγεσιμάλλῳ.
(ἐΐσκω has the digamma, Fείσκω, preventing the hiatus.)

203. τὴν δ' αὖτ' 'Αντήνωρ πεπνυμένος ἀντίον|ηὔδα.
(ηὔδα pronounced as two syllables, by synæresis.)

204. ὦ γύναι, ἦ μάλα | τοῦτο ἔπ|ος νημερτὲς ἔειπες.
(ἔπος has the digamma, Fέπος, preventing the hiatus.)

214. παῦρα μὲν, ἀλλὰ μάλ|α λιγέ|ως· ἐπεὶ οὐ πολύμυθος.
(μάλα, final syllable lengthened by the arsis.)

217. στάσκεν, ὑπ|αὶ δὲ ἴδ|εσκε, κατὰ χθονὸς ὄμματα πήξας.
(ἴδεσκε has the digamma, Fίδεσκε, preventing the hiatus.)

219. ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ | φωτὶ ἐ|οικώς.
(ἐοικώς has the digamma twice, FεFοικώς, the former of which prevents the hiatus.)

221. ἀλλ' ὅτε δὴ ῥ' ὄπα | τε μεγάλ|ην ἐκ στήθεος | ἵει. |
(τε lengthened by the arsis.—ἵει, first syllable lengthened by the arsis.)

222 καὶ ἔπε|α νιφά|δεσσιν ἐοικότα χειμερίῃσιν.
(ἔπεα, final vowel lengthened by the arsis.)

230. Ἰδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι, θε|ὸς ὥς. |
(θεὸς has the final syllable lengthened by the arsis.)

236 δοιὼ δ' οὐ δύνα|μαι ἰδέ|ειν κοσμήτορε λαῶν.
(ἰδέειν has the digamma, Fιδέειν, preventing the hiatus.)

237 Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυ|δεύκεα. |
(Πολυδεύκεα—εα pronounced as one syllable, by synæresis.)

245. κήρυ|κες δ' ἀνὰ | ἄστυ θεῶν φέρον ὅρκια πιστά.
(ἄστυ has the digamma, Fάστυ, preventing the hiatus.)

246 ἄρνε δύ|ω καὶ | οἶνον ἐΰφρονα, καρπὸν ἀρούρης.

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(*οἶ ον has the digamma,* Ϝοῖνον, *so that no elision takes place in the preceding diphthong.*)

248 Κῆρυξ Ἰδαῖὸς ἠ|δὲ χρύσ|εια κύπ|ελλα.

(Ἰδαῖὸς, -ὸς *long by the arsis; no synæresis takes place in* χρύσεια; *on the contrary,* -ειᾰ κύπ- *forms a regular dactyl.*)

259 ὤτρυνεν δὲ γέροντα παριστάμε|νὸς ἐπέ|εσσιν.

(παριστάμενὸς *has the final syllable long by position,* ἐπέεσσιν *having the digamma,* Ϝεπέεσσιν.)

262. πὰρ δέ οἱ | Ἀντήνωρ περικαλλέα βήσετο δίφρον.

(οἱ *has the digamma,* Ϝοι, *preventing the hiatus.*)

267. ὤρνυτο δ' αὐτίκ' ἔπ|ειτα ἄν|αξ ἀνδρῶν Ἀγαμέμνων.

(ἄναξ *has the digamma,* Ϝάναξ, *preventing the hiatus.*)

269. ὅρκια πιστὰ θεῶν σύναγον, κρη|τῆρι δὲ | οἶνον.

(οἶνον *has the digamma,* Ϝοῖνον, *preventing the hiatus.*)

271. Ἀτρείδ|ης δὲ ἐρ|υσσάμενος χείρεσσι μάχαιραν.

(ἐρυσσάμενος *has the digamma,* Ϝερυσσάμενος, *preventing the hiatus.*)

272. ἥ οἱ | παρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο.

(οἱ *has the digamma,* Ϝοι, *so that no elision takes place in the previous vowel, which remains long of course.*)

286. τιμὴν δ' Ἀργείοις ἀποτινέμεν, | ἥντιν' ἔ|οικεν.

(*This line is faulty, since* ἔοικεν *has the digamma, and no apostrophe can properly take place in* ἥντινα, *while, even if it could,* ἥντιν' *would still have the final syllable* -ιν' *long by position. Bentley, therefore, corrects* ἥν τε ἔοικεν, *i. e.,* ἥν τε ϜέϜοικεν.)

300. ὧδε σφ' ἐγκέφαλος χαμάδις ῥέοι | ὡς ὅδε | οἶνος.

(οἶνος *has the digamma,* Ϝοῖνος, *preventing the hiatus.*)

305. ἤτοι ἐγὼν εἶμ|ι προτὶ | Ἴλιον ἠνεμόεσσαν.

(Ἴλιον *has the digamma,* ϜΊλιον, *preventing the hiatus.*)

308. Ζεὺς μέν | που τόγε | οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι.

(οἶδε *has the digamma,* Ϝοῖδε, *preventing the hiatus.*)

310 ἦ ῥα, καὶ ἐς δίφρ|ὸν ἄρν|ας θέτο | ἰσόθεος φώς.

(δίφρὸν, *final syllable lengthened by the arsis.*—ἰσόθεος *has the digamma,* Ϝισόθεος, *preventing the hiatus.*)

312 πὰρ δέ οἱ | Ἀντήνωρ περικαλλέα βήσετο δίφρον

(οἱ *has the digamma,* Ϝοι, *preventing the hiatus.*)

313 τὼ μὲν ἄρ' ἀψόῤῥ|οι προτὶ | Ἴλιον ἀπονέοντο.

(Ἴλιον *has the digamma,* ϜΊλιον, *preventing the hiatus.*)

319 ὧδε δὲ | τὶς εἴπ|εσκεν Ἀχαιῶν τε Τρώων τε.

(τὶς *lengthened by the arsis.*)

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321. ὁππότε|ρ|ος τάδε | ἔργα μετ' ἀμφοτέροισιν ἔθηκεν.

(ἔργα has the digamma, Fέργα, preventing the hiatus.)

322. τὸν δὸς ἀποφθίμενον δῦναι δόμον | ᾱϊδος | εἴσω.

(ᾱϊδος, initial syllable lengthened by the arsis.)

328. αὐτὰρ ὅγ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα | κᾱλά. |

(κᾱλά, initial syllable lengthened by the arsis.)

329. δῖος 'Αλέξαν|δρο̄ς 'Ελέν|ης πόσις ἠϋκόμοιο.

('Αλέξανδρο̄ς, final syllable lengthened by the arsis.)

331. κᾱλάς, | ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας.

(κᾱλάς, initial syllable lengthened by the arsis.)

338. εἵλετο δ' ἄλκιμον | ἔγχος ὅ | οἱ παλάμηφιν ἀρήρει.

(οἱ has the digamma, Fοι, preventing the hiatus.)

351 Ζεῦ ἄνα, δὸς τίσασθαι, ὅ με πρότερ|ος κάκ' ἔ|οργεν.

(Bentley objects to this line as faulty, because ἔοργεν is entitled, according to him, to the digamma, Fέοργεν, and therefore κακά can not lose its final syllable by elision, thus making the line too long. He proposes, therefore, to read κάκ' ἔρεξε. But, as Heyne remarks, in such words as ἔοργα there are two forms, namely, ἔFοργα, and FέFοργα, the first of which is here employed, and therefore the elision in κακά is correct enough.—Observe that ἄνα has the digamma, Fάνα, so that no elision takes place in the preceding diphthong.)

357. δῑὰ μὲν | ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος.

(δῑά, initial syllable lengthened by the arsis.)

359. ἀντι|κρῡ δὲ παρ|αὶ λαπάρην διάμησε χιτῶνα.

(ἀντικρῡ, final syllable lengthened by the arsis.)

361. 'Ατρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον.

(ἐρυσσάμενος has the digamma, Fερυσσάμενος, so that no elision takes place in δέ.)

369. ἢ καὶ ἐπ|ᾱΐξ|ας κόρυθος λάβεν ἱπποδασείης.

(ἐπᾱΐξας, antepenult lengthened by the arsis.

375 ἥ οἱ | ῥῆξεν ἱμάντα βο|ὸς ἶφ|ι κταμένοιο.

(οἱ has the digamma, Fοι, so that no elision takes place in ἥ.—ἶφι has the digamma, Fῖφι, and therefore βοός has the final syllable long by position.)

381. ῥεῖα μάλ', ὥστε θε|ὸς ἐκά|λυψε δ' ἄρ' ἠέρι πολλῇ.

(θεο̄ς has the last syllable lengthened by the arsis.)

384 πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρω|αὶ ἅλις | ἦσαν.

(ἅλις has the digamma, Fάλις, preventing any elision of the preceding diphthong.)

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385. χερσὶ δὲ νεκταρέ|ου ἑαν|οῦ ἐτίναξε λαβοῦσα.
(*ἑανοῦ has the digamma, Ϝεανοῦ, preventing any elision in the preceding diphthong.*)

386. γρηῒ δέ | μιν εἰκ|υῖα παλαιγενέϊ προσέειπεν.
(*εἰκυῖα has the digamma, Ϝεικυῖα, so that μιν is long by position.*)

387. εἰροκό|μῳ ἥ | οἱ Λακεδαίμονι ναιεταώσῃ.
(*οἱ has the digamma, Ϝοι, preventing the hiatus.*)

388. ἤσκειν εἴρια | καλά, μάλ|ιστα δέ μιν φιλέεσκεν.
(*κᾶλά has the initial syllable lengthened by the arsis.*)

390. δεῦρ' ἴθ'· Ἀλέξανδρός σε καλ|εῖ οἰκ|όνδε νέεσθαι.
(*οἰκόνδε has the digamma, Ϝοικόνδε, preventing any elision of the diphthong in καλεῖ.*)

392. κάλλεΐ τε στίλβ|ων καὶ | εἵμασιν· οὐδέ κε φαίης.
(*εἵμασιν has the digamma, Ϝείμασιν, preventing the elision of the diphthong καί.*)

398. θάμβησέν τ' ἄρ' ἔπ|ειτα ἔπ|ος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
(*ἔπος has the digamma, Ϝέπος, preventing the hiatus.*)

404. νικήσας ἐθέλει στυγε|ρὴν ἐμὲ | οἴκαδ' ἄγεσθαι.
(*οἴκαδε has the digamma, Ϝοίκαδε, preventing the hiatus.*)

408. ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε, | καί ἑ φύλ|ασσε.
(*ἑ has the digamma, Ϝε, preventing any elision in καί.*)

419. βῆ δὲ κατασχομέ|νη ἑαν|ῷ ἀργῆτι φαεινῷ.
(*ἑανῷ has the digamma, Ϝεανῷ, preventing any elision of the previous vowel.*)

422. ἀμφίπολοι μὲν ἔπειτα θο|ῶς ἐπὶ | ἔργα τράποντο.
(*ἔργα has the digamma, Ϝέργα, preventing the hiatus.*)

449. Ἀτρείδης δ' ἀν' ὅμιλον ἐφοίτα, | θηρὶ ἐ|οικώς.
(*ἐοικώς has the digamma twice, ϜεϜοικώς, the first of which prevents the hiatus.*)

450. εἴ που ἐσαθρήσειεν Ἀλέξαν|δρον θεο|ειδέα |
(*θεοειδέα, -έα to be pronounced as one syllable, by synæresis.*)

452. οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, | εἴτις ἴδ|οιτο.
(*This line is faulty, since ἴδοιτο has the digamma, Ϝίδοιτο and εἴτις, therefore, has its final syllable, in strictness, long by position. Bentley, therefore, reads εἴ κε Ϝίδοιτο, but Heyne prefers εἴτις ὁρῷτο.*)

[illegible] ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, | ἥντιν' ἔ|οικεν.
(*This line is faulty, since ἔοικεν has the digamma twice, ϜέϜοικεν, the first of which would, of course, prevent any elision in ἥντινα. We ought, probably, to read Ϝήν τε ϜέϜοικε.*)

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PRELIMINARY REMARKS

TO THE

HOMERIC GLOSSARY.[1]

I. From the original seat of the human species amid the mountains of Asia, the primitive tribes, with a language radically one and the same, migrated in all directions. They brought this language, under different shapes, to various quarters; to India, where it became the *Sanscrit;* to Persia, where it became the *Zend;* and to the shores of Colchis. The Colchian branch of the still increasing population separated, like the others, into many minor branches, which spread through Asia Minor, on to Germany, Thrace, and Greece, and were, from many parts, reunited in Italy.

II. From the common origin of these tribes the affinity of their tongues is derived; an affinity more remote between Sanscrit, Zend, and the languages of the Colchian branch; more near among these tongues themselves, the Armenian, German, Greek, and Latin.

III. The Greek tongue was spoken by those families which, having wandered through Thrace into Greece, united with others that passed over from Asia; formed with them the Greek nation, and spread, in colonies from the mother-country, over nearly all the coasts of the Mediterranean Sea.

IV. The Grecian people, although composed of very different elements, early acquired a remarkable unity. The national character and mental improvement which Asiatic settlers, and especially those comprised under the *Pelasgian* name, introduced into their country, took a deep root by the aid of religious observances, and were widely and impartially diffused through means of Epic song.

V. Of Pelasgian origin were the states of Argos, Athens, Bœotia, Phocis, Eubœa, Dodona, &c. Under the mythic Ion, according to the ordinary, though no doubt erroneous legend, the name of the Pelasgians, on the coast, passed into that of *Ionians;* under Cecrops, according to another equally fabulous legend, the name of the inhabitants of Attica into that of *Athenians.*

VI. As these tribes had a common origin, so they had at first a

1 *Thiersch. Gr. Gr.*, p. vii., *Sandford's transl.*

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common language, and out of this original tongue the language of *Epic poetry* arose. We must be careful, however, not to imagine that the early bard, Homer, for example, expressed himself in a mode of speech more or less removed from the ordinary language of the day, and abounding with peculiarities borrowed from different dialects. *The dialects had not as yet assumed a separate existence:* one common language was still spoken; and out of this common tongue the earliest Greek poets merely selected according to their wants: or, in other words, took what they wanted from the variety of actual forms which they found already existing.

VII. When we talk, therefore, of *Ionicisms*, *Doricisms*, *Æolicisms*, &c., in the poetry of Homer, we must be merely understood as referring to peculiar forms of expressions, which, *after the days of Homer*, were retained in particular dialects, and became, as it were, the badges of these; but which, *in the days of Homer*, when the dialects *had not as yet branched forth*, still formed parts of the common language of Greece. Of the dialects formed *after* the time of the bard, the *Ionic*, as will appear from an examination of the glossary most closely resembled the ancient Epic style

HOMERIC GLOSSARY

TO THE

FIRST SIX BOOKS OF THE ILIAD

BOOK I.

LINE 1. **Μῆνιν**, accus. sing. of *μῆνις, ιος, ἡ*, "*wrath.*" Commonly but incorrectly, derived from *μένω*, "*to remain,*" as if indicating lasting anger. Better from *μαίνομαι*, "*to rave,*" 2 perf. *μέμηνα* and denoting a furious outburst of passion. Compare the Sanscrit *manyus*, "wrath," "vengeance," from the root *man*.

Ἄειδε, 2 pers. sing. pres. imperative act. from *ἀείδω*, "*to sing,*" poetic form for the common *ᾄδω*, which latter is, in fact, contracted from it.—Fut. *ἀείσω*; fut. mid. *ἀείσομαι*. The forms from *ἀείδω* almost exclusively prevail in Homer; but we have *ᾄσομαι* in *Hymn.* vi., 2, and xxxii., 19.

Θεά, vocative sing. of *θεά, ᾶς, ἡ*, "*a goddess,*" feminine form of *θεός*. Observe the different accentuation of *θέα*, "*a view,*" or "*sight.*"

Πηληϊάδεω. Epic and Ionic genitive for *Πηληϊάδου*, from *Πηληϊάδης, ου, ὁ*, which last is itself an Epic form for *Πηλείδης, ου, ὁ*, "*the son of Peleus,*" a patronymic noun from *Πηλεύς*, Epic and Ionic *ῆος*, Attic *έως, ὁ*, "*Peleus.*" Observe that *ω* here has only a half, or irrational length, as regards accentuation, and therefore the accent is three places back in *Πηληϊάδεω*.

Ἀχιλῆος, gen. sing. of *Ἀχιλεύς, ῆος, ὁ*, "*Achilles,*" Epic and Ionic for *Ἀχιλεύς, έως, ὁ*. Observe that *Ἀχῐλεύς* is the primitive form of the name, and *Ἀχῐλλεύς*, a later one. Achilles was the son of Peleus and Thetis; and was the prince of the Myrmidons, and the hero of the Iliad.

LINE 2. **Οὐλομένην**, Epic for *ὀλομένην*, 2 aor. part. mid. of *ὄλλυμι*, "*to destroy.*" In the middle, *ὄλλυμαι*, "*to perish.*" Here, however, the aorist part. middle is used adjectively, with the active meaning of "*destructive,*" or "*pernicious.*" (Compare *Æsch.*, *Supp.* 877; *Eurip.*, *Phœn.*, 1029, &c.)—Fut. *ὀλέσω*; perf. *ὤλεκα*, and with

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Line 2—3.

reduplication *ὀλώλεκα*; 2 perf *ὄλωλα*, "*I am undone*;" fut mid *ὀλοῦμαι*; 2 aor. mid. *ὠλόμην*.

ἥ, nom. sing fem. of *ὅς*, *ἥ*, *ὅ*, "*which*."

Μυρία, accus. plur. neut. of *μυρίος*, *α*, *ον*, "*countless*," "*unnumbered*." According to the grammarians, *μυρίος*, paroxyton, is the indefinite number; but *μύριος*, proparoxyton, is the definite one, namely, "*ten thousand*." This, however, is comparatively a late distinction.—As the original notion of this word is indefinite, and not numerical, it is no doubt akin to the Latin *multus*, one liquid taking the place of another; but still nearer to the Gaelic *mohr* "great."

Ἀχαιοῖς, dat. plur. of Ἀχαιός, *οῦ*, *ὁ*, "*an Achaan*." (Consult note. —Properly an adjective, Ἀχαιός, *ά*, *όν*, and hence Ἀχαιός = "*an Achaean* (man)."

Ἄλγεα, accus. plur. of *ἄλγος*, *εος*, *τό*, "*suffering*," pain, whether of body or mind. Homer uses the plural much oftener than the singular. Compare the Latin *algor*, "shivering," "shuddering," which appears to be the earlier form of the word.

Ἔθηκεν, 3 sing. 1 aor. ind. act. of *τίθημι*, "*to place*," &c., fut *θήσω*: perf. *τέθεικα*: 1 aor. *ἔθηκα*. This aorist occurs, like the similarly formed *ἔδωκα* and *ἧκα*, almost exclusively in the sing. and third pers. plur. On the other hand, *ἔθην*, the second aorist, is used in the dual and plural, rarely if ever occurring in the singular.

LINE 3. Πολλάς, accus. plur. fem. of *πολλός*, *ή*, *όν*, Ionic and poetic for *πολύς*, *πολλή*, *πολύ*. "*Many*."

Δέ. A conjunctive particle, equivalent to "*and*;" generally used, however, to call attention to the fact that the word or clause to which it stands *is to be distinguished* from something preceding, and usually having an *opposing* or *adversative* force, *i. e.*, "but," "while," "on the other hand," a meaning which can easily be traced even here.

Ἰφθίμους, accus plur. masc. of *ἴφθιμος*, *ον*, elsewhere of three terminations also. "*Valiant*," "*strong*," "*mighty*." Homer uses this adjective as of three terminations, in speaking of persons; but he says *ἴφθιμοι ψυχαί*, *κεφαλαί*.—Derived, in all probability, directly from *ἶφι*, "*bravely*," "*strongly*," &c., so that *-θιμος* is a mere termination.

Ψυχάς, acc. plur. of *ψυχή*, *ῆς*, *ἡ*, "*the soul*." Originally, "*the breath*" (Latin *anima*), as the sign of life, spirit, &c.—From *ψύχω*, "*to breathe*." Compare the Sanscrit *pavâkâ*, "breath."

Ἄϊδι, dat. sing. of Ἄϊς, obsolete nominative of Ἄϊδος and Ἄϊδι

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Line 3—5.

"*Hades*," the god of the lower world. The Epic writers use Ἄϊδος and Ἄϊδι as a genitive and dative for Ἀΐδης (the nominative Ἄϊς being, as just remarked, obsolete). The Attics, for Ἄϊδος said ᾅδου. -Common derivation from α, *priv.*, and ἰδεῖν, "*to see*," as indicating the god of the *dark* regions below, or the *darkness* of the lower world itself. But it is probably of Oriental origin.

Προΐαψεν, 3 sing. 1 aor. indic. act. of προϊάπτω, fut. -άψω, "to hurl onward," "to hurl." (Consult note.) From πρό and ἰάπτω, "*to hurl*," or "*send*."—According to some, ἰάπτω is from ἅπτω: but, like ἰάλλω, ἰάπτω is probably a causative, formed from a neuter verb of motion.

LINE 4. Ἡρώων, gen. plur. of ἥρως, ἥρωος, ὁ, "*a hero*."—It would appear that ἥρως was originally applied to *any freeman* of the ante-Hellenic age, *respectable by birth*, or *for skill in any pursuit, especially in war:* this age was called the *Heroic*.—Compare the German *Herr* ("*Sir*") in its earliest usage, *e. g.*, in the Nibelungenlied. Ἥρα, too, and the Latin *herus*, *hera*, seem to belong to the same root.

Ἑλώρια, accus. plur. of ἑλώριον, ου, τό. "*A prey*." Observe that ἑλώρια, though translated in the notes by the singular, is in reality of plural force, as referring to each dead body in succession.—From ἕλωρ, ἕλωρος, τό, same signification, and this probably from ἑλεῖν, "*to seize*."

Τεῦχε, 3 sing. imperf. indic. act. of τεύχω, wanting the augment, as is often the case in the Epic writers. The full form would be ἔτευχε.—Τεύχω, "*to make*," "*to prepare*;" fut. τεύξω: perf. τέτευχα: 1 aor. ἔτευξα.

Κύνεσσιν, Epic for κυσίν, dat. plur. of κύων, κυνός, ὁ, ἡ, "*a dog*." -Compare the Sanscrit, *cvan*, in oblique cases *cun* (κυν-ός, κυν-ί, &c.), the Latin *can-is*, the German *hund* (i. e., *chun-d*). In Zend, *cvan* became *cpa*, with which compare the term σπάκα mentioned by Herodotus (i., 110), and the Russian *sabak*.

LINE 5. Οἰωνοῖσι, Epic for οἰωνοῖς, dat. plur. of οἰωνός, οῦ, ὁ, "*a bird*." Strictly a *solitary* or *lone-flying* bird, from οἷος, "*alone*," and hence especially *a bird of prey, a vulture, an eagle*. Observe that -ωνός is a mere termination, like υἱωνός from υἱός, κοινωνός from κοινός.

Πᾶσι, dat. plur. masc. of πᾶς, πᾶσα, πᾶν.

Διός, genitive assigned to Ζεύς, "*Jupiter*," gen. Διός: dat. Διί: accus. Δία. These forms, however, come, in reality, from an obsolete nominative Δίς, originally ΔίϜς, gen. ΔιϜός, &c. (*Kühner*, 287.)

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Line 5—7.

'Ἐτελείετο, 3 sing imperf. indic. mid. of τελείω, a strengthened Epic variety of τελέω, "*to accomplish.*"—τελέω, fut. έσω: perf. τετέλεκα. The Epic future is τελέω (*Il.*, viii., 415), and sometimes with σσ to suit the metre, τελέσσω (*Il.*, xxiii., 559); 1 aor. ἐτέλεσσα (*Il.*, i., 108). The Epic future mid. τελέομαι has the force of the passive (*Il.*, ii., 36), occurring in the infinitive τελέεσθαι.

Βουλή, ῆς, ἡ, "*the will.*"

LINE 6. Δή. A particle, supposed by some to be a shortened form of ἤδη, but by others a lengthened form of δέ. It can never stand at the beginning of a sentence (except in Epic, δὴ τότε, *tum vero*; δὴ γάρ, *jam enim*), but generally immediately after the word to which it belongs. It is used to express the *exactness*, *reality*, *certainty*, of the notion of the word or sentence to which it belongs. In many of its significations, it answers to our word *just*, or *sooth*, *in sooth*, *forsooth*. It is applied in its sense of *exactness* to words or clauses indicative of time, and signifies "*now*," "*just now*," &c. (Consult note.) So, also, it has the force of "*then*," "*even then*," &c.

Τὰ πρῶτα. Adverbial accusative, "*First.*" Frequently occurring in Homer, and the same in effect as πρῶτα. Some editions read here ταπρῶτα as one word; and Wolf, being of opinion that ταπρῶτα means *imprimis*, but τὰ πρῶτα, *res primas*, recalls the former in many parts of the Homeric text. (*Præf.*, *Nov. Edit.*, p. lxii.) But he is successfully opposed by Spitzner.

Διαστήτην. 3 dual, 2 aor. indic. act. of διΐστημι, "*to set apart*," "*to divide*," from διά and ἵστημι. In the second aorist, διέστην, "*I stood apart.*" Said of two persons at variance, or quarreling.

'Ἐρίσαντε. Nom. dual. 1 aor. part. act. of ἐρίζω, "*to quarrel*," "*to contend*," fut. ἐρίσω: perf. ἤρικα, which last occurs in συνεπήρικα (*Anthol. Philipp.*, 9, 709, 5); 1 aor. ἤρισα.—Derived from ἔρις, "*strife*," &c.

LINE 7. 'Ατρείδης, "*Atrides*," or "*son of Atreus.*" A patronymic applied to both Agamemnon and Menelaus, who are also both called collectively 'Ατρεῖδαι, *Atridæ*, though in reality they were sons of Plisthenes, and were merely brought up by their grandfather, or, rather, their stepfather Atreus. From 'Ατρεύς, *gen.* έος, comes Ατρείδης, as from Πηλεύς, έος, Πηλείδης.

'Ἄναξ, *gen.* ἄνακτος, ὁ, "*the king.*" From a stem ἀνακτ, with which we may compare the Oriental *anak*, "great," "powerful."

'Ἀνδρῶν, gen. plur. of ἀνήρ, *gen.* ἀνέρος, ἀνδρός. From a stem νερ, with which we may compare the Sanscrit *nr* (*nri*), and the Persian *ner*, "a man."

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Line 7–8.

Δῖος, δῖα, δῖον, "*godlike*," "*noble*," "*excellent*," "*divine*." Contracted from the less common δίϊος, which comes from Διός, the genitive of Ζεύς (or old nom. Δίς). Originally written διϜός, with the digamma, the old form of the nom. Δίς having been ΔίϜς.—Compare the Sanscrit *div*, "air," "Heaven."

LINE 8. Τίς. Interrogative pronoun: τίς, τίς, τί, "*who*," "*which*," "*what*." Æolic κίς. Compare the Latin *quis* (*i. e.*, *kwis*, or κϜίς), the Sanscrit *kas*, the Gothic *hva*, &c.

Ἄρ. Epic for ἄρα, "*then*." The particle ἄρα (in Epic ῥά, which is enclitic, and before a consonant ἄρ, as in the present case) is akin to ἄρω, "*to join*," or "*fit*," and so implies close connection, with a force more or less illative. In Epic usage, it denotes, 1. Simply immediate transition from one thing to another, "*then*," "*straight way*," &c. 2. In enumerating many particulars, "*then*," "*next in order*." And also *thereupon*, &c.

Σφωέ, "*them both*," accus. dual masc. of the pronoun of the third person; *nom.* —; *gen.* οὗ, &c. Observe that σφωέ is purely Epic, and used by Homer only in the accusative. It does not appear in Attic. (*Kühner*, § 331, 4.) The contraction of σφωέ into σφώ is very doubtful, though Antimachus is said to have so used it. (*Apollon.*, *de Pronom.*, p. 373.) In *Il.*, 17, 531, Wolf has restored, however, σφω' Αἴαντε.

Θεῶν, *gen. plur.* of θεός, οῦ, ὁ, "*a god*."—Like forms occur in most of the kindred languages: thus, Sanscrit *deva*; Latin *deus*, *divus*; and it is no doubt originally the same as Ζεύς, Σδεύς, &c. The Laconian σιός for θεός is intermediate between θεός and Ζεύς.

Ἔριδι, *dat. sing.* of ἔρις, *gen.* ἔριδος, ἡ, "*strife*." Perhaps akin to the Sanscrit *rush*, with which compare the Latin *iras-ci*.

Ξυνέηκε, 3 sing. 1 aor. ind. act. of ξυνίημι, "*to send* or *bring together*," "*to match*," &c., and Epic for συνῆκα; fut. ξυνήσω; perf. ξυνεῖκα. From ξύν, old form for σύν, and ἵημι, "*to send*."—Observe that ξύν is the harsher pronunciation for the primitive κύν (compare the Latin *cum*), and prevailed in the old Attic for the later and more usual σύν. The form ξύν very seldom occurs in Homer, and only *metri gratia*. He uses it, however, more frequently in compounds, even where it is not needed by the metre. Hesiod only has it in ξύν, ξύμπας, ξυνιέναι. In Herodotus all the instances of ξύν are dubious.

Μάχεσθαι, pres. infin. of the middle deponent μάχομαι, "*to fight*," "*to contend together*." Ionic μαχέομαι; fut. μαχέσομαι; Attic fut. μαχοῦμαι, but not in Homer; for μαχεῖται, *Il.*, xx., 26, is rather the Ionic present. 1 aor. ἐμαχεσάμην.

Line 9–10.

LINE 9. Λητοῦς, gen. of Λητώ, Λητόος contracted Λητοῦς, ἡ, "*Latona*," or "*Leto*," mother of Apollo and Diana, and daughter of Coeus and Phœbe. (*Hes.*, *Theog.*, 406.)—Latona typifies primitive night, whence sprang the Sun and Moon (Apollo and Diana). Hence its root may be referred to the same source with that of the Latin *lat-eo*, "to lie hid," primitive night having all things hidden in its bosom. Compare the Sanscrit *lud*, "to hide."

Υἱός, οῦ, ὁ, "*a son*." The Sanscrit root is *su* (*to beget*), the same as the Greek φύω. Compare *filius*, from the old *fuo*.

Γάρ. A conjunction. From Homer downward the most usual causal, or syllogistic particle, and signifying "*for*." It may also be rendered "*since*" (when standing, as it often does, for ἐπεί). In a question, it has, like *nam*, the force of "*what*," "*why*." It is often explanatory merely, and stands for *nempe*, "namely."

Βασιλῆϊ, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, Epic and Ionic ῆος, Attic έως, ὁ, "*a king*."—Compare the Sanscrit *bhadilas*, "a hero."

Χολωθείς, 1 aor. part. pass. of χολόω, "*to make angry*," "*to incense*;" fut. ώσω; mid. and passive, χολόομαι, contracted χολοῦμαι; fut. χολώσομαι. In passive, "*to become incensed*." Literally, χολόω means "*to stir one's bile*," and hence is derived from χόλος, "*bile*," "*gall*."

LINE 10. Νοῦσον, Ionic and Epic for νόσον, accus. sing. of νόσος, ου, ἡ, "*a pestilence*," "*a malady*." Perhaps akin to the Sanscrit root *nac*, "to perish;" Latin, *nec-o*, *noc-eo*.

'Ανά, in Homeric Greek an adverb; afterward a preposition, governing the dat., and accus.; but the dative only in Epic and Doric poetry. Radical signification, "*up*," "*upon*," opposed to κατά.—With the accus., the common usage, it implies motion *upward*, from the bottom to the top, i. e., "*throughout*."—Grimm compares ἀνά with the Gothic *ana*, "upon," "on," to which add the Latin *in*, originally, in all likelihood, *ini*. (*Grimm*, *Deutsche Gramm.*, vol. iii., p. 252.—*Pott*, *Etymol. Forsch.*, vol. ii., p. 151.)

Στρατόν, accus. sing. of στρατός, οῦ, ὁ, "*an army*," "*a host*."

'Ὦρσε, 3 sing. 1 aor. indic. act. of ὄρνυμι, "*to excite*," "*to arouse*;" fut. ὄρσω. Frequently in Homer the Ionic ὄρσασκε is used for ὦρσε. Middle, ὄρνυμαι, "*to raise one's self up*," "*to rise up*."

'Ολέκοντο, 3 plur. imperf. mid. of ὀλέκω, a verb formed by the poetic language from the perfect of ὄλλυμι, namely, ὤλεκα. In the active, "*to destroy*;" in the middle, "*to perish*." Homer has only the present and imperfect of this verb, the latter without the augment namely, ὄλεκον and ὀλέκοντο.

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Line 10–13.

Λαοί, nom. plur. of λαός, οῦ, ὁ, "*the people.*" In Homer (especially the Iliad) and Hesiod λαός or λαοί usually means the "*soldiery*," "*troops*, both of the whole army, and of smaller divisions, mostly including both foot and horse, as in *Il.*, ii., 809; but sometimes λαός denotes the foot as opposed to the horse. (*Il.*, vii., 342.)

LINE 11. Οὕνεκα. "*Because*," an adverb. Properly for οὗ ἕνεκα, "*on account of which*," "*wherefore.*" Usually, however, reflexive, the antecedent τοὔνεκα being omitted, "*therefore*," "*since*," hence, in general, "*for that*," "*because.*"

Χρύσην, accus. sing. of Χρύσης, ου, ὁ, "*Chryses*," priest of Apollo at Chrysē in Troas, and father of Astynŏme, or, as she is commonly called, Chrysēis.

Ἠτίμησε, 3 sing. 1 aor. indict. act. of ἀτιμάω, ῶ, fut. ήσω, "*to treat with indignity*," "*to insult.*" From α, *priv.*, and τιμάω, ῶ, "*to honor.*"

Ἀρητῆρα, accus. sing. of ἀρητήρ, *gen.* ῆρος, ὁ, "*a priest.*" Strictly, "*one that prays*," the priest conveying the prayers of the people to the gods. From ἀράομαι, "*to pray.*"

LINE 12. Ἦλθε, 3 sing. 2 aor. indic. act. of ἔρχομαι, "*to come*," "*to go*;" fut. ἐλεύσομαι; 2 perf., with reduplication, ἐλήλυθα. The aorist ἦλθον is syncopated from ἤλῠθον, which is common in Epic, rare in Tragic poetry. The form ἤλυθα of the 2 perf. is non-Attic.

Θοάς, accus. plur. fem. of θοός, ή, όν, "*swift.*" Probably from θέω, "*to run.*"

Ἐπί, in Homeric Greek an adverb, afterward a preposition governing the gen., dat., and accus. Radical signification, "*upon.*" With the accusative in the present passage it denotes *motion toward*, "*unto.*"—Compare the Sanscrit *api.* (*Pott*, *Etymol. Forsch*, vol. i., p. 109.)

Νῆας, Epic and Ionic accus. plur. for ναῦς, from νηῦς, gen. νηός; Attic ναῦς, gen. νεώς, ἡ, "*a ship.*" Compare the Sanscrit *nâus*, and Latin *nav-is.* The original form of the nominative was νᾶϝς.

LINE 13. Λυσόμενος, fut. part. mid. of λύω, "*to free for another*;" mid. λύομαι, "*to free for one's self*," "*to redeem*," or "*ransom*;" fut. λύσομαι; perf. pass. λέλῠμαι; 1 aor. pass. ἐλῠθην.

Θύγατρα, accus. sing. of θυγάτηρ, "*a daughter*;" gen. θυγᾰτέρος, contracted θυγατρός; dat. θυγᾰτέρι, θυγατρί; accus. θυγᾰτέρα, but Epic θύγατρα; voc. θύγᾰτερ. Homer employs both forms: the trisyllabic, however, is only used in prose.—Of the same root with the Sanscrit *duhitri*; the Gothic *dauthar*; the German *Tochter*, and our "*daughter*."

Line 13–15.

Φέρων, pres. part. of φέρω, "*to bear*," fut. οἴσω; perf. ἐνήνοχα. The radical signification, "*to bear*," is, in fact, the same word with the Greek φέρω (*ph-ero, bh-ero, bero*); the Latin *fero*; the Sanscrit *Bhri*; Persian *Ber*, &c. Compare the German *bahren, fahren*.

Ἀπερείσια, accus. plur. neut. of ἀπερείσιος, ον, ὁ, ἡ, τό, poetic form for ἀπειρέσιος, "*boundless*," "*invaluable*." Ἀπειρέσιος is a lengthened form of ἄπειρος, which last comes from α, priv., and πεῖρας, poetic for πέρας, "*an end*," or "*limit*."

Ἄποινα, ων, τά, accus. plur. neut. "*A ransom*." It is used only in the plural; and, according to Passow, comes from α copulative and ποινή, and means, "*things all one with a* ποινή, or *penalty*," i. e., "*taken for*, or *instead thereof*." Pott, however, deduces it from ἀπό, "*penalty in full*," like the German *Ab-busse*.

Line 14. **Στέμμα**, ατος, τό, "*a fillet*," from στέφω, "*to encircle*," "*to encompass*," &c. (Consult note.)

Ἔχων, pres. part. of ἔχω, "*to have*," "*to hold*;" fut. ἕξω, and in Homer more frequently σχήσω; perf. ἔσχηκα.

Χερσίν, dat. plur. of χείρ, *gen.* χειρός, ἡ, "*a hand*." Poetic forms are χείρεσι and χείρεσσι.—χείρ is the old Latin form *hir*, equivalent to *vola*, "the palm," or *hollow of the hand*, and occurring in Lucilius (*ap. Cic., de Fin.*, ii., 8). The root is probably to be found in the Sanscrit *hri*, "*to take*," or "*seize*," akin to αἱρέω, ἀγρέω, ἁρπάζω, the English *grip*, &c.

Ἑκηβόλου, gen. sing. masc. of ἑκηβόλος, ου, ὁ, ἡ, "*far-darting*," "*far-shooting*;" an epithet of Apollo, from ἑκάς, "*afar*," and βάλλω, "*to dart*."

Ἀπόλλωνος, gen. of Ἀπόλλων, ωνος, ὁ, "*Apollo*," son of Jove and Latona (consult Λητοῦς, line 9), and brother of Diana. He was born, according to *Il.*, iv., 101, in Lycia (Λυκία, *i. e.*, the country of *light*. Compare the old root λύκ-η, *light*, and also *luc-eo*, *lux* (*luc-s*), the German *licht*, and our *light*). As the god of archery, he is called ἑκηβόλος, ἀργυρότοξος, &c.—Probably the name is of Oriental origin. The Cretan form for *Helios*, or "the Sun" (Ἥλιος), was *Abelius* (Ἀβέλιος), *i. e.*, Αέλιος, with the digamma inserted (ἈϜέλιος), with which we may compare the Doric Ἀπέλλων, for Ἀπόλλων, and the form *Apellinem* for *Apollinem*, as cited by Festus. We have here the Oriental root *Bel* or *Hel*, an appellation for the Sun in the Semitic languages.

Line 15. **Χρυσέῳ**, dat. sing. neut. of χρύσεος, η, ον, contracted by the Attics into χρυσοῦς, ῆ, οῦν Epic form χρύσειος, η, ον "*golden*." Homer and Hesiod use both χρύσεος and χρύσειος, but

never χρυσοῦς though the fem. χρυσῆν is still found in the editions of the latter poet.—From χρυσός, "*gold*."

'Ανά. Consult note, and also line 10.

Σκήπτρῳ, dat. sing. of σκῆπτρον, ου, τό, "*a sceptre*." (Consult note.) Doric form σκᾶπτον. Both from σκήπτω, "*to lean upon*," &c.

'Ελίσσετο, 3 sing. imperf. ind. of middle deponent λίσσομαι, "*to entreat*," "*to beseech*;" fut. λίσομαι. Another form of the verb is λίτομαι: 1 aor. ἐλλῐσάμην.—Compare the Sanscrit root *lut*, "to speak out," and the Latin *laud-o* (primitive meaning "to call *loudly* on one by name." *Aul. Gell.*, 2. 6), together with the German *laut*, and our *loud*.

LINE 16. Ἀτρείδᾶ, accus. dual of 'Ατρείδης. (Consult verse 7.) Observe that the dual α is always long. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, or, *in animo loquentis*, are considered as such. Hence the numeral δύω is sometimes brought in to add precision to the meaning, when the idea of parity stands in need of additional development. The *two* Atridæ are here supplicated at one and the same time, being both present.

Μάλιστα, "*most of all*." Superlative of the adverb μάλα, "*very*," "*very much*," "*exceedingly*," &c.

Κοσμήτορε, accus. dual of κοσμήτωρ, ορος, ὁ, "*a leader*;" literally one who marshals or arranges. From κοσμέω, "*to order*," "*to arrange*."

Λαῶν. Consult line 10.

LINE 17. 'Εϋκνήμιδες, voc. plur. of ἐϋκνήμῑς, ῑδος, ὁ, ἡ, "*well-greaved*." (Consult note.) From εὖ, "*well*," and κνημίς, "*a greave*," so called because covering and protecting the κνήμη or leg in front, from the knee to the ankle.

LINE 18. Δοῖεν, 3 plur. 2 aor. optative act., contracted for δοίησαν from δίδωμι, "*to grant*," "*to give*;" fut. δώσω: perf. δέδωκα.—The verb δίδωμι appears to be reduplicated from the root Δο-, which appears in the derivative forms, as also in the Latin *do*, with which compare *dedo* and *dido*.

'Ολύμπια, accus. plur. neut. of 'Ολύμπιος, ον, ὁ, ἡ, τό, "*Olympian*," of or belonging to Olympus; said of the gods as dwelling thereon and of their mansions as standing there. From 'Ολυμπος, "*Olympus*," a mountain in Thessaly, on the northern frontier, near the sea, and the fabled abode of the gods.—Consult line 44.

Δώματα, accus. plur. of δῶμα, ατος, τό, "*a mansion*," "*an abode*." From δέμω, "*to build*."

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Line 19–20.

LINE 19. Ἐκπέρσαι, 1 aor. inf. act. of ἐκπέρθω, "*to sack*," "*to destroy utterly*;" fut. ἐκπέρσω. From ἐκ, "*utterly*," "*thoroughly*," and πέρθω, "*to destroy*."

Πριάμοιο, Epic for Πριάμου, gen. sing. of Πρίαμος, "*Priam*," son of Laomedon, and the last king of Troy. When Hercules took the city during the reign of Laomedon, Priam was in the number of the prisoners, but his sister Hesione *redeemed* him from captivity, and he exchanged, in consequence, his original name of Podarces for that of Priam, which signifies "*bought*," or "*ransomed*," from πρί-αμαι, "*to buy*."

Πόλιν, accus. sing. of πόλις ιος, ἡ, "*a city*." The Epic and Ionic genitive is πόλιος, and the ι of the stem is retained through all the cases. The Attic gen. is πόλεως, but in Attic poetry πόλεος is also used. Another Epic form is πόληος, &c.—Compare the Sanscrit *pallî*, "a stronghold," "a fortress."

Εὖ. An adverb, "*well*," "*in safety*," &c. Strictly speaking, the neuter of ἐΰς, an old Epic adjective, meaning "*good*," "*brave*," "*noble*."

Οἴκαδε, "*homeward*," "*to one's home*." When a long penult is required, οἰκόνδε is employed. (Consult Excursus v., page 427.)

Ἱκέσθαι, 2 aor. infin. mid. of ἱκνέομαι, "*to come*," "*to arrive at*," "*to go*;" fut. ἵξομαι: 2 aor. ἱκόμην. The verb ἱκνέομαι is merely a lengthened form from ἵκω, which last is the common form in Homer, who only uses the present ἱκνέομαι twice (*Od.*, ix., 128; and xxiv., 339). But he often has the fut. and 2 aor.

LINE 20. Παῖδα, accus. sing. of παῖς, παιδός, ὁ, ἡ, "*a child*," a son or daughter. The Æolo-Doric dialect said ποίρ for παῖς, whence the Latin *puer*. Compare the Sanscrit *putra*.

Ἐμοί. Emphatic form of the dative, for μοί, from ἐγώ, "*I*."

Λῦσαι, 1 aor. infin. act. of λύω, "*to release*," "*to free*;" fut. λύσω, perf. λέλυκα; 1 aor. ἔλυσα.

Φίλην, accus. sing. fem. of φίλος, η, ον. This adjective has usually a passive signification, "*loved*," "*beloved*," "*dear*." It soon, however, came to be used as a substantive, like the Latin *amicus*, "a friend."—The poets, especially Homer, use φίλος as a paraphrase of the possessive pronoun, *my*, *thy*, *his*, with those things that may safely be assumed to be dear to a person; and at last it became a regular epithet of many words even when no affection can be implied in it.

Ἄποινα. Consult line 13.

Δέχεσθαι, pres. infin. mid. of δέχομαι, "*to receive*;" fut δέξομαι,

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Line 20–24.

perf pass. δέδεγμαι. The Ionic form of δέχομαι is δέκομαι; but not so in Homer.—Buttmann traces both δέχομαι and δείκνυμι to the same root δεκ, with the common notion of *stretching out the right-hand* (δεξιά), either *to point*, as in δείκνυμι; or *to welcome*, as in δέχομαι.

LINE 21. Ἀζόμενοι, pres. part. mid. of ἄζομαι, "*to reverence*," as a deponent verb. The form ἅζω usually, and in Homer always, appears as a defective.

Διός. Consult line 5.

Εκηβόλον. Consult line 14.

Ἀπόλλωνα. Consult line 14

LINE 22. Ἔνθα. "*Thereupon.*" An adverb of both time and place. From the preposition ἐν.

Ἐπευφήμησαν, 3 plur. 1 aor. indic. act. of ἐπευφημέω, "*to shout assent*," or "*applause.*" From ἐπί and εὐφημέω, "*to applaud.*"

LINE 23. Αἰδεῖσθαι, pres. infin. mid. of the deponent αἰδέομαι, "*to reverence*," "*to respect*;" fut. αἰδέσομαι (poetic -έσσομαι and also -ήσομαι): perf. pass. ᾔδεσμαι: 1 aor. pass. ᾐδέσθην: 1 aor. mid. ᾐδεσάμην. This last is little used except by the poets. An old Epic present is αἴδομαι, which occurs often in Homer, and once or twice in the tragic writers.

Ἱερῆα, accus. sing. Epic and Ionic for ἱερέα, from ἱερεύς, έως, Epic and Ionic ῆος, ὁ, "*a priest.*" From ἱερός, "*sacred.*"

Ἀγλαά, accus. plur. neut. of ἀγλαός, ή, όν (and also ός, όν, in *Theognis*, and *Eurip.*, *Andr.*, 135). "*Splendid*," "*brilliant*," "*beautiful*," &c. It is an old Epic and Lyric word, being only found twice or thrice in Attic poets, and is akin to αἴγλη, "*lustre*," "*glitter*," &c.

Δέχθαι, Epic syncopated aorist of the infinitive, from δέχομαι, "*to receive.*" Thus, ἐδέγμην, ἔδεξο, ἔδεκτο: infin. δέχθαι: imperat. δέξο. These syncopated passive aorists are formed from the simple present of the verb; and, when that present is the one in common use, they are distinguished from the imperfect and the moods of the present merely by the syncope. Hence they are exactly like the perfect and pluperfect pass. of those verbs, but without the reduplication; and may therefore be compared, but must not be confounded with them. In meaning, whether active, passive, or middle, they follow their present in μαι; and they belong only to the oldest periods of the language. (*Buttmann's Irreg. Verbs*, p. 59 *not.*, *ed. Fishlake.*)

Αγαμέμνονι, dat. sing. of Ἀγαμέμνων, ονος, ὁ, "*Agamemnon*," son of Plisthenes and brother of Menelaus. He was king of Mycenæ and commander of the Grecian forces at Troy Consult article Ατρείδης, line 7.

Line 24–26.

'Ηνδανε, 3 sing. imperf. indic. act. of ἁνδάνω, "*to please*;" fut. ἁδήσω: 2 perf. ἕαδα: 2 aor. ἕαδον, for which last Homer has sometimes the more poetic form εὔαδον, from the digammated ἔϜαδον. The Ionic ἑάνδανον, moreover, is the strict Homeric form of the imperfect itself, having been written, before the disappearance of the digamma, ἐϜάνδανον.

Θυμῷ, dat. sing. of θυμός, οῦ, ὁ, "*the soul.*" Observe the difference in quantity between this θῡμός, and θύμος, ου, ὁ, "*thyme.*" And yet they both would seem to come from the same source, namely, θύω, a verb indicative of violent motion in general, which is itself akin to the Sanscrit root *dhu*, "to agitate." Thus, θυμός, "*the soul,*" refers to the seat of strong feeling and passion; while in θύμος, "*thyme,*" we see lurking the idea of vapor rapidly ascending, thyme having been commonly used by the ancients in fumigations, and often as fuel in sacrifices, the brushwood of the plant having been employed for this latter purpose. Compare the Latin *fumus*. (*Donaldson's New Cratylus*, p. 582.—*Pott, Etymol. Forsch.*, vol. i., p. 211.)

LINE 25. **'Αφίει**, 3 sing. Epic imperf. indic. act., from ἀφιέω, Epic and Ionic form for ἀφίημι. It wants the augment, this being often omitted in the Epic and Ionic dialects; the full form with the augment would be ἠφίει —Observe that in the Epic, Ionic, and Doric dialects, the forms from verbs in έω and όω are often employed in the 2 and 3 pers. sing. of the present and imperfect, instead of those from verbs in μι. (*Kühner*, § 202, 2.)

Κρατερόν, accus. sing. neut. of κρατερός, ά, όν, "*strong,*" "*powerful,*" and hence "*harsh,*" "*hard-hearted,*" "*rough.*" From κράτος, "*strength,*" through κρατέω, "*to be strong,*" &c.—Observe that κράτ-ος, poetic κάρτ-ος, appears akin to the German "*hart,*" and English "*hard.*"

Μῦθον, accus. sing. of μῦθος, ου, ὁ, "*a word,*" "*a mandate,*" &c.—If μῦθος was in Æolic μόθος, as we find it asserted, we may trace an analogy between this word and the English "*mouth.*" But consult Buttmann, *ad Schol. in Od.*, xxi., 71, p. 532.

'Ετελλεν, 3 sing. imperf. indic. act. of τέλλω, "*to make to arise,*" "*to call into existence,*" "*to make.*" Hence ἐπὶ μῦθον ἔτελλεν, "He made (or uttered) an injunction besides," *i. e.*, "he added thereunto an injunction;" fut. τελῶ; 1 aor. ἔτειλα.—Akin to the Sanscrit *till*, "*to move,*" "*to arise.*" (*Eichhoff, Vergleich.*, p. 209.)

LINE 26. **Μή**. Adverb, "*not.*" Used in cases where the negative depends on some previous condition either expressed or implied, while οὐ denies absolutely and independently.—It is very

Line 26–28

frequently employed in clauses containing a *command, entreaty, warning*, or expressing a *wish* or *fear;* in which cases, like the Latin *ne*, it stands first in a sentence.—Μή also appears as a *conjunction*, "*that . . . not*," "*lest*." (Latin *ne*.)—It is also used as an *interrogative:* 1. In direct questions, with all cases of the indicative; but, like the Latin *num*, mostly where a negative answer is expected; as, ἦ μή που φάσθε; "*surely ye did not say?*" Whereas with οὐ the answer expected is affirmative. 2. In indirect questions, or when another's question is repeated, μή is used in a sense that may be rendered by *whether*.—The Latin *ne* appears to be only a dialectic variety of μή.

Γέρον, voc. sing. of γέρων, οντος, ὁ, "*an old man*."—According to Donaldson, γέρων is akin to γέρας, "the privilege or peculiar gift of a person in authority," *i. e.*, the first share of the booty, and so forth Hence γέρων (*i. e.*, γέροντ-ς), a person holding such privilege and authority; an elder or ruler. The same writer thinks that γέρων has no affinity whatever with γῆρας, "*old age*." (*New Cratylus*, p. 376.)

Κοίλῃσιν, Epic and Ionic dat. plur. fem. for κοίλαις, from κοῖλος, η, ον, "*hollow*."—Compare the Old High German *hol;* the later *hohl;* our *hollow;* the Latin *cœl-um*, &c.

Νηυσί, Epic and Ionic dat. plur. of νηῦς, νηός, ἡ, "*a ship*." Consult line 12.

Κιχείω, pres. subjunctive, Epic form for κιχέω, ῶ, from κιχέω, a supposed form of the present, and taking the place, in the forms derived from it, of the more common κιχάνω: fut. κιχήσω. (*Buttmann, Irreg. Verbs*, p. 147, *ed. Fishlake*.)

Line 27. Δηθύνοντα, accus. sing. of pres. part. act. of δηθύνω, "*to delay*," "*to tarry;*" fut.-ὑνῶ. From δηθά, "*long*," "*for a long time*."

Ὕστερον, "*hereafter*," "*afterward;*" accus. sing. neut. of ὕστερος, α, ον, "*the latter*," "*later*," "*following*," taken adverbially.

Αὖτις, "*again*," as of time; "*back*," "*back again*," as of place Ionic and Epic form for αὖθις.—A lengthened form of αὖ, with which it agrees in most significations.

Ἰόντα, accus. sing. pres. part. of εἶμι, "*to go*," "*to come*." Epic fut. εἴσομαι (in the signification "*to hasten*"); 2 perf. ᾖα.

Line 28. Μή. Consult line 26.

Νύ. Epic and shortened form of the enclitic νῦν, and equivalent to οὖν, "*therefore*," "*thereupon*," "*in that event*." (Consult note.)

Τοι. An enclitic particle, strictly an old dative, for τῷ, "*therefore*," "*accordingly;*" often also, serving to strengthen an asser

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Line 28–30.

tion, "*in truth,*" "*in reality,*" "*verily.*"—It very often serves to strengthen other particles, which it usually follows; as, γάρ τοι, γέ τοι, ἤτοι, καίτοι, &c.; but sometimes τοί is put first; as, τοιγάρ, τοίνυν, &c.

Χραίσμῃ, 2 sing. 2 aor. subj. act., and assigned to χραισμέω, a verb not used in the present, but only in certain merely Epic forms; fut. χραισμήσω; 1 aor. ἐχραίσμησα; 2 aor. ἔχραισμον.—Strictly speaking, "*to ward off*" something destructive *from* one, like ἀρκέω, with the accus. of the *thing* and the dat. of the *person;* but more frequently, with the dative of the person only, "*to defend*" any one; "*to help,*" "*to prove of avail,*" &c. In the present passage, however, it is better to suppose the dative understood, than to make τοι stand for σοί, as some do.

Θεοῖο, Epic and Ionic (or, according to the grammarians, Thessalian) form of θεοῦ, gen. sing. of θεός. (*Kühner,* § 270, 2.)

LINE 29. Λύσω, fut. act. of λύω, "*to release,*" "*to free.*"—Observe that the active here refers to a freeing *for another,* namely, the maiden's father; and consult line 13.

Πρίν. Adverb of time. "*Sooner,*" "*before,*" &c. The Doric form is πράν, akin to the Sanscrit *pra,* "before."

Μίν. Ionic accus. sing. of the pronoun of the third person, through all genders; and so for αὐτόν, αὐτήν, αὐτό. More rarely for αὐτούς, αὐτάς, αὐτά. In the present passage it stands for αὐτήν. The Doric and Attic form is νίν, but it is never used in Attic prose. Homer joins μὶν αὐτόν, "*him himself,*" merely as a stronger form (*Il.,* xxi., 245); but αὐτόν μιν is reflexive, "*one's self,*" for ἑαυτόν. The forms μίν and νίν belong manifestly to the same stem with ἴν, another form of the accusative (compare Hesychius, ἴν: αὐτόν, αὐτήν, Κύπριοι), with which we may compare the old Latin *im* and *em* for *eum,* which occur in Festus (*Excerpt. Paul. Diac., ed. Lindemann,* p. 86 and 58), and also the English *him.*

Γῆρας, γήραος, τό, "*old age.*" Uncontracted form of the genitive, γήρατος (Attic gen. γήρως), dat. γήραϊ (Attic γήρᾳ).—Akin to the Sanscrit root *jû* (*jarâ*), "*to wear away.*" (*Donaldson's New Cratylus,* p. 376.)

Ἔπεισιν, 3 sing. pres. indic. act. of ἔπειμι, "*to come upon,*" with a future signification, which εἶμι, "*to go,*" and its compounds, commonly have in Attic, and occasionally in Epic and Doric.

LINE 30. Ἐνί, in Homeric Greek an adverb, afterward a preposition; Epic form for ἐν.

Ἄργεϊ, dat. sing. of Ἄργος, εος, τό. (Consult note.)

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Line 30–33.

Τηλόθι. "*Far,*" "*at a distance.*" Adverb of place, from *τῆλε,* "*afar.*" Consult Excursus v, p. 427.

Πάτρης, gen. sing. of *πάτρη, ης, ἡ,* "*a native land,*" Epic and Ionic for *πάτρα, ας, ἡ.* Literally, "one's *father-land,*" from *πατήρ,* "*a father.*"

LINE 31. **Ἱστόν,** accus. sing. of *ἱστός, οῦ, ὁ,* "*the loom.*" Properly, the *bar* or *beam* of the loom, which *stood upright,* instead of lying horizontally, as in modern looms. Hence it comes from *ἵστημι,* "*to place,*" "*to set up.*" The vertical loom is still used in India, as also at the Gobelins manufactory.

Ἐποιχομένην, accus. sing. fem. pres. part. of the middle deponent *ἐποίχομαι*; fut. *ήσομαι,* "*to go toward,*" "*to approach,*" and, with *ἱστόν,* "*to ply.*" (Consult note.)—From *ἐπί,* "*unto,*" and *οἴχομαι,* "*to go.*"

Λέχος, accus. sing. neut. of *λέχος, εος, τό,* "*a couch.*" From *λέγω,* "*to lull to sleep,*" "*to put to bed.*"

Ἀντιόωσαν, accus. sing. fem. pres. part. of *ἀντιάω,* and lengthened, according to the Epic custom, from *ἀντιῶσαν.* Thus, *ἀντιόων, ἀντιόωσα,* for *ἀντιῶν, ἀντιῶσα.* The literal meaning of the verb is "*to meet with,*" &c.; and thence we have among the secondary meanings, "*to busy one's self with,*" "*to arrange,*" "*to prepare,*" &c. (consult note); fut. *ἀντιᾰσω*; 1 aor. *ἠντίᾰσα.* Observe the short penult of the future and aorist, so that these tenses belong equally to *ἀντιάω* and *ἀντιάζω.*

LINE 32. **Ἴθι,** 2 pers. sing. pres. imperative of *εἶμι,* "*to go.*"

Ἐρέθιζε, 2 pers. sing. pres. imperative of *ἐρεθίζω,* "*to provoke;*" fut. *ίσω,* Attic *ιῶ*; perf. *ἠρέθικα.* Frequentative form from *ἐρέθω.*

Σαώτερος, comparative of *σάος,* "*safe.*" The positive in fact, is found only in the contracted form *σῶς, σῶν, ὁ, ἡ, τό.* The form *σῶος* is a lengthened one, and post-Homeric.

Κε. Consult note.

Νέηαι, 2 pers. sing. pres. subj. of the middle poetic deponent *νέομαι,* namely, *νέωμαι, νέηαι, νέηται*; hence *νέηαι* is for *νέῃ,* the later form; whereas the earliest form was *νέησαι,* which, on dropping the *σ,* became *νέηαι.*

LINE 33. **Ὥς,** equivalent to *οὕτως,* "*thus,*" as indicated by the accent.

Ἔφατο, 3 sing. imperf. indic. middle of *φημί,* "*to say;*" namely *ἐφάμην, ἔφασο, ἔφατο*: fut. *φήσω*: 1 aor. *ἔφησα.*—Observe that, from the radical word *φάω,* come not only *φάος, φάσις,* and *φαίνω,* "*to show,*" but also the whole family of *φημί, φήμη, φάτις,* Lat. *fama fari*

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Line 33–35.

&c., for the first notion in all is *to make known* or *evident, e. g.*, by words.

Ἐδδεισεν, 3 sing. 1 aor. indic. act. of δείδω, "*to fear.*" The ordinary form of the aorist is ἔδεισα, but with the Epic writers, the aorist, when augmented (as in the present case) or compounded, is usually written with δδ. Thus, περίδδεισα (*Il.*, xi., 508), &c.

Ἐπείθετο, 3. sing. imperf. indic. middle of πείθω, "*to persuade;*" fut.-σω; perf. πέπεικα; middle πείθομαι, "*to persuade one's self,*" *e. g.*, to follow the directions of another, "*to obey.*"

LINE 34. Βῆ, for ἔβη, augment dropped, as is often done by the Epic and Ionic writers.—3 sing. 2 aor. indic. act. of βαίνω, "*to go.*"

Ἀκέων, in form a participle, having in the feminine ἀκέουσα, but used by Homer with a kind of adverbial force, "*in silence,*" "*stilly,*" "*silently,*" &c. The dual, ἀκέοντε, occurs, *Od.*, xiv., 195; the plural form never.—Akin, perhaps, to the root *tac* of *taceo.*

Θῖνα, accus. sing. of θίς (later θίν); gen. θινός, ὁ. Literally, "*a heap,*" especially said of the *sand-heaps* on the beach; and hence, in general, "*the shore,*" "*the beach.*" Compare the German *Dünen*, and English *downs.*

Πολυφλοίσβοιο, Epic and Ionic for πολυφλοίσβου, gen. sing. fem. of πολύφλοισβος, "*loud roaring,* from πολύς and φλοῖσβος, "*a confused roaring noise.*"

Θαλάσσης, gen. of θάλασσα, ἡ, "*the sea.*" Homer, when he uses it of a particular sea, means by θάλασσα the Mediterranean; for he calls the outer sea Ὠκεανός, and means by it a river.—Probably from ἅλς, "*salt,*" so that θ is a substitute for the aspirate. Compare ἕῖα and θῖνα.

LINE 35. Πολλά, accus. plur. neut. of πολύς, used adverbially.

Ἀπάνευθε, "*apart,*" "*afar off,*" &c. Adverb, from ἀπό and ἄνευθε "*apart from,*" "*away.*"

Κιών, pres. part. act. of the poetic verb κίω, "*to go.*" The present is not used in the indicative, but frequently in Homer, &c., we have the optative κίοιμι, part. κιών, κιοῦσα, and imperfect ἔκιον, or, without augment, κίον. Found in no other tenses.

Ἠρᾶτο, 3 sing. imperf. indic. of the middle deponent ἀράομαι; fut. ἀσομαι, Ionic ἠσομαι, "*to pray.*" From ἀρά, ἡ, "*a prayer.*"

Γεραιός, ά, όν, "*old.*" Used in Homer (who never has γηραιός) always of men, with the accompanying idea of dignity, "*venerable.*" Comparative γεραίτερος· superl. γεραίτατος.—Compare the root of γέρων. Line 26.

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Line 36–39.

LINE 36. Ἠΰκομος, Epic for εὔκομος, ον, "*fair-haired.*"—From εὖ and κόμη, "*the hair.*"

Τέκε, for ἔτεκε, augment being dropped, 3 sing. 2 aor. indic. act. of τίκτω, "*to bear,*" &c.; fut. τέξω: fut. mid. τέξομαι; which last is more usual; perf. τέτοκα.—Lengthened from a root τεκ-.

LINE 37. Κλῦθι, 2 sing., Epic 2 aor. imperative of κλύω, "*to hear.*" (Compare βῆθι, γνῶθι.) The present of the imperative is κλύε, κλυέτω.

Μεῦ, Epic and Ionic for μοῦ, enclitic genitive of ἐγώ.

Ἀργυρότοξε, voc. sing. of ἀργυρότοξος, "*with silver bow.*" Epithet of Apollo, "*bearer of the silver bow.*" From ἄργυρος, "*silver,*" and τόξον, "*a bow.*"

Χρύσην, accus. sing. of Χρύση, ης, ἡ, "*Chrysa.*" (Consult note.)

Ἀμφιβέβηκας, 2 sing. perf. indic. act. of ἀμφιβαίνω, "*to go around,*" "*to protect;*" fut. ἀμφιβήσομαι; perf. ἀμφιβέβηκα. (Consult note.) From ἀμφί, "*around,*" and βαίνω, "*to go.*"

LINE 38. Κίλλαν, accus. sing. of Κίλλα, ας, ἡ, "*Cilla.*" (Consult note.)

Ζαθέην, accus. sing. fem. of ζάθεος, έα, εον, "*very divine,*" and Epic and Ionic for ζαθέαν. From the inseparable particle ζα, with intensive signification, and θεός.—Another intensive prefix is δα, which is commonly regarded as merely a dialectic variety of ζα, and both are sought to be derived from διά. This, however, is certainly incorrect, since διά originally means "*through,*" or, more properly, "*asunder*" (perhaps connected with δίς), and can never, like *per*, have a really strengthening force. Hartung, therefore, regards ζα as a collateral form of ἄγα (ἄγαν), and ἄγα as corresponding to the Sanscrit *sa-ka*. Now *sa*, in all likelihood, is the same with the *a intensivum* of the Greeks; while *ka* corresponds to γα or γε, and both words, therefore, are nearly allied in meaning; so that out of this *ka* (γα, γε), the form ζα (δα) may have arisen. (*Hartung*, vol. i., p. 352.—*Kuhner*, vol. i., p. 431, *not.*)

Τενέδοιο, Epic and Ionic for Τενέδου, gen. of Τένεδος, ου, ἡ, "*Tenedos.*" (Consult note.)

Ἶφι. Adverb, "*powerfully,*" "*with might,*" &c. In Homer it has the digamma, Ϝῖφι, and is, therefore, regarded by some as an old poetic dative from ἴς.

Ἀνάσσεις, 2 sing. pres. indic. act. of ἀνάσσω, "*to rule over,*" "*to reign over;*" fut. ἀνάξω. From ἄναξ.

LINE 39 Σμινθεῦ, voc. sing. of Σμινθεύς, έως, ὁ, "*Sminthĕūs*" as epithet of Apollo (Consult note.)

Line 39–41.

Ποτέ, an enclitic particle, "*ever*," "*at any time*," "*at some time.*" But πότε, with the acute on the penult, an interrogative particle, "*when*," "*at what time.*"

Τοι, Epic, Ionic, and Doric for σοί, dat. sing. of σύ, but with this difference, that σοί always retains its accent in Epic, Ionic, and Doric, while τοι is always enclitic.

Χαρίεντα, accus. sing. masc. of χαρίεις, εσσα, εν, "*beauteous*," "*pleasing*." From χάρις, "*grace*," "*beauty*," &c.

Νηόν, accus. sing. of νηός, οῦ, ὁ, Epic and Ionic for ναός, οῦ, ὁ, "*a temple*."—From ναίω, "*to inhabit*."—Strictly, any *house* or *dwelling*, but, like the Latin *ædes* (in sing.), limited in use to the *dwelling of a god*, *a temple*.

Ἔρεψα, 1 aor. indic. act. of ἐρέφω, "*to cover over*," "*to roof over*," "*to erect*." (Consult note.)—The primitive idea involved in ἐρέφω is that of the exclusion of light, as caused by a covering put upon any thing; and hence the word is probably akin to the Hebrew *ereb*, or *erev*, and our "*eve-ning*."

Line 40. Τοι, for σοί. Consult previous line.

Πίονα, accus. plur. neut. of πίων, ὁ, ἡ; neut. πῖον, gen. πίονος, "*fat*," "*well fed*," "*sleek*." Comparative and superlative, πιότερος, πιότατος, as if from πῖος, "*fat*."

Μηρία, accus. plur. of μηρίον, ου, τό, "*a thigh*." The singular, however, is, in fact, never used, and is merely given here to show the analogy of formation.—From μῆρα τά, a rarer Homeric plural, and this last akin to μηρός, οῦ, ὁ, "*the thigh*."—The old grammarians used to distinguish between μηρία, "*thigh-bones*," and μηροί, "*thighs*." But this is opposed by Hermann and Nitzsch.

Ἔκηα, 1 sing. Epic 1 aor. indic. act. of καίω (Attic κάω); fut καύσω, &c. This form ἔκηα supposes, in strictness, a present κήω, which does not, it is true, actually appear, but still we have the imperfect ἔκηον among the various readings of *Od.*, ix., 553. (*Kühner*, vol. i., p. 179.)

Line 41. Ἠδέ, "*and*," conjunction, joining two words together just like καί, and of frequent occurrence in Homer.—If ἠμέν, "*as well*," goes before, ἠδέ is "*as also*," like καί . . . . καί.

Αἰγῶν, gen. plur. of αἴξ, αἰγός, ὁ, ἡ, "*a goat*."—From ἀΐσσω, "*to rush*," "*to dart*," and so, strictly, "*a darter*," "*a springer*."

Τόδε, accus. sing. neut. of the demonstr. pronoun ὅδε, ἥδε, τόδε, "*this*," "*that*." In reality, however, it means "*this one here*," &c., like the Latin *hicce*, *hæcce*, *hocce*.

Κρήηνον, 2 sing. 1 aor. imperative act. of κραιαίνω, "*to accomplish*."

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Line 41–44.

"*to bring to pass,*" "*to grant,*" and κραιαίνω itself is a lengthened form of κραίνω, fut. κρᾰνῶ, 1 aor. ἔκρηνα, lengthened form ἐκρήηνα. - Akin to the Sanscrit root *kri,* "to make," whence we have also the Latin *creare.* (*Pott, Etymol. Forsch.*, vol. i., p. 219.)

Ἐέλδωρ, Epic for ἔλδωρ, τό, "*a desire,*" "*a wish,*" itself a poetic word.—Pott regards ἔλδομαι and ἔλδωρ as merely enlarged by the addition of a d-sound, and seeks to trace an analogy between ἕλω, ἕλομαι, and *velle,* &c.

LINE 42. Τίσειαν, 3 plur., 1 aor. opt. Æolic, of τίνω, "*to pay a price*" by way of return or recompense, "*to atone for ;*" fut. τίσω; perf. τέτικα; 1 aor. ἔτισα.—Not from τίω, which is confined to the signification of *paying honor.*

Ἐμά, accus. plur. neut. of ἐμός, ή, όν, "*my,*" "*mine,*" possessive pronoun of 1 pers.

Δάκρυα, accus. plur. of δάκρυ, νος, τό, "*a tear.*"—Compare the Latin *lacrŭ-ma,* and the Sanscrit *acru.*

Σοῖσι, Epic and Ionic for σοῖς, dat. plur. of σός, σή, σόν, "*thy,*" "*thine ;*" possessive pronoun of 2 pers., from σύ, "*thou.*"

Βέλεσσιν, Epic for βέλεσιν, dat. plur. of βέλος, εος, τό, "*an arrow.*" Literally, "*any thing hurled,*" "*a missile.*"—Akin to βάλλω, which last appears to have been originally ἰάλλω, or, rather, with the digamma, Ϝιάλλω. (*Donaldson's New Cratylus,* p. 122.)

LINE 43. Ὣς ἔφατ'. Consult line 33.

Εὐχόμενος, pres. part. of the deponent εὔχομαι, "*to pray ;*" fut. εὔξομαι: 1 aor. ηὐξάμην. Literally, "to pay one's *vows,*" from εὐχή "*a vow.*"

Ἔκλυε, 3 sing. imperf. (with aorist force) indic. act. of κλύω, "*to hear.*"—Compare the Sanscrit *cru,* and Latin *cluo.*

Φοῖβος, ου, ὁ, "*Phœbus,*" an epithet of Apollo. Properly an adjective, φοῖβος, η, ον, "*pure,*" "*bright,*" &c. Hence "Phœbus" means "the Bright," or "Pure." In no case, however, must Homer's Φοῖβος be taken for the *sun-god* (Ἥλιος), for Apollo did not receive this character until much later.—Probably from φάος, φῶς, "*light,*" "*brightness.*" (Compare *Müller, Dorians,* vol. i., p. 324.)

LINE 44. Κατά, in Homeric Greek, an adverb, "*down,*" afterward a preposition.

Οὐλύμποιο, Epic and Ionic for Ὀλύμπου, gen. sing. of Ὄλυμπος, ου, ὁ, "*Olympus*" a high mountain on the northern frontier of Thessaly, near the sea, and the fabled abode of the gods. From its peaks being often seen rising above the clouds into the calm ether, it was the old belief that here was an opening in the vault of heaven, closed by a

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Line 44–46.

thick cloud as a door (*Il.*, v., 751.) The highest peak was held to be the seat of Jove; the surrounding ones belonged each to one of the gods of his court (*Il.*, xi., 76, &c.); and they only came to the highest when summoned to feast or council. Afterward, philosophers placed the gods in the centre of heaven, round the palace of Jove, which was in the very zenith, and to this the name of *Olympus* was continued. (*Voss*, *ad Virg.*, *Georg.*, iii., 261, p. 586.)

Καρήνων, gen. plur. of κάρηνον, ον, τό, "*the head*," "*the summit*" Homer never uses the singular.—From κάρη, τό, "*the head*."

Χωόμενος, pres. part. of the middle deponent χώομαι, "*to be incensed*," "*to be enraged*;" fut. χώσομαι; 1 aor. ἐχωσάμην.—It is merely an Epic word, and akin to χολή.

Κῆρ, accus. sing. of κῆρ; gen. κῆρος, τό; contracted from κέαρ, "*the heart*."—Observe that κέαρ first occurs in Pindar and the tragedians, for Homer always uses κῆρ.—Compare κάρ, the Doric form of κῆρ, with the Latin *cor*, *cordis*.

Line 45. Τόξα, accus. plur. of τόξον, ου, τό, "*a bow*."—Homer is fond of employing the plural number, which is generally explained by the plural of excellence, as we have done in the notes. Some, however, see in this plural merely an allusion to the bow as formed of two component parts, namely, two pieces of horn, joined by the πῆχυς, or centre-piece.—Probably from τυγχάνειν, τυχεῖν, "*to hit*," through the Doric form τόσσας for τυχών.

Ὤμοισιν, dat. plur. Epic and Ionic, for ὤμοις, from ὦμος, ου, ὁ, "*the shoulder*."—ὦμος and the Latin *humerus* appear to come from the same root.

Ἀμφηρεφέα, Epic and Ionic accus. sing. fem. for ἀμφηρεφῆ, from ἀμφηρεφής, ές, "*covered all around*," "*closely covered*," from ἀμφί, "*around*," and ἐρέφω, "*to cover*."

Φαρέτρην, accus. sing. of φαρέτρη, ης, ἡ, Ionic for φαρέτρα, ας, "*a quiver*." From φέρω, "*to carry*," as carrying the arrows.

Line 46. Ἔκλαγξαν, 3 plur. 1 aor. indic. act. of κλάζω; fut. κλάγξω perf. κέκλαγγα: 1 aor. ἔκλαγξα: 2 perf. κέκληγα, but Epic only: "*to clash*," "*to clang*," "*to rattle*," "*to make a loud noise*."—The root κλαζ is found only in the present and imperfect, the other tenses coming from a root κλαγ, κλαγγ, whence also κλαγγή. Compare our *clash*, *clang*, the Latin *clango*, and the Sanscrit *klrad*.

Ὀϊστοί, nom. plur. of ὀϊστός, οῦ, ὁ, "*an arrow*." Attic οἰστός, οῦ. In the later poets, ὀϊστός occurs also with the heterogeneous plural τὰ ὀϊστά.—Probably from οἴω, whence οἴσω, the future of φέρω and denoting, therefore, "*that which is borne or shot*."

Line 46–49.

Χωομένοιο, Epic and Ionic, for *χωομένου*, from *χωόμενος*. Consult line 44.

LINE 47. Κινηθέντος, gen. sing. 1 aor. part. pass. of *κινέω*, "*to move*," "*to set in motion*;" fut. *κινήσω*: perf. *κεκίνηκα*.—Probably from *κίω*, radical form, "*to go*."

Ἤιε, 3 sing. Epic and Ionic imperf. of *εἶμι*, "*to go*," namely *ἤϊα*, *ἤϊες*, *ἤϊε*, &c., for *ᾔειν*, *ᾔεις*, *ᾔει*, &c. The Attics contracted *ἤϊα* into *ᾖα*. Some, less correctly, regard *ἤϊα* as the 2 perf., and *ᾔειν* as the 2 pluperf. (perf. and pluperf. middle), and as used to express both imperfect and aoristic time.

Ἐοικώς, 2 perf. part. of *εἴκω*, "*to be like*," &c., fut. *εἴξω*: 2 perf. *ἔοικα*, with the force of a present.—Observe that *εἴκω* itself does not occur, and is merely given here as a radical form. The nearest approach to it is found in the imperfect *εἶκε*, "*it appeared proper, or fit*." (*Il.*, xviii., 520.)

LINE 48. Ἕζετο, 3 sing. imperf. indic. mid. of *ἕζω*, "*I set* or *place*" another; in the middle *ἕζομαι*, "*I seat myself*," "*I sit*." The imperfect is here without augment, and aoristic in force: fut *ἱδοῦμαι*. Homer employs merely the present and imperfect.—Observe that there is, in reality, no such present as *ἕζω*, though, as if from it, we have the transitive tenses *εἷσα*, middle *εἱσάμην*, fut. mid. *εἴσομαι*, perf. pass. *εἷμαι*.

Νεῶν, gen. plural of *νηῦς*, *νηός*, *ἡ*, "*a ship*." Epic and Ionic for *ναῦς*, *νεώς*.—Observe that *νεῶν* is also the Attic form of the gen. plural.

Ἰόν, accus. sing. of *ἰός*, *οῦ*, *ὁ*, "*an arrow*."—Probably from *ἰέναι*, *i-re*, "to go," like the Sanscrit *ishu*, from *ish*. (*Pott, Etym. Forsch.*, vol. i., p. 269.)

Ἕηκεν, 3 sing. Epic 1 aor. indic. act. for *ἧκε*, from *ἵημι*, "*to send*," "*to shoot*," "*to throw*;" fut. *ἥσω*: perf. *εἷκα*.—The root *ἕω* is found in *ἀνέοντα*, *Herodot.*, ii., 165.

LINE 49. Δεινή, nom. sing. fem. of *δεινός*, *ή*, *όν*, "*fearful*," "*terrible*."—Related to *δειλός*, as act. to pass. *frightful* to *fearful*, but often confounded with it. (*Porson, ad Eurip., Orest.*, 767.)

Κλαγγή, gen. *ῆς*, *ἡ*, "*a twang*," of a bow, "*a clang*."—From *κλάζω*. Consult line 46.

Γένετο, 3 sing. 2 aor. indic. mid. of *γίγνομαι*, "*to become*," "*to be*," &c. For *ἐγένετο*, the augment being dropped.—Akin to *γείνομαι*, *γεννάω*, *geno*, *gigno*: Sanscrit *jan*, "to be born," and *γυνή*.

Ἀργυρέοιο. Epic and Ionic for *ἀργυρέου* (Attic *ἀργυροῦ*), gen. sing. masc. of *ἀργυρέος*, *α*, *ον* (Attic *ἀργυροῦς*, *ᾶ*, *οῦν*), "*silver*," "*of silver*." From *ἄργυρος*, "*silver*," which is akin to *ἀργός*, *ἀργής*, i. e., *the white metal*.

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Line 49–52.

Βοῖο, Epic and Ionic for βιοῦ, from βιός, οῦ ὁ, "*a bow*."—Observe the evident analogy of meaning in this word and βίος, ου, ὁ, "*support*," "*sustenance*," "*life*," &c., the Greeks, like all rude tribes, living originally by the chase.

LINE 50. Οὐρῆας, Epic for ὀρέας, accus. plur. of ὀρεύς, έως, ὁ, "*a mule*." Probably from ὄρος, "*a mountain*," as mules are chiefly used in mountainous countries.

Επῴχετο, 3 sing. imperf. indic. of middle deponent ἐποίχομαι, "*to go toward*," or "*against*," "*to attack*."—From ἐπί and οἴχομαι; fut. οἰχήσομαι; perf. ᾤχημαι.

Κύνας, accus. plur. of κύων, κυνός, ὁ, ἡ, "*a dog*." Consult line 4.

'Αργούς, accus. plur. masc. of ἀργός, ή, όν, properly, "*shining*," "*bright*," &c., most frequently, however, in Homer, an epithet of dogs, "*swift*," "*swift-footed*," because all swift motion causes a kind of *glancing*, *flashing*, or *flickering*, which thus connects the notions of *white* and *swift*.

LINE 51. Αὐτάρ, conjunction, Epic for ἀτάρ, "*but*," &c., always at the beginning of a sentence, and intended to express an unexpected contrast, or a rapid change and continuation of the subject.—From αὐτ' (for αὖτε) and ἄρ (for ἄρα).

Αὐτοῖσι, Epic and Ionic for αὐτοῖς, from αὐτός, ἡ, ό.

Βέλος. Consult line 42.

'Εχεπευκές, accus. sing. neut. of ἐχεπευκής, ές, "*sharp-pointed*," from ἔχω, and πεύκη, "*a pine*" or "*fir-tree*," and then any thing made of the wood, &c., of the pine or fir; hence "*a spine of the fir-tree*," "*any thing pointed*," &c.—Buttmann makes it appear probable that the radical notion of πεύκη is not, as usually supposed, that of *bitterness*, but of *sharp-pointedness*, the *fir* being so called either from its pointed shape or its spines. The same root appears in πικρός: Latin *pugo*, *pungo*, and the English *pike*, *peak*. (*Lexilogus*, s. v. ἐχεπευκής.)

'Εφιείς, pres. part. act. of ἐφίημι, "*to discharge*," "*to send against*;" fut. ἐφήσω: 1 aor. ἐφῆκα, Epic ἐφέηκα.—From ἐπί and ἵημι.

LINE 52. Βάλλε, 3 sing. imperf. indic. act. of βάλλω, "*to smite*;" without the augment, for ἔβαλλε: fut. βαλῶ: perf. βέβληκα: 2 aor. ἔβαλον.

Αἰεί, adverb, "*always*," "*ever*," &c., Ionic and poetic for ἀεί.—Kühner deduces αἰεί from a substantive αἰον, αἶϝον (Latin *ævum*), like ἀθεεί, and the Doric οἰκεί for οἴκῳ. (*Gr. Gr.*, § 363, *Anm.* 2.)

Πυραί, nom. plur. of πυρή, ῆς, Epic and Ionic for πυρά, ᾶς, ἡ, "*a funeral-pile*."—From πῦρ, "*fire*."

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Line 52–55.

Νεκύων, gen. plur. of *νέκυς, υος, ὁ*, "*a dead body*," "*a corpse*." Nom. plur. *νέκυες*, "*the dead*."—The root *νεκ* appears in the Sanscrit *nac*, "to perish," and in the Latin *nex*, *nec-is*, and *noc-eo*.

Καίοντο, without the augment, for *ἐκαίοντο*, 3 plur. imperf. indic. pass. of *καίω*, "*to burn*;" fut. *καύσω*: perf. *κέκαυκα*, in composition with *κατά*, &c.—The Sanscrit root is *cush*, "to be dry," with which compare the fut. *καύσ-ω*: hence *cushka*, Latin *siccus*.

Θαμειαί, nom. plur. fem. of *θαμειός, ά, όν*, "*crowded*," "*close*," "*standing closely together*."—From *θαμά*, "*together*," "*in crowds*," "*close*," "*thick*."—Akin to *ἅμα*, and perhaps derived from it.

LINE 53. **'Εννῆμαρ**, adverb, "*for nine days*." An Epic form. From *ἐννέα*, "*nine*," and *ἦμαρ*, "*a day*."

'Ανά. Consult line 10.

'Ωιχετο, 3 sing. imperf. indic. of middle deponent *οἴχομαι*, "*to go*," "*to make one's way*;" fut. *οἰχήσομαι*: perf. *ᾤχημαι*: imperfect *ᾠχόμην*, or, with initial capital, *'Ωιχόμην*.

Κῆλα, nom. plur. of *κῆλον, ου, τό* (Attic *κᾶλον*), "*a shaft*," "*an arrow*." Properly, the *wooden shaft* of an arrow. In Homer, always used of a god's arrows, *e. g.*, of Apollo, *i. e.*, pestilence; or of Jupiter, *i. e.*, tempest.—Akin, probably, to *καυλός*, "*a shaft*," "*handle*," &c.

Θεοῖο, Epic and Ionic for *θεοῦ*, from *θεός, οῦ, ὁ*, "*a god*." Consult line 28.

LINE 54. **Δεκάτῃ**, dat. sing. fem. of *δέκατος, η, ον*, "*the tenth*," and agreeing with *ἡμέρᾳ* understood, and implied, in fact, from *ἐννῆμαρ* which precedes: hence *τῇ δεκάτῃ δέ*= "*on the tenth* (day), *however*."—From *δέκα*, "*ten*."

'Αγορήνδε, "*to an assembly*." Adverbial form of expression, compounded of *ἀγορήν* (Attic *ἀγοράν*), accus. sing. of *ἀγορή* (Attic *ἀγορά*), "*an assembly*," and the suffix *δε* denoting motion toward.—Observe that this suffix, *δε*, is regularly appended to the unaltered accusative-form, and is joined only to nouns. In the case of pronouns and adverbs, *σε* is used in place of *δε*; as, *ἐκεῖ-σε*, *ὁμό-σε*, *ἄλλο-σε*, *αὐτό-σε*, &c. (*Kühner*, § 377, 5.)

Καλέσσατο, poetic for *ἐκαλέσατο*, the augment being dropped; 3 sing. 1 aor. indic. mid. of *καλέω*, "*to summon*," "*to call*;" fut. *καλέσω* (usually syncopated by the Attics, and contracted *καλῶ*); perfect *κέκληκα*.

LINE 55. **Λαόν**, accus. sing. of *λαός, οῦ, ὁ*, "*the people*," "*the forces*."

'Επί. Adverb. (Consult note.)

Φρεσί, dat plur. of *φρήν, φρενός, ἡ*, "*the mind*."—Strictly speaking, *φρήν* means the "*midriff*" or "*diaphragm*" (for which, at a later pe-

Line 55–57.

riod, the term διάφραγμα was employed), *i. e.*, the muscle which parts the heart and lungs from the lower viscera. It then denotes the "*heart*" and "*parts adjoining the heart*," "*the breast*," like the Latin *præcordia*. This, according to the Homeric idea, is the seat of fear, of joy, of anger, of grief, &c. It is also the seat of the mental faculties, thought, will, understanding, &c. Hence, φρήν becomes equivalent to "*the mind*."

Θῆκε, for ἔθηκε, the augment being dropped, 3 sing. 1 aor. indic. act. of τίθημι, "*to place*," "*to put*," "*to suggest*:" fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα.

Λευκώλενος, ον, "*fair-armed*," "*white-armed*," epithet of Juno; from λευκός, "*white*," and ὠλένη, "*an arm*."

Ἥρη, ης, Ionic and Epic for Ἥρα, ας, ἡ, "*Juno*," queen of the gods daughter of Saturn and Rhea, and sister and wife of Jove.—Evidently akin to ἥρως, with which compare the Latin *herus* and *hera*. Jove will thus be the *master*, and Juno the *mistress* (*hera*) of the skies (Consult line 4.)

LINE 56. Κήδετο, for ἐκήδετο, the augment being dropped, 3 sing. imperf. indic. mid. of κήδω, "*to vex*;" middle κήδομαι, "*to be concerned for*," "*to care for*" (i. e., "*to vex one's self*"); fut., with reduplication, κεκαδήσομαι: 2 perf., in a present sense, κέκηδα, "*I mourn*," "*I sorrow*."

Δαναῶν, gen. plur. of Δαναός. Consult note on line 42.

Θνήσκοντας, accus. plur. masc. pres. part. of θνήσκω, "*to die*;" fut. mid. θανοῦμαι: perf. τέθνηκα.—Lengthened form from a root θαν, which appears in the fut. mid. and in the 2 aor. ἔθανον.—The root θαν is akin to θεν in θείνω, "*to strike*," or "*wound*," and both are related to the Sanscrit *han*, "*to strike*," or "*wound*."

Ὁρᾶτο, for ἑωρᾶτο, the double augment being dropped, 3 sing. imperf. indic. mid. of ὁράω; fut. ὄψομαι (from the root ὀπτ); perf. ἑώρακα, and without the reduplication, ὥρακα, "*to see*."—Homer has no passive, but always uses the middle in an active signification. In like manner, ὄψομαι, the fut. mid., is always active in meaning with other writers likewise.—Originally, in all probability, ὁράω had the digamma, for the Sanscrit root is *vri*, with which compare our *ware*, *a-ware*; German *währen*, *Wehr*, *wahr*; and Latin *verus*.

LINE 57. Ἤγερθεν, Epic and Æolic for ἠγέρθησαν, 3 plur. 1 aor. indic. pass. of ἀγείρω, "*to bring together*," "*to collect*;" fut. ἀγερῶ: perf. pass., with Attic reduplication, ἀγήγερμαι.—From ἄγω, "*to bring together*."

Ὁμηγερέες, Epic and Ionic for ὁμηγερεῖς, nom. plur. masc. of ὁμη-

Line 57–61.

γερεης, ές, Epic and Ionic for ὁμηγερής, ές, "*assembled*;" from ὁμός, "*together*," and ἀγείρω, "*to collect*."

LINE 58. **'Ανιστάμενος,** pres. part. mid. of ἀνίστημι: fut. ἀναστήσω, "*to make to stand up*;" in the middle ἀνίσταμαι, "*to stand up*," "*to arise*."—Observe, however, that the aorist middle is transitive; as, ἀναστήσασθαι πόλιν, "*to raise a city for one's self*" (*Herod.*, ., 165), &c.

Μετέφη, 3 sing. imperf. indic. act. of μετάφημι, "*to speak among*." Only used by Homer in this part of the verb.—From μετά and φημί.—Πόδας, accus. plur. of πούς, ποδός, ὁ, "*the foot*."—The Sanscrit root is *pad*, "to go," hence Sanscrit *pad*; Latin *pes*, *ped-is*; English *pad*, *foot*; German *fuss*, &c., akin to πέδον = Sanscrit *pada*.

'Ωκύς, ὠκεῖα, ὠκύ (Epic and Ionic fem. ὠκέα), "*swift*," "*quick*." The word is poetic, and mostly Epic.—Akin to the Sanscrit *ac*, "to pass through," and also to ὀξύς, ἀκή, ἀκμή, and the Latin *acer*, *acutus*.

LINE 59. **'Αμμε,** Æolic, Doric, and Epic, for ἡμᾶς.

Παλιμπλαγχθέντας, accus. plur. 1 aor. part. pass. of παλιμπλάζω, "*to cause to wander back*;" fut. παλιμπλάγξω: passive, in a middle sense, παλιμπλάζομαι, "*to wander back*," "*to wander away from*." From πάλιν, "*back*," and πλάζω.—Observe that the active is merely given here to complete the form. The only part of the verb found in actual use is παλιμπλαγχθείς, as occurring here and in *Od.*, xiii., 5.

'Οΐω, Epic active, pres. indic. for οἴομαι, "*I think*."—Observe that this form ὀΐω is only used in the first person.

LINE 60. **'Αψ,** adverb of place, "*back*," "*away from*," &c. Akin to the Latin *abs*, through the Æolic ἄπς.

'Απονοστήσειν, fut. infin. act. of ἀπονοστέω, "*to return*," "*to come home*;" fut. ήσω.—From ἀπό, and νοστέω, "*to return home*."

Κεν. Equivalent to the prose ἄν, so that εἰ κεν is the same as ἐάν.

Θάνατον, accus. sing. of θάνατος, ου, ὁ, "*death*."—As regards the root θαν. consult remarks under θνήσκοντας, in line 56.

Φύγοιμεν, 1 plur. 2 aor. opt. act. of φεύγω, "*to escape*," "*to free*." Consult φεῦγε, line 173, where the parts of the verb are given.—The root is strictly φυγ, as appears in φυγεῖν, ἔφυγον, φυγή, the Latin *fuga*, *fugio*, &c.—Akin either to the Sanscrit *bhudsh*, "inflectere," "curvare," with which compare the English *budge*; or else to *bhi*, "to fear."

LINE 61. **'Ομοῦ,** adverb, "*together*." Strictly, gen. sing. neut. of ὁμός.

Line 61–64.

Πόλεμος, ου, ὁ, "*war*"—From πέλω (radical form) akin to πολεμίζω, πόλος, πολέω: Latin *pello* and *bellum*.

Δαμᾷ, 3 sing. pres. indic. act. of δαμάω, "*to subdue*;" fut. δαμάσω: 1 aor. ἐδάμᾰσα: perf. δέδμηκα. A post-Homeric form of the present is δαμάζω, which is not found before Euripides, though we have δαμασθείς, as if from δαμάζω, in the Iliad (xvi., 816).—Compare the Sanscrit *dam*, "to be tame;" Latin *dom*-are; English *tame*; German *zahm*.

Λοιμός, οῦ, ὁ, "*a pestilence*."—Supposed to be akin to λῦμα, "*ruin*," "*destruction*," but very unlikely. More probably of the same family with the Latin *luc-s*, and the Sanscrit *lû*, "*scindere*," "*evellere*."

LINE 62. **Ἄγε**. Originally, imperative of ἄγω, but subsequently used as an adverb, like φέρε, "*come*," "*come on*," &c.

Τινά, accus. sing. masc. of the indefinite τὶς, neut. τὶ, "*some one*," &c.—Compare the Æolic κὶς (for τὶς), Latin *quis* (*i. e.*, κϝὶς), and Sanscrit *kas*.

Μάντιν, accus. sing. of μάντις, Ionic ιος, Attic εως, ὁ, "*a seer*," "*a soothsayer*," "*a diviner*."—The derivation from μαίνομαι, "*to rave*," is found as early as Plato (*Tim*., 72, B.), who distinguishes μάντεις from προφῆται, the former being persons who uttered oracles in a state of *divine phrensy*; the latter, the *interpreters of those oracles*.

Ἐρείομεν, Epic for ἐρέωμεν (the mood-vowel being shortened), 1 plur. pres. subjunct. of ἐρέω; Epic present for εἴρομαι, ἔρομαι, "*to interrogate*," "*to ask*," &c.

Ἱερῆα. Consult line 23.

LINE 63. **Ὀνειροπόλον**, accus. sing. of ὀνειροπόλος, ου, ὁ, "*an interpreter of dreams*." Literally, "one occupied with dreams." From ὄνειρος, "*a dream*," and πολέω, "*to be conversant with*."

Ὄναρ, nom. sing. of ὄναρ, τό, "*a dream*." Opposed to a waking vision, ὕπαρ. Only used in nom. and accus. sing., the other cases being supplied from ὄνειρος and ὄνειρον, &c.

Διός. Consult line 5.

Ἐστίν, 3 sing. prest. indic. of εἰμί, "*to be*."

LINE 64. **Ὅς κε**. For ὃς ἄν.

Εἴποι, 3 sing. 2 aor. opt. act. from a radical form ἔπω, for which φημί is used as a present; indicative εἶπον, "*I spoke*," "*I said*:" imperative εἰπέ: part. εἰπών: infin. εἰπεῖν. We have also a first aorist εἶπα, and imperative εἰπόν, though the accentuation εἶπον seems better. This latter form of the aorist is especially Homeric and Ionic; but it also frequently occurs in Attic. The future and perfect are supplied by ἐρέω, namely, fut. ἐρῶ, perf εἴρηκα.—Observe that the

Line 64–66.

radical ἔπω may be traced in ἔπ-ος. And as εἶπον is properly a digammated word, Ϝεῖπον, and the root, therefore, strictly speaking, is Ϝέπ, we may trace an analogy between this root Ϝέπ, the other form ὀπ (*i. e.*, Ϝόπ), which appears in ὄψ, "*the voice*," the Æolic Ϝόκ, the Latin *voc*, in *vox*, *voc*-is, "*the voice*," and *voc*-are, "*to call*," and, finally, the Sanscrit *watsh*, "dicere."

Τόσσον, Epic for τόσον, accus. sing. neut. used adverbially, of τόσος, η, ον, Epic τόσσος, η, ον, "*so much*," &c. Compare the Latin usage in *tantum*, and observe that τόσσον is here employed without an answering ὅσσον.

Ἐχώσατο, 3 sing. 1 aor. indic. of the middle deponent χώομαι, "*to be incensed*," "*to be wroth*;" fut. χώσομαι: 1 aor. ἐχωσάμην.—Akin to χόλη.

LINE 65. **Εἴτε**, "*whether*," answered by εἴθ' (*i. e.*, εἴτε) at the close of the line; as in Latin, *sive*, ... *sive*.

Εὐχωλῆς, gen. sing. of εὐχωλή, ῆς, ἡ, "*a vow*."—Akin to εὐχή and εὖχος, in same signification, the root of which εὐχ (εὐκ) compare with the Sanscrit *uc* (another form of *wac*), "*to pray for*," "*to desire*," "*to wish*." (*Pott, Etymol. Forsch.*, vol. i., p. 235, 268.)

Ἐπιμέμφεται, 3 sing. pres. indic. of middle deponent ἐπιμέμφομαι, "*to have a complaint against one*," "*to impute to one as matter of blame*," fut. ἐπιμέμψομαι.—From ἐπί and μέμφομαι, "*to blame*."

Ἑκατόμβης, gen. sing. of ἑκατόμβη, ης, ἡ, "*a hecatomb*." Strictly speaking, an offering of a *hundred oxen* (from ἑκατόν, "*a hundred*," and βοῦς, "*an ox*"); but even in Homer the word has lost its etymological signification; and though in the present passage it may still retain that meaning, yet in book vi., 93, 115, we find a hecatomb of *twelve* oxen; in *Od.*, iii., 59, of *eighty-one*. Nor does Homer confine it to oxen; for hecatombs of oxen and rams often occur (*Il.*, i., 315: *Od.*, i., 25); nay, we find hecatombs *without any oxen*, *e. g.*, of fifty rams (*Il.*, xxiii., 146). The word ἑκατόμβη, therefore, even in Homer's time, would seem to have signified, in general, "*a large sacrifice offered publicly*."

LINE 66. **Αἴ**, Epic and Doric for εἰ, "*if*." In Homer, only αἴ κε and αἴ κεν; Doric αἴκα.—It contains, however, a latent reference to something wished for or desired, and is therefore akin to, if not identical with, αἴ, an exclamation of strong desire, "*would that!*" "*O that!*" (Consult note.)

Πως, enclitic adverb, "*in any way*." On the other hand, πῶς, an interrogative adverb, "*in what way*," "*how*."

Ἀρνῶν, gen. plur., "*of lambs*." The nom. sing. ἀρς (according to

Line 66–67.

Kühner, ἀρήν or ἀρ[illegible]ήν) is out of use, and its place is supplied by ἀμνός. Early authors have, gen. sing. ἀρνός; dat. ἀρνί; accus. ἄρνα dual, ἄρνε: plural, nom. ἄρνες; gen. ἀρνῶν; dat. ἀρνάσι (Epic ἄρνεσσι); accus. ἄρνας.—The root appears to be ῥεν, with which we may compare the English *ram*, while in the first two letters of ἀρνός we detect a sort of resemblance to the Latin *ar-ies*.

Κνίσης, gen. sing. of κνίση, Epic for κνῖσα, ης, ἡ, "*the steam and odor of fat*," which exhales from meat roasting; especially "*the smell* or *savor of a victim*," "*the steam of a burnt sacrifice*," which ascends to heaven as a grateful gift to the gods.—Observe that κνίση and κνῖσα are the more correct forms for the common κνίσση, κνίσσα (*Draco, de Metr.*, p. 21, 4, *ed. Hermann.*—*Eustath.*, 1766, 30).—From κνίζω, "*to irritate*," "*to nettle*," "*to chafe*," as expressive of the effect produced upon the olfactory nerves by the odor that arises With the root of κνίζω (*i. e.*, κνίδ-σω) compare the Latin *nid-or*, "*savor*," the Greek νύττ-ω, "*to prick*," and the English *nettle* and *needle*.

Αἰγῶν, gen. plur. of αἴξ, αἰγός, ὁ, ἡ, "*a goat*." (Consult line 41.)

Τελείων, gen. plur. of τέλειος, α, ον, "*perfect*," "*without spot or blemish*." Literally, "*having reached its end*," *i. e.*, complete, perfect —From τέλος, "*an end*."

LINE 67. Βούλεται, 3 sing. pres. subj. mid. of deponent βούλομαι, with shortened mood vowel, "*to will*," "*to be willing*," "*to wish*;" fut. βουλήσομαι: perf. βεβούλημαι.—Observe the following difference between ἐθέλω and βούλομαι, in that ἐθέλω expresses *choice* and *purpose*; but βούλομαι, a mere *inclination* toward a thing, a *willingness*. (*Buttmann, Lexil.*, i., p. 26.—Opposed, however, by *Donaldson, New Cratylus*, p. 561.)—Earlier form βόλομαι, and in the active (Æolic) βόλω, whence the Latin *volo*. A much less satisfactory explanation is given by Donaldson (*New Cratylus*, p. 565, *seqq.*), who traces βούλομαι to βουλή.

Ἀντιάσας, 1 aor. part. act. of ἀντιάω: fut. ἀντιάσω: 1 aor. ἠντίασα. (Consult line 31.) "*To go to meet*," "*to go in quest of*;" said especially of the gods, "*to come* (as it were) *to meet an offering*," *i. e.*, *accept graciously* of it; and hence, "*to partake of*," "*to enjoy*."

Λοιγόν, accus. sing. of λοιγός, οῦ, ὁ, "*destruction*."—Akin to λυγρός, λευγαλέος, "*mournful*," "*wretched*," and the Latin *lugeo*, *luctus*.

Ἀμῦναι, 1 aor. infin. act. of ἀμύνω, "*to ward off*;" fut. ἀμυνῶ: 1 aor. ἤμυνα.—The root μυν appears akin to that of the Latin *mun-ire*, *mœn-ia* (*mun*-ia), and to the Sanscrit *man*, "to check," "to restrain."

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Line 68–70.

LINE 68. Ἤτοι. (Consult note.)

Κατά. In Homeric Greek an adverb, "*down*." Subsequently, a preposition.

Ἕζετο. Consult line 48.

Ἀνέστη, "*stood up*," "*arose*," 3 sing. 2 aor. indic. act. of ἀνίστημι, "*to make to stand up*," "*to raise up*:" fut. ἀναστήσω: perf. ἀνέστηκα, "*I stand up*:" 2 aor. ἀνέστην, "*I stood up*."—From ἀνά and ἵστημι, "*to place*."

LINE 69. Κάλχας, gen. Κάλχαντος, &c. "*Calchas*," the Greek seer at Troy.—Supposed to come from καλχαίνω, "*to make dark* and *troublous*, like a stormy sea;" and then "to turn over or revolve in one's mind, to search out," &c. Hence Κάλχας will signify, strictly, "*the Searcher*."

Θεστορίδης, ου, ὁ, "*the son of Thestor*." A patronymic appellation of Calchas. From Θέστωρ, ορος, ὁ, "*Thestor*," son of Idmon, and father of Calchas.

Οἰωνοπόλων, gen. plur. of οἰωνοπόλος, ου, ὁ, "*an augur*," one who is busied with, or observes the flight and cries of birds, in order to draw omens of the future therefrom.—Properly an adjective, οἰωνοπόλος, ον.—From οἰωνός, "*a bird*," and πολέω, "*to be conversant with*."

Ὄχα, "*by far*," Epic adverb, only found in Homer, where it is pretty frequent, though only as an intensive before superlatives. In its place, later writers have ἔξοχα.—Probably from ἔχω, "*to seize*" or "*grasp*;" for, as Dœderlein remarks, ὄχα is to ὀχυρός, as the old German *fast*, "very," to *fest*, "fast," "tight."

LINE 70. Ἠίδη, or ᾔδη, 3 sing. pluperf. indic. of εἴδω, "*to know*," a signification, however, which εἴδω, which properly means "*to see*," gets, in reality, from its perfect οἶδα, for what one *has seen* and *observed*, that one *knows*, and so οἶδα means "*I have seen into it*," and, consequently, "*I know it*." The common form of the pluperfect is ᾔδειν, ᾔδεις (or ᾔδεισθα), ᾔδει, &c., for which the Epic writers said ᾔδεα, ᾔδεας, ᾔδεε, &c. The third person ᾔδεε becomes here ᾔδη by contraction, whereas in *Il.*, ii., 409, the uncontracted form occurs. The Attics said ᾔδη, ᾔδης, ᾔδειν, and ᾔδη, but with regard to this last form, namely, the 3d person ᾔδη, in Attic, strong doubts exist. (Consult *Kühner*, § 123, *Anm.*, and *Buttmann*, *Ausf. Sprachl.*, vol. i., p. 434, *not.*)

Ἐόντα, Epic and Ionic for ὄντα, accus. plur. neut. of ὤν, οὖσα, ὄν pres. part. of εἰμί, "*to be*."

Ἐσσόμενα, accus. plur. neut. fut. participle of εἰμί, "*to be*."

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Line 70–73.

Πρό. Homeric adverb, "*before*," "*on before*." Subsequently, a preposition.

LINE 71. Νήεσσι, Epic and Ionic for *ναυσί*, dat. plur. of *νηῦς*: gen. *νηός*, ἡ, Epic and Ionic for *ναῦς*, *νεώς*, ἡ, "*a ship*."

Ἡγήσατο, 3 sing. 1 aor. indic. of middle deponent *ἡγέομαι*: fut. *ἡγήσομαι*: 1 aor. *ἡγησάμην*, "*to lead*," "*to be a guide unto*."

Ἴλιον, accus. sing. of Ἴλιος, ου, ἡ, "*Ilium*," or Troy. Another form is Ἴλιον, ου, τό, but ἡ Ἴλιος is the form employed by Homer and the poets, with the exception of *Il.*, xv., 71, where τὸ Ἴλιον alone occurs. The later prose writers, on the other hand, usually give τὸ Ἴλιον the preference.

Εἴσω, more rarely ἔσω, adverb, "*to*," "*unto*," "*into*," "*within*."—From εἰς, ἐς, "*into*."

LINE 72. Ἥν, accus. sing. fem. of the possessive pronoun, ὅς, ἥ, ὅν, "*his, her*," for ἑός, ἑή, ἑόν, which last is the Epic and Ionic form.

Μαντοσύνην, accus. sing. of *μαντοσύνη*, ης, ἡ, "*skill in divination*." Properly, "*the art of divination*."—From *μάντις*, "*a diviner*." Consult line 62.

Τήν, Epic and Ionic for ἥν, accus. sing. fem. of ὅς, ἥ, ὅ, relative pronoun, "*who, which*, or *that*."

Οἱ, dat. sing. of the personal pronoun of the third person masc. for *αὐτῷ*, "*on him*," "*to him*." Nom. wanting; gen. οὗ: dat. οἷ: accus. ἕ.—Observe that, though the grammars represent the nominative of this pronoun as wanting, yet the ancient grammarians adduce, as an early nominative, the form ἴ or ἵ, with which we may compare the Latin *is, ea, id;* the Gothic *is, si, ita* ("he, she, it"), and the Sanscrit *aj-am, ij-am, id-am*. (*Kühner*, § 334.)

Πόρε, for ἔπορε, the augment being dropped, 3 sing. 2 aor. indic. act. from an assumed present *πόρω*, "*to bestow*," "*to grant*," "*to give*."—The root in *πόρω* appears to be the preposition *πρό* (Doric *πόρ*, *ποτί*), the literal meaning of the verb being "*to give forth*." With this compare *por-rigo*, "*to stretch forth*;" *par-io*, "*to bring forth*;" *por-tio*, "*a portion*," something given *forth* from a whole, &c.

LINE 73. Ὅ. Consult note.—It has the accent because followed by an enclitic.

Σφιν, Epic and Ionic for *σφισί*, dat. plur. of *σφεῖς*, which is itself the nom. plur. masc. of the personal pronoun of the 3d person, "*they*."—Observe that *σφιν* is also used for the dat. sing., but much less frequently.

Εὐφρονέων, pres. part. act. of *εὐφρονέω*, which is merely assumed

Line 73–76.

as a present, no such form in reality occurring: "*being favorably disposed,*" "*meaning well*" — Observe that ἐϋφρονέων is Epic for εὐφρονέων.

'Αγορήσατο, for ἠγορήσατο, the augment being dropped, 3 sing. 1 aor. indic. of the middle deponent ἀγοράομαι: fut. ήσομαι, "*to harangue*" in full assembly. Properly, "*to meet in assembly.*" From ἀγορά, "*an assembly*"

Μετέειπεν, Epic for μετεῖπεν, 3 sing. 2 aor. of μετάφημι, "*to speak among:*" 2 aor. μετεῖπον, ες, ε. Consult remarks on εἶπον, in line 64.

LINE 74. 'Αχιλεῦ, voc. of 'Αχῖλεύς, the shortened and earlier form of the name of Achilles; the longer one being 'Αχῖλλεύς, the λλ being adopted for the requirement of the verse. The same remark applies to 'Οδῦσεύς and 'Οδῦσσεύς. So Αἰνέας is the earlier form for Αἰνείας, and was retained by the Dorians.

Κέλεαι, 2 pers. sing. pres. indic. of the middle deponent κέλομαι, "*to bid,*" "*to urge,*" "*to set in motion,*" &c.; fut. κελήσομαι: 2 aor. κεκλόμην and ἐκεκλόμην.—Observe that κέλεαι is Epic and Ionic for κέλει. Thus, κέλομαι, 2 pers. (*old form*) κέλεσαι: (*Epic and Ionic*) κέλεαι: (*Attic*) κέλει: (*common dialect*) κέλῃ.

Διί, dat. sing. of Ζεύς. Consult remarks on Διός, line 4.

Φίλε, voc. sing. masc. of φίλος, η, ον, "*dear,*" "*beloved.*"—Originally an adjective; afterward used as a substantive, φίλος, ου, ὁ, "*a friend.*" A similar change takes place with *amicus* in Latin.—Compare the Sanscrit *pâlas*, "a friend." (*Eichhoff, Vergleich.*, p. 239, *n.* 475.)

Μυθήσασθαι, 1 aor. infin. middle of the deponent μυθέομαι, "*to tell,*" "*to mention;*" fut. μυθήσομαι.—From μῦθος. Consult line 25.

LINE 75. 'Εκατηβελέταο, Epic for ἑκατηβελέτου, from ἑκατηβελέτης, ες, "*far darting.*" From ἑκάς, "*afar,*" and βέλος, "*a missile,*" *a dart.*"—Observe that, originally, the genitive singular of masculines in ης and ας, of the first declension, ended in ᾱο. (*Kühner*, § 261, 2.)

LINE 76. Τοιγάρ, a strengthened form of the enclitic τοι; "*therefore,*" "*accordingly,*" "*so then,*" &c. Usually employed at the beginning of a speech or clause.

'Εγών, Epic and Æolic for ἐγώ.

'Ερέω, Epic and Ionic for ἐρῶ, fut. of the rare present εἴρω, "*to speak,*" "*to declare.*" 'Ερῶ is commonly assigned as a future to εἰπεῖν, with a perf. εἴρηκα: perf. pass. εἴρημαι (as if from a form ῥέω); 1 aor pass. ἐῤῥήθην and ἐῤῥέθην, of which the former is the

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better. There is no form of the present such as ἔρω, but Homer has εἴρω and εἴρομαι, for which the Attics use φημί.

Σύνθεο, Epic and Ionic for σύνθου, 2 aor. imperat. mid. of συντίθημι, "*to put together*;" middle συντίθεμαι, strictly, "*to put together for one's self*;" and so, "*to observe a thing*," "*to take heed to it*;" and hence, "*to agree*," "*to promise*," after taking due heed of the probable consequences of an affair.—2 aor. συνεθέμην: 2 aor. imperat. (*old form*) σύνθεσο: (*Epic and Ionic*) σύνθεο: (*Attic*) σύνθου.

Ὄμοσσον, Epic and poetic for ὄμοσον, 1 aor. imperat. act. of ὄμνυμι or ὀμνύω, "*to swear*;" fut. mid. ὀμοῦμαι: perf., with redupl., ὀμώμοκα: 1 aor. ὤμοσα. The future ὀμόσω belongs to the impure age. The common future ὀμοῦμαι proceeds by a very anomalous inflection, as if it were syncopated and contracted from ὀμέσομαι, namely, ὀμέσομαι, ὀμέομαι, ὀμοῦμαι.

LINE 77. **Ἦ μέν**, Epic and Ionic for ἦ μήν, the two particles combined expressing a strong affirmation, "*in very truth*," &c. They are sometimes employed to introduce the very words of an oath or an assertion; at other times, as in the present case, they are used in the *oratio obliqua*.

Πρόφρων, ονος, ὁ, ἡ, "*willing*," "*ready*," &c., often translated as an adverb, "*readily*," "*willingly*," &c. From πρό and φρήν, or φρονέω and hence the literal meaning is, "*with forward soul*."

Ἔπεσιν, dat. plur. of ἔπος, εος, τό, "*a word*." From a root ἐπ, or rather, Ϝεπ, which recurs in εἶπον.—Consult line 64.

Χερσίν, dat. plur. of χείρ, χειρός, ἡ, "*the hand*."

Ἀρήξειν, fut. inf. act. of ἀρήγω, "*to assist*," "*to aid*," &c.; fut. ξω.—Akin to ἀρκέω, ἐρύκω, *arceo*, *arx*, *arca*. (*Pott, Etymol. Forsch.*, vol i., p. 271.)

LINE 78. **Ἦ**. A strengthening and confirming particle, "*in truth*," "*indeed*," "*truly*," "*verily*," &c.

Ὀΐομαι, Epic for οἴομαι, deponent verb, "*to think*," "*to be of opinion*," &c. Radical signification, "*to fancy*," "*to suppose*," always of something as yet doubtful; "*to think and believe*," as opposed to *knowing*: fut. οἰήσομαι: 1 aor. ᾠήθην.

Χολωσέμεν, Epic, Doric, and Æolic for χολώσειν, fut. inf. act. of χολόω, "*to make angry*," "*to incense*," &c.; literally, "*to stir one's gall or bile*;" from χόλος, "*gall*," "*bile*:" fut. ώσω.—The original termination of the infinitive was μεναι, and with the mood-vowel, έμεναι. This was sometimes shortened into μεν (*i. e.*, έμεν), and sometimes into ναι. (*Kühner*, § 123, 21.)

Μέγα, neuter sing. of μέγας, taken adverbially. Consult note, and also remarks on μεῖζον, line 167

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Line 79—81.

LINE 79. **Ἀργείων**, gen. plur. of Ἀργεῖος, ου, ὁ, "*an Argive*," i. e., a subject of the Argive kingdom of Agamemnon; and as these formed the main part of the army before Troy, hence *a Greek* generally. Consult note on Ἀχαιοῖς, line 2.

Κρατέει, Epic and Ionic for κρατεῖ, 3 sing. pres. indic. act. of κρατέω, "*to rule over*," "*to hold under one's sway*;" fut. κρατήσω: perf. κεκράτηκα.—From κράτος. Consult remarks on κρατερόν, line 25.

Οἱ, dative plural of the personal pronoun of the third person. Consult line 72.

Πείθονται, 3 plur. pres. indic. mid. of πείθω, "*to persuade*;" in the middle, πείθομαι, "*to obey*."—Consult line 33.

LINE 80. **Κρείσσων**, ον, gen. ονος, "*more powerful*," "*stronger*," "*mightier*," &c.; later Ionic κρέσσων, ον; later Attic κρείττων, ον. Usually called an irregular comparative of ἀγαθός: but κρατύς, from κράτος, must be reckoned as the root, as if the comparative were κραίσσων, the superlative κράτιστος being regularly akin also to κρείων, κρείουσα.

Χώσεται, regarded by some as the 3 sing. fut. indic. of the middle deponent χώομαι, "*to be incensed*," "*to be enraged at*;" fut. χώσομαι: 1 aor. ἐχωσάμην. Others, however, take it for the 3 sing. 1 aor. subjunct., with the shortened mood-vowel, for χώσηται. The latter opinion is the preferable one.

Χέρηϊ, dat. sing. of χέρης, which is commonly regarded as an old positive, furnishing the irregular comparatives χείρων and χερείων to κακός. But in all the passages that occur in Homer, the word seems to have a *comparative* signification, and no real example with a positive signification can be here found, notwithstanding the opinion of Buttmann (*Ausf. Spr.*, vol. i., p. 273). In all probability, therefore, it was really a comparative in signification from the first, and was originally the same as χείριος, ὑποχείριος, "*inferior*," "*subordinate*," "*subject*" to another.

LINE 81. **Εἴπερ**, "*if, indeed*." More literally, "*if, at all events*." Used also like καὶ εἰ, "*even if*," as, for example, in the present passage.

Χόλον, accus. sing. of χόλος, ου, ὁ, "*wrath*," "*anger*;" literally, "*gall*," "*bile*."

Αὐτῆμαρ, adverb, "*on the self-same day*," "*for the self-same day*." Equivalent to αὐθήμερον.—From αὐτός and ἦμαρ, "*day*."

Καταπέψῃ, 3 sing. 1 aor. subj. act. of καταπέσσω, "*to boil down*," "*to digest thoroughly*," "*to digest*," "*to keep under*," "*to restrain*," &c.; fut. καταπέψω.—From κατά, "*down*," and πέσσω, "*to boil*."—

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Line 81–85.

Observe that all the tenses formed from πίσσω, namely, πέψω, pen pass. πέπεμμαι, &c., have the π, and that the present πέπτω, which approaches nearer to those tenses, occurs first in the writers posterior to Homer. (*Buttmann, Lexil.*, p. 127, *ed. Fishl.*)

LINE 82. Μετόπισθεν. Adverb. 1. Of place, "*from behind*," "*behind*," "*backward*," "*back*."—2. Of time, "*after*," "*afterward*," "*for the time to come*," &c Used also with the genitive, "*behind*," in the sense of the Latin *post*. (*Il.*, ix., 504.)

Κότον, acc. sing. of κότος, ου, ὁ, "*secret resentment*," "*grudge*," &c.—The idea implied in κότος is that of secret wrath, *boiling* fiercely within one's bosom, but as yet pent up and without an outlet. Pott, accordingly, compares the Sanscrit *kw-athita*, "coctus;" *kôtha*, "churning," and the Gothic *hvatho*, "foam."

Ὄφρα. Adverb of time, and equivalent to the Latin *donec*, "*until*."—At other times a conjunction, marking end or intention, but only used in the Ionic and Doric poets, "*that*," "*in order that*."

Τελέσσῃ, Epic for τελέσῃ, 3 sing. 1 aor. subj. act. of τελέω, "*to bring about*," "*to complete*," "*to fulfill*," &c.; fut. τελέσω: more Attic τελῶ: perf. τετέλεκα: 1 aor. ἐτέλεσα. A strengthened Epic variety is τελείω.—From τέλος, "*an end accomplished*."

LINE 83. Στήθεσσιν, Epic for στήθεσιν, dat. plur. of στῆθος, εος, τό, "*the breast*." Used by Homer in both sing. and plur.—Probably from ἵστημι, as referring to that *which stands up*.

Ἑοῖσι, Epic and Ionic for οἷς, dat. plur. of ἑός, ἑή, ἑόν, Epic and Ionic for ὅς, ἥ, ὅν, possessive pronoun, "*his, her*," &c.

Φράσαι, 2 sing. 1 aor. imper. mid. of φράζω, "*to speak*;" in the middle, "*to consider*" (consult note): fut. φράσω: 1 aor. ἔφρᾰσα. 1 aor. mid. ἐφρασάμην: 2 aor. act. ἔφρᾰδον.

Σαώσεις, 2 sing. fut. of σαόω, "*to save*:" fut. σαώσω: 1 aor. ἐσάωσα. The present is not found in Homer, except in the contracted form σώω.—From σάος, σῶς, "*safe*."

LINE 84. Ἀπαμειβόμενος, pres. part. of the middle deponent ἀπαμειβομαι, "*to answer*," "*to reply*;" fut. ψομαι.—The simple verb ἀμείβω means, properly, "*to change*," "*to exchange*." In the middle, "*to change one with another*," "*to do in turn* or *alternately*;" said especially of dialogues, and hence, "*to answer*," "*to reply*," &c., as in the compound, where ἀπό merely strengthens the meaning.

Προσέφη, 3 sing. imperf. indic. act. of πρόσφημι, "*to speak to*," "*to address*."—From πρός and φημί.

LINE 85. Θαρσήσας, 1 aor. part. act. of θαρσέω "*to be of good courage*," "*to take courage*;" fut. ήσω In the new Attic

Line 85–88.

Θαῤῥέω.—From *θάρσος*, "*courage*," "*confidence*," &c.—Akin to the English *dare*, through the old German *tharren*, *tharen*, *thuren* with which we may compare the Sanscrit *dhars*, "to venture," "to brave."

Εἰπέ, 2 sing. 2 aor. imperat., from *εἶπον*. (Consult line 64.)

Θεοπρόπιον, acc. sing. of *θεοπρόπιον*, *ου*, *τό*, "*a heavenly sign*," "*an oracle*," &c. From *θεός*, "*a god*," and *πρέπω*, "*to send a sign*." (Consult note, and *Buttmann*, *Lexil.*, vol. i., p. 19.)

Οἶσθα, 2 pers. sing. 2 perf. of *εἴδω*, "*to see*:" 2 perf. *οἶδα*, "*I know*" (*i. e.*, *I have seen* and observed, and therefore I know). The form *οἶσθα* is made up of *οἶδ* and the Doric ending *σθα*, and then, according to the general rule, the *σ* of the ending is thrown out, and the *δ* changed into *σ*. (*Kühner*, § 239, *Anm.*, 3.) Bopp considers the Greek suffix *θα* (or *σθα*) as akin to the Sanscrit *tha* or *dha*, with which we may compare the English pronoun of the second person, "*thou*."

Line 86. **Μά.** A particle used in strong protestations and oaths, followed by the accusative of the deity or thing appealed to; in itself neither affirmative nor negative, but made so by some word added to it, as *ναί*, *οὐ*, &c., or, in Attic, merely by the context: "*By*," "*I swear by*," &c.—According to Donaldson, *μά* contains the element of the first personal pronoun; it bears the same relation to *με-τά* that *κά* or *κέν* does to *κα-τά*, and signifies "*with*," or "*by*," which is our preposition for expressing an oath: the leading idea is that of absolute nearness to the subject. (*New Cratylus*, p. 253.)

Ὧιτε, or *ᾧτε*, the dative singular of the relative *ὅς*, *ἥ*, *ὅ*, joined with the particle *τέ*.

Κάλχαν, voc. sing. of *Κάλχας*, *αντος*, *ὁ*, "*Calchas*." Consult line 69.

Line 87. **Εὐχόμενος.** Consult line 43.

Δαναοῖσι, Epic and Ionic for *Δαναοῖς*, dat. plur. of *Δαναός*. Consult note on line 42.

Θεοπροπίας, acc. plur. of *θεοπροπία*, *ας*, *ἡ*, a term the same in effect as *θεοπρόπιον*. Consult line 85.

Ἀναφαίνεις, 2 sing. pres. ind. act. of *ἀναφαίνω*, "*to reveal*." Literally, "*to show up*;" fut. *ἀναφᾰνῶ*: 1 aor. *ἀνέφηνα*.—In the middle *ἀναφαίνομαι*, "*to come to light*," "*to appear plainly*."

Line 88. **Οὔτις**, neut. *οὔτι*: gen. *οὔτινος*, &c. "*No one*," "*nobody*:" neut. "*nothing*." Answers to the Latin *ne ullus*, *nullus*.—From *οὐ* and *τίς*.

Ἐμεῦ, Epic and Ionic for *ἐμοῦ*, gen. of *ἐγώ*.

Ζῶντος, gen. sing. pres. part. act. of *ζάω*, "*to live*:" fut. *ζήσω*, perf

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Line 88–92.

ἔζηκα. The future, aorist (ἔζησα), and perfect are rare, these tenses being supplied in good Attic writers by βιόω. Homer always uses the Ionic ζώω.—Compare the Sanscrit *jiv*, "to live," ζ and *j* changing; and so, perhaps, also akin to *viv-ere*, &c. (*Pott, Etymol. Forsch.*, vol. i, p. 265.)

Χθονί, dat. sing. of χθών, ονός, ἡ, "*the earth*," "*ground*."—Akin to χαμαί, *humi*, &c. (*Pott, Etymol. Forsch.*, vol. i., p. 142.)

Δερκομένοιο, Epic and Ionic for δερκομένου: gen. sing. pres. part. mid. of the deponent δέρκομαι (for the active present δέρκω only occurs in the grammarians), "*to see*," "*to look*." Strictly speaking, used not merely of *sight*, but of *sharp sight*, perf., with present signification, δέδορκα: 2 aor ἔδρᾰκον: also in passive form ἐδράκην and ἐδέρχθην; all in an active signification. Homer uses only part. δερκόμενος: imperf. δερκέσκετο, with aorist ἔδρᾰκον and perfect.—The Sanscrit root is *dric*, "to see," which we may compare with δρακ in ἔδρακον.

LINE 89. **Κοίλης**, Epic for κοίλαις. Compare κοίλῃσιν, in line 26.

Βαρείας, acc. plur. fem. of βαρύς, εῖα, ύ, "*heavy*," &c.—Compare the Sanscrit *guru*, Latin *gravis*, with which βαρύ becomes akin, on the supposition that the *g* has been supplanted by β. So the Latin "*bru-tum*," respecting which Festus remarks, "brutum *antiqui* gravem *dicebant*."

Ἐποίσει, 3 sing. fut. act. of ἐπιφέρω, "*to bring upon*," "*to lay upon*," &c.: fut. ἐποίσω.

LINE 90. **Συμπάντων**, gen. plur. masc. of σύμπας, σύμπᾱσα, σύμπαν "*all together*," "*all at once*," &c.

Εἴπῃς, 2 sing. 2 aor. subj. act. of εἶπον. Consult line 64.

LINE 91. **Ὅς**. Relative pronoun, ὅς, ἥ, ὅ. "*Who, which*," &c.

Πολλόν, acc. sing. neut. of the adjective πολλός, ή, όν: Epic and Ionic for πολύς, πολλή, πολύ, taken adverbially. (Consult note.)

Εὔχεται, 3 sing. pres. indic. mid. of the deponent εὔχομαι. (Consult line 43.) 1. "*to pray*;" 2. "*to vow*." 3. From the signification of vowing or pledging we have in gen. "*to speak confidently, proudly of one's self*," "*to boast*;" not necessarily, however, of empty boasting, but usually of something which one knows to be matter of glory, and claims as such: hence, often little more than "*to possess*," "*to maintain*."

LINE 92. **Θάρσησε**, for ἐθάρσησε, the augment being dropped, 3 sing 1 aor. indic. act. of θαρσέω. Consult line 85.

Ηὔδα, 3 sing. imperf. indic. act. of αὐδάω, "*to speak*," "*to say*: fut ἡσω · Attic ἄσω.—From αὐδή, "*a voice*."

Line 92–98.

Αμύμων, ον, gen. *ονος*, "*blameless*," "*irreproachable.*" An Homeric epithet, given to all men and women distinguished by rank, exploits, or beauty, yet without any moral reference; so that, in *Od.*, i, 29, it is given even to Ægisthus.—From *α*, *priv.*, and *μῶμος*, "*blame*," which, by an Æolic change, becomes *μῦμος*, just as *χελώνη* becomes *χελύνη*.

Line 93. Εὐχωλῆς. Consult line 65.

Line 94. 'Αρητῆρος, gen. sing. of *ἀρητήρ*, "*a priest.*"—Consult line 11.

'Ητίμησε, 3 sing. 1 aor. indic. act. of *ἀτιμάω*, "*to treat with indignity*," "*to insult*:" fut. *ἀτιμήσω*: 1 aor. *ἠτίμησα*.—From *α*, *priv.*, and *τιμάω*.

Line 95. **Απέλυσε,** 3 sing. 1 aor. indic. act. of *ἀπολύω*, "*to release*," "*to free*:" fut. *ύσω*.—From *ἀπό* and *λύω*.

Θύγατρα. Consult line 13.

Απεδέξατο, 3 sing. 1 aor. indic. middle of the deponent *ἀποδέχομαι*, "*to receive*," "*to take.*" Ionic *ἀποδέκομαι*: fut. *ἀποδέξομαι*: 1 aor. mid. *ἀπεδεξάμην*: perf. *ἀποδέδεγμαι*.

Αποινα. Consult line 13.

Line 96. Τοὔνεκα, for *τοῦ ἕνεκα*, *i. e.*, *τούτου ἕνεκα*, "*on this account.*"

'Εδωκεν, 3 sing. 1 aor. indic. act. of *δίδωμι*, "*to inflict*;" literally, to give; fut. *δώσω*: 1 aor. *ἔδωκα*: perf. *δέδωκα*.—From the root *δο*, which appears in the derivative forms, as also in the Latin *do*, &c.

'Εκηβόλος, "*the far-darting one*," an epithet of Apollo, and taken substantively. Consult line 21, where it occurs as an adjective.

'Ετι, adverb, 1. Of the future, "*yet*," "*yet longer*," "*still.*" 2. Of the present, "*yet*," "*as yet.*"—Compare the Sanscrit *ati*, "beyond," "moreover," "besides." (*Pott*, *Etym. Forsch.*, vol. ii., p. 315.)

Δώσει, 3 sing. fut. of *δίδωμι*, *δώσω*, &c.

Line 97. Πρίν ... πρίν. Consult note.

Λοιμοῖο, Epic and Ionic for *λοιμοῦ*, gen. sing. of *λοιμός*. Consult line 61.

Βαρείας. Consult line 89.

'Αφέξει, 3 sing. fut. act. of *ἀπέχω*, "*to keep away*," "*to hold off*," &c.; fut. *ἀφέξω*.—From *ἀπό* and *ἔχω*.

Line 98. Φίλῳ, dat. sing. of *φίλος*, *η*, *ον*, used, according to the custom of the Epic poets, &c., in place of the possessive pronoun, "*her.*" Consult line 20.

Δόμεναι, Epic, Doric, and Æolic for *δοῦναι*, 2 aor. inf. act. of *δι-*

Line 98–102.

δοῦναι, "*to give*," &c.; another Epic form is *δόμεν* Consult remark under *χολωσέμεν*, line 78.

'Ἑλικώπιδα, accus. sing. of *ἑλικῶπις, ιδος, ἡ*, "*of quick-rolling eye.*" Feminine form of *ἑλίκωψ, ωπος*. (Consult note.)—From *ἑλίσσω*, "*to roll*," and *ὤψ*, "*the eye*."

Κούρην, Epic and Ionic for *κόρην*, acc. sing. of *κούρη, ης, ἡ*, Attic *κόρη, ης, ἡ*, "*a maiden*," "*a girl*," answering to the Latin *puella*.—The root of *κόρη*, "*a maiden*," and *κόρος*, "*a young man*," is the same with that found in *κόρος*, "*satiety*," "*abundance*;" namely, *κορ*, the idea of "*fullness*," "*healthy development of frame*;" naturally entering into our notion of a full-grown youth or maiden. The root *κορ* itself appears to be an old Oriental appellation for the "sun," the source of all growth and abundance. (*Donaldson, New Cratylus*, p. 415.)

LINE 99. 'Απριάτην, adverb (not accus. fem. of *ἀπρίατος*), "*without price*," "*without purchase-money*, or *ransom*."—From *α, priv.*, and *πρίαμαι*, "*to purchase*." The more analogical form would be *ἀπριάδην*. (Consult *Buttmann*, *Lexil.*, p. 162, *ed. Fishl.*)

'Ανάποινον, neuter of the adjective *ἀνάποινος, ον*, taken adverbially, "*without ransom*."—From *α, priv.*, and *ἄποινα*, "*a ransom*."

"Αγειν, pres. infin. act. of *ἄγω*, "*to conduct*," "*to lead*," &c.

'Ιερήν, accus. sing. fem. of *ἱερός, ή, όν*, Epic and Ionic for *ἱερός, ά, όν*, "*sacred*."—The derivation given by Hemsterhuis is not satisfactory; namely, from *ἵημι*, "*to send forth*," in allusion, originally, to a sacred victim allowed to roam at freedom (*ἄφετος*) until the time for sacrificing it arrived.

'Εκατόμβην. Consult line 65.

LINE 100. Χρύσην. Consult line 37.

Κέν, Epic and Ionic for *ἄν*.

'Ιλασσάμενοι, Epic for *ἱλασάμενοι*, nom. plur. masc. 1 aor. part. of middle deponent *ἱλάσκομαι*, rarely *ἱλάομαι*, "*to propitiate*;" fut. *ἱλάσομαι*: 1 aor. *ἱλασάμην*.—From *ἵλαος*, "*propitious*," "*soothed*," "*appeased*."

Πεπίθοιμεν, 1 plur., Epic reduplicated, 2 aor. opt. act. of *πείθω*, "*to persuade*;" fut. *πείσω*: 2 aor. *ἔπιθον*, with Epic reduplication, *πέπιθον*.

LINE 101. 'Ἕζετο Consult line 48.

LINE 102. Ἥρως, *ωος, ὁ*, "*a hero*." Consult line 4.

Εὐρυκρείων, *οντος, ὁ*, "*wide-ruling*," a constant epithet of Agamemnon in Homer.—From *εὐρύ*, neuter of *εὐρύς*, taken adverbially, and *κρείω*, "*to rule*."

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Line 103–105.

LINE 103. Ἀχνύμενος, pres. part. of the middle deponent ἀχνυμαι, "*to be deeply troubled.*" Used only in the present and imperfect.—From ἄχος, "*pain,*" "*distress,*" "*trouble.*" Compare the Sanscrit *aghan*, and the English *ache*.

Μένεος, gen. sing. of μένος, εος, τό, "*anger.*" Literally, *force* or *strength*, in active exercise. 1. As applied to the body, *force* or *strength*, as shown in quick movement and exertion. 2. As applied to the mind, denoting *force* or *strength* of soul, as acting on the body, and giving rise to bold or passionate exertion; hence, usually in Homer, "*spirit,*" "*warlike rage,*" "*ardor,*" "*passion,*" "*wrath,*" &c.—Compare the Sanscrit *manas*, "spirit," &c.

Μέγα, neut. sing. of the adjective μέγας, taken adverbially, "*greatly.*"

Φρένες, nom. plur. of φρήν, φρενός, ἡ, "*the diaphragm.*" Consult remarks on φρεσί, line 55

Ἀμφιμέλαιναι, nom. plur. fem. of ἀμφιμέλας, μέλαινα, μέλαν, "*black all around.*"—From ἀμφί and μέλας. (Consult note.)

LINE 104. Πίμπλαντο, Epic for ἐπίμπλαντο, the augment being dropped, 3 plur. imperf. ind. pass. of πίμπλημι, "*to fill*;" fut πλήσω: 1 aor. ἔπλησα.—Lengthened from the root πλε, πλη, which appears in πλέος, "*full,*" πλήσω, &c.—Compare the Sanscrit *pul*, "to heap up." (*Pott, Etym. Forsch.*, i., p. 364.—*Eichhoff, Vergleich*, p. 239.)

Ὄσσε, nom. dual neut., from a supposed nominative ὄσσος, εος, τό, "*an eye.*" The nom. and acc. dual frequently occur in Homer, who however, adds the adjective plural (*Il.*, xiii., 435, 616). At a later period, a gen. plur. was formed for it, as if of the second declension, ὄσσων (*Hes.*, *Th.*, 826), also a dative ὄσσοις, ὄσσοισι. In the singular, Eustathius cites a dat. ὄσσει, whence grammarians assume a double nominative τὸ ὄσσος and ὁ ὄσσος, which, however, do not really occur.—Pott connects ὄσσε with the Sanscrit root *iksh*, "to see," and regards the σσ as arising from assimilation, the primitive form having been ὄκσε, with which we may compare the Servian *otshi*, "the eyes." (*Etymol. Forsch.*, p. 269.)

Λαμπετόωντι, Epic lengthened form for λαμπετῶντι, dat. sing. pres. part. act. of λαμπετάω, "*to shine brightly,*" "*to blaze.*"—From λάμπω "*to shine.*"

Ἐΐκτην, Epic syncopated form for ἐῳκείτην, 3 dual, pluperf. indic. of εἴκω, "*to be like*;" an assumed present for the 2 perf. ἔοικα, "*I am like*;" pluperf. ἐῴκειν, "*I was like.*" Compare line 47.

LINE 105. Κάλχαντα, acc. of Κάλχας, αντος, ὁ, "*Calchas.*" Consult line 69.

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Line 105–111.

Πρώτιστα "*First of all.*" Acc. plur. neut. of πρώτιστος, η, ον taken adverbially.

Κακά. "*Sternly,*" "*with evil look.*" Acc. plur. neut. of κακός, ή, όν, taken adverbially.

'Οσσόμενος, pres. part. of deponent ὄσσομαι, "*to eye,*" "*to look at,*" &c. Only used in the present and imperfect, without augment.—From ὄσσε, in relation to which consult line 104.

LINE 106. Μάντι, voc. sing. of μάντις, Ionic gen. ιος, Attic εως, ὁ, "*a diviner,*" "*a soothsayer.*" Consult line 62.

Πώποτε. "*Ever as yet.*" Compound adverb, from πώ, "*as yet,*" and ποτέ, "*ever.*"

Κρήγυον, neut. accus. sing. of κρήγυος, ον, "*good,*" "*useful,*" "*pleasing,*" &c. Buttmann thinks it probable that this term is derived, by an Ionicism, from χρῆσθαι, χρήσιμος.

LINE 107. Φίλα, nom. plur. neut. of φίλος, η, ον, "*dear.*" (Consult note.)

Φρεσί. Consult line 55.

Μαντεύεσθαι, pres. inf. of the middle deponent μαντεύομαι, "*to predict*;" fut. σομαι. From μάντις, "*a diviner,*" "*a predicter.*"

LINE 108. 'Εσθλόν, acc. sing. neut. of ἐσθλός, ή, όν, "*favorable,*" "*good.*" Equivalent to ἀγαθός, and a term used merely in poetry.—According to Hermann, the root was ἐθλός, akin to the German *edel*, "noble," &c. Both, perhaps, may be traced to the Sanscrit *édh*, "to increase."

'Ετέλεσσας, Epic for ἐτέλεσας, 2 sing. 1 aor. indic. act. of τελέω, "*to do,*" "*to accomplish*;" fut. τελέσω: perf. τετέλεκα.—From τέλος Consult line 82.

LINE 109. Θεοπροπέων, pres. part. of θεοπροπέω, "*to reveal signs from on high.*"—From θεοπρόπος. Consult line 85.

'Αγορεύεις, 2. sing. pres. ind. act. of ἀγορεύω, "*to harangue,*" "*to hold forth*;" fut. εύσω.—From ἀγορά, "*a public assembly.*"

LINE 110. Σφιν. Consult line 73.

Τεύχει, 3 sing. pres. indic. act. of τεύχω, "*to inflict.*" More literally, "*to make,*" "*to bring about*;" fut. τεύξω: perf. τέτευχα: 1 aor ἔτευξα.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the passive perfect of τεύχω: hence, in Epic the passive forms τέτυγμαι, ἐτετύγμην, ἐτύχθην, are substantially the same with τυγχάνω, ἔτυχον: and the active perfect τέτευχα, when taken intransitively, is used exactly like τυγχάνω: farther, τεύχειν is manifestly akin to τίκτω: German *zeugen*, "to produce," "to beget."

LINE 111. Οὕνεκα "*Because.*" The antecedent τοὕνεκα omitted

Line 111–115.

Χρυσηΐδος, gen. sing. of Χρυσηΐς, ΐδος, ἡ, "*Chryseis*;" more literally, "*the daughter of Chryses.*" A female patronymic, from Χρύσης, ου, ὁ, "*Chryses.*" The real name of the female in question was *Astynome.*

Ἀγλαά. Consult line 23.

LINE 112. Ἔθελον, Epic for ἤθελον, the augment being dropped, 3 plur. imperf. ind. act. of ἐθέλω, "*to be willing,*" &c.; fut ἐθελήσω: 1 aor. ἠθέλησα.—Observe that ἔθελον here can not be made the imperfect of θέλω, *with* the augment, because the shorter form θέλω never occurs in Homer or the other Epic writers.

Δέξασθαι, 1 aor. inf. mid. of the deponent δέχομαι, "*to receive.*" Consult line 20.

Βούλομαι, 1 sing. pres. ind. of deponent βούλομαι, "*to wish.*" Consult line 67.

LINE 113. Οἴκοι. "*At home,*" "*at my home.*" Adverb. In reality, however, the old locative or dative case of οἶκος, the later form of the case being οἴκῳ.

Κλυταιμνήστρης, gen. sing of Κλυταιμνήστρη, ης, ἡ, Epic and Ionic for Κλυταιμνήστρα, ας, ἡ, "*Clytæmnestra,*" wife of Agamemnon, and daughter of Tyndareus and Leda.

Προβέβουλα, 1 sing. 2 perf. of a supposed form προβούλομαι, "*to prefer,*" "*to wish rather,*" which, however, does not occur.—(Consult note.)

LINE 114. Κουριδίης, gen. sing. fem. of κουρίδιος, η, ον, Epic and Ionic for κουρίδιος, α, ον, "*wedded.*" An Ionic and poetic term, the true force of which is shown by Buttmann (*Lexil.*, *s. v.*), who refutes the ordinary explanation of "*youthful,*" "*wedded in youth.*" The same grammarian, rejecting the common derivation of the term, namely, from κοῦρος, κούρη, "*a youth,*" "*a maiden,*" hints at a connection with κύριος, "*a lord* or *master,*" κυρεῖν, "*to obtain,*" and the German *Heurath*, "marriage." The same idea is carried out by Dœderlein, *Lect. Hom.*, iii., p. 9.—(Consult note.)

Ἀλόχου, gen. sing. of ἄλοχος, ου, ἡ, "*a wife,*" "*the partner of a couch.*" From *a* copulative and λέχος, "*a couch.*"

Ἑθέν, Epic gen. sing. for ἕο, which, again, is Epic for οὗ, "*of her,*" (i. e., *to her*, in the present passage), &c. Nom. wanting; gen. οὗ: dative οἷ: acc. ἕ, &c. (Consult note.)

Χερείων, ον, gen. ονος, Epic for χείρων, ον, ονος, "*inferior,*" irregular comparative to κακός. Supposed to be formed from χέρης, but consult remarks under χέρηι, line 80.

LINE 115. Δέμας, accus. sing. of δέμας, τό, "*person,*" "*frame,*" &c.

Line 115–118.

(Consult note.)—Used by Homer only in the accus. sing., and remains indeclinable in later writers.—Observe that δέμας, when opposed to σῶμα, means strictly the living body, and σῶμα, a corpse, though δέμας itself is sometimes used in the latter signification.—The root is the same as that of δέμω, "*to build*," the idea involved being that of building up and developing the human frame.

Φυήν, accus. sing. of φυή, ῆς, ἡ, "*mien*," the natural air and carriage. From φύω. (Consult note.)

Τὶ, accus. sing. neut. of the indefinite pronoun, τὶς, τὶ, "*any*," &c. Here it means "*at all*."

Ἔργα, accus. plur. of ἔργον, ου, τό, "*work*," "*accomplishment*." With the digamma Ϝέργον, Æolic and Doric Ϝάργον (Böckh, *Corp. Inscript. Græc. fasc.*, i., p. 29), with which forms compare the German *werk* and *wark*, and the English *work*.

LINE 116. **Ἐθέλω**. Consult line 112.

Δόμεναι. Consult line 98.

Ἄμεινον, nom. sing. neut. of ἀμείνων, ον, "*better*," "*more advantageous*." Irregular comparative of ἀγαθός.—The original root has, perhaps, been preserved in *amœnus*.

LINE 117. **Λαόν**, accus. sing. of λαός, οῦ, ὁ, "*the people*." Consult line 10.

Σόον, accus. sing. of σόος, σόη, σόον, "*safe*" Epic shortened form of σῶος.—We have also, in Homer, the form σῶς, contracted from the obsolete σάος, which last has been preserved only in the Homeric comparative σαώτερος.

Ἔμμεναι, Epic, Doric, and Æolic for εἶναι, pres. inf. of εἰμί. Consult remarks on χολωσέμεν, line 78.

Ἀπολέσθαι, 2 aor. inf. mid. of ἀπόλλυμι, "*to destroy*;" middle ἀπόλλυμαι, "*to perish*:" fut. ἀπολέσω: perf. ἀπώλεκα: Attic ἀπολώλεκα: 2 aor. mid. ἀπωλόμην.—From ἀπό and ὄλλυμι.

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Αὐτίκα, "*straightway*." Adverb.—Buttmann (*Lexil.*, *s. v.*, *εἶτε*, *note* 1) derives it from τὴν αὐτὴν ἴκα, assuming an old word ἴξ, ἰκός, with the digamma Ϝίξ, and correspondent to the Latin *vice*, *vices*.

Ἑτοιμάσατε, 2 plur. 1 aor. indic. act. of ἑτοιμάζω, "*to prepare*.

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Line 118–122.

"*to get ready*;" fut. *άσω*.—From *ἑτοῖμος*, "*ready*," probably akin to *ἕτυμος*.

Ὄφρα. "*In order that.*" Equivalent here to *ἵνα*. A conjunction, marking an end, &c. Consult line 82.

Οἶος, *οἴη*, *οἷον*, "*alone*."—Akin to *ἴος*, *ἴα*, Epic for *εἷς*, *μία*, "*one*," and to the Latin *unus*, of which the earlier form was *oinos*, as appears from *oinom* for *unum*, which occurs in the inscription found in the tomb of the Scipios.

LINE 119. Ἀγέραστος, *ον*, "*without a prize*," from *a priv.*, and *γέρας*, "*a prize*."

Ἔω, Epic and Ionic for *ὦ*, 1 sing. pres. subj. of *εἰμί*, "*to be*."

Ἔοικεν, 3 sing. 2 perf. of the obsolete *εἴκω*, "*to be fitting*." Literally, "*to be like*."

LINE 120. Λεύσσετε, 2 plur. pres. indic. of *λεύσσω*, "*to see*," "*to behold*." Used by good writers only in the present and imperfect; the future *λεύσω*, and 1 aor. *ἔλευσα*, being very late, if not barbarous.—Akin to *λύκη*, "*light*;" the Latin *luceo* and *lux*, *luc-is*, the Sanscrit *lôk*, "to look," or "see," &c.

Ὅ, neuter of the relative, *ὅς*, *ἥ*, *ὅ*, used for *ὅτι*, "*that*." (*Matthiæ. G. G.*, § 486, 3.—*Kühner*, § 800, *ed. Jelf.*)

Ἔρχεται, 3 sing. pres. indic. of *ἔρχομαι*, "*to come*," or "*go*;" fut. *ἐλεύσομαι*: perf. *ἐλήλυθα*: Epic *εἰλήλουθα*, and so always in Homer: 2 aor. *ἤλυθον*, but from Homer downward, and in Attic, more usually *ἦλθον*: Doric *ἦνθον*.—The root of *ἔρχομαι*, namely, *ἐρχ*, is akin to the Sanscrit *arch*, "to go."—The 2 aor., fut., and perf. belong to a root *ἐλυθ*, or *ἐλευθ*, but the Doric form of the 2 aor., namely, *ἦνθον*, with the digamma prefixed, *Ϝῆνθον*, shows a striking affinity to the old English verb "*to wend*," a tense of which, namely, "he *went*," &c., supplies a part of the verb "*to go*."

Ἄλλη. (Consult note.)

LINE 121. Ἠμείβετο, 3 sing. imperf. indic. mid. of *ἀμείβω*, "*to change*," "*to exchange*;" in the middle, "*to answer*." Consult remarks on *ἀπαμειβόμενος*, line 84.

Ποδάρκης, *ες*, "*swift-footed*." Literally, "*sufficient* or *able with the feet*." From *πούς* and *ἀρκέω*, "*to suffice*."

Δῖος, *δῖα*, *δῖον*, more rarely, *ος*, *ον*. Literally, "*from*, *sprung from*, *belonging to*, or *sacred to Jove*." Then said, 1. Of goddesses, "*divine*," "*noble*." 2. Of illustrious men or women, "*noble*," "*princely*," "*high-born*."—Contracted from the less common *διΐος*, and this from *Δίς*, old stem of the genitive *Διός* of *Ζεύς*.

LINE 122. Ἀτρείδη, vocative of Ἀτρείδης. Consult line 7

Line 115–118.

(Consult note.)—Used by Homer only in the accus. sing., and remains indeclinable in later writers.—Observe that δέμας, when opposed to σῶμα, means strictly the living body, and σῶμα, a corpse, though δέμας itself is sometimes used in the latter signification.—The root is the same as that of δέμω, "*to build*," the idea involved being that of building up and developing the human frame.

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Line 118–122.

"*to get ready*;" fut. ἀσω.—From ἑτοῖμος, "*ready*," probably akin to ἔτυμος.

Ὄφρα. "*In order that.*" Equivalent here to ἵνα. A conjunction, marking an end, &c. Consult line 82.

Οἶος, οἴη, οἶον, "*alone*."—Akin to ἴος, ἴα, Epic for εἷς, μία, "*one*," and to the Latin *unus*, of which the earlier form was *oinos*, as appears from *oinom* for *unum*, which occurs in the inscription found in the tomb of the Scipios.

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LINE 122. Ἀτρείδη, vocative of Ἀτρείδης. Consult line 7

Line 122–126.

Κύδιστε, voc. sing. of *κυδιστος, η, ον,* "*most conspicuous for station.*" Superlative of *κυδρός, ά, όν* (formed, in reality, from *κῦδος,* as *αἴσχιστος,* from *αἶσχος*). Other meanings are, "*most glorious,*" "*most honored,*" "*noblest*"

Φιλοκτεανώτατε, voc. sing. of *φιλοκτεανώτατος,* "*most greedy,*" "*most covetous.*" Superlative of *φιλοκτέανος, ον,* "*loving possessions,*" from *φίλος* and *κτέανον,* "*a possession.*"

Line 123. **Δώσουσι,** 3 plur. fut. of *δίδωμι,* "*to give,*" "*to bestow;*" fut. *δώσω,* &c. Consult line 96.

Μεγάθυμοι, nom. plur. masc. of *μεγάθυμος, ον,* "*high-souled,*" "*great-hearted.*" From *μέγας* and *θυμός.*

Line 124. **Που,** enclitic adverb, "*any where*"—With the circumflex, *ποῦ,* interrogative, "*where?*"

Ἴδμεν, 1 plur. syncopated form for *οἴδαμεν*; 2 perf. of *εἴδω.* Consult line 70. (*Matthiæ, G. G.*, § 198, 3, vol. i., p. 444, of the German work.)

Ξυνήϊα, nom. plur. neut. of *ξυνήϊος, η, ον,* Epic and Ionic for *ξύνειος,* which, probably, no where occurs, "*in common.*" From *ξυνός,* "*common,*" &c.

Κείμενα, nom. plur. neut. pres. part. of *κεῖμαι,* "*to lie.*"

Line 125. **Τὰ.** (Consult note.)

Πολίων, gen. plur. of *πόλις, ιος, ἡ,* Epic and Ionic for *πόλις, εως,* "*a city.*"

Ἐπράθομεν, 1 plur. 2 aor. indic. act. of *πέρθω,* "*to sack,*" "*to ravage,*" &c.; fut. *πέρσω* : 1 aor. *ἔπερσα* : 2 aor. *ἔπρăθον.* In Homer the 1 aor. is more frequent.—Buttmann traces an affinity between *πέρθω* and *πρήθω,* "*to burn,*" as plainly perceptible in the 2 aorist *ἔπραθον,* and he instances a parallel case in the old German *bernen,* "to burn," where a transposition of two letters connects it with *brennen,* having the same signification. Other etymologists, however, make *πέρθω* akin to the Latin *perdo.*

Δέδασται, 3 sing. perf. ind. pass. of *δαίω,* "*to divide.*" The form *δαίω,* however, is merely assumed, since *δαΐζω* takes its place in the active; and, besides, the middle *δαίομαι* is more frequently found in an active sense. Moreover, the 1 aor. *ἔδαισα,* used in the sense of "*to feast,*" from Herodotus downward, though formed from *δαίω,* belongs, by strict analogy, to *δαίνυμι.*—The Sanscrit root is *dâ,* "to cut off," hence *δαΐζω, δαίς,* gen. *δαιτός, δαίνυμι, δαιτρός, δατέομαι,* and perhaps also akin to *δάπτω,* and Latin *dapes.*

Line 126. **Ἐπέοικε,** 3 sing. 2 perf. of the supposed form *ἐπείκω,* 2 perf. *ἐπέοικα, ας, ε,* "*it is fitting.*" From *ἐπί* and *ἔοικα.* Consult remarks on *ἐοικώς,* line 47.

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Line 126–132.

Παλίλλογα, acc. plur. neut. of *παλίλλογος, ον*, "*gathered back*," "*collected back*." More literally, "*selected back*." (Consult note.)—From *πάλιν*, in Homeric Greek, "*back*," and *λέγω*, "*to select*."

Ἐπαγείρειν, pres. infin. act. of *ἐπαγείρω*, "*to heap up*." Literally, "*to gather upon*." (Consult note.)—From *ἐπί* and *ἀγείρω*.

LINE 127. **Πρόες**, 2 sing. 2 aor. imper. act. of *προΐημι*, "*to send on*," "*to send forth*," or "*forward*," &c.; fut. *προήσω*: 1 aor *πρόηκα*, in Homer also *προέηκα*: 2 aor. *πρόην*.—From *πρό* and *ἵημι*, "*to send*."

LINE 128. **Τριπλῇ**, "*threefold*," used as an adverb, but, in reality, the dative sing. fem. of *τριπλόος, η, ον*, contracted *τριπλοῦς, τριπλῆ, τριπλοῦν*. So *τριπλῇ* here is contracted from *τριπλόῃ*.

Τετραπλῇ, "*fourfold*," used as an adverb, but, in reality, the dat sing. fem. contracted for *τετραπλόῃ*, of *τετραπλόος, η, ον*, contracted *τετραπλοῦς, τετραπλῆ, τετραπλοῦν*.

Ἀποτίσομεν, 1 plur. fut. indic. act. of *ἀποτίνω*, "*to recompense*;" fut. *σω*. From *ἀπό* and *τίνω*.

Ποθί, adverb of time, "*ever*." The corresponding prose form is *ποτέ*.

LINE 129. **Δῷσι**, Epic for *δῷ*, 3 sing. 2 aor. subj. act. of *δίδωμι*, "*to grant*," "*to give*." The third person singular of the subjunctive has in the Epic language the termination *σι* appended to the regular form; as, *ἱστῇσι* for *ἱστῇ*, *δῷσι* for *δῷ*.

Τροίην, acc. sing. of *Τροίη, ης*, Epic and Ionic for *Τροία, ας, η*, "*Troy*," the city of Priam.

Εὐτείχεον, acc. sing. fem. of *εὐτείχεος, ον*, "*well-walled*," "*well-fortified*," an epithet of Troy. From *εὖ* and *τεῖχος*, "*a wall*," "*a rampart*."

Ἐξαλαπάξαι, 1 aor. infin. act. of *ἐξαλαπάζω*, "*to sack*," "*to storm*;" fut. *ξω*. From *ἐξ* and *ἀλαπάζω*, "*to empty*," "*to drain*," and this last from *a euphon*., and *λαπάζω*, "*to empty out*," "*to plunder*."

LINE 130. **Κρείων, οντος, ὁ**, "*the ruler*," said usually of kings and chiefs, but also of the gods. Ionic and poetic for *κρέων*.—Akin to *κράς, κράτος, κρείττων*. Compare the Sanscrit *kri*, "facere."

LINE 131. **Περ**, enclitic particle, "*very*." Consult note.

Ἐών, Epic and Ionic for *ὤν*, pres. part. of *εἰμί*, "*to be*."

Θεοείκελε, voc. sing. of *θεοείκελος, ον*, "*godlike*." From *θεός* and *εἴκελος*, "*like*."

LINE 132. **Κλέπτε**, 2 sing. pres. imper. act. of *κλέπτω*, "*to conceal*;" fut. *κλέψω*, or, more usually, fut. mid. *κλέψομαι*; perf *κέκλοφα*.—The root is *κλεπ*, which appears in *κλέπος*, "*a thing stolen*," and in the Latin *clep-ere*.

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Line 132–136.

Νόῳ, Epic and Ionic for νῷ, dat. sing. of νόος, νόου, Attic νοῦς, νοῦ, ὁ, "*the mind*," &c. The root νόο appears to be softened down from an earlier one γνω, and from this last come γνῶναι, γιγνώσκω, Latin *nosco*, *novi*, &c. (*Pott*, *Etymol. Forsch.*, vol. i., p. 126.)

Παρελεύσεαι, 2 sing. fut. ind. of παρέρχομαι, Ionic and Epic for παρελεύσει. Thus, fut. παρελεύσομαι: 2 pers. (old form) παρελεύσεσαι: (Ionic and Epic) παρελεύσεαι: (Attic) παρελεύσει.—"*To overreach.*" Literally, "*to go by*," "*beside*," or "*past*," "*to pass by*."

Line 133. Ἦ. Interrogative particle. (Consult note.)

Ἔχῃς, 2 sing. pres. subj. of ἔχω, "*to have*."

Αὔτως. "*Thus.*" (Consult note.)

Line 134. Ἧσθαι, pres. infin. of ἧμαι, "*I sit*:" imperf. ἥμην: imper. ἧσο, ἥσθω, &c.: infin. ἧσθαι: part. ἥμενος. — This verb, though here, in accordance with custom, regarded as a present, is, in fact, a regular perfect passive, from ἕω, "*I seat*," and signifies, when strictly considered, "*I have been seated*," or "*placed*," so that ἥμην, in like manner, is a regular pluperfect passive. In the secondary force, *I sit, am in a sitting posture*, it differs, along with its compound κάθημαι, from ἕζομαι, καθέζομαι, "*I seat myself*," "*take my seat*." As the transition, however, from the perfect to the present signification is complete, the participle takes the accent, not on the penult (ἡμένος), like the genuine perfect, but on the antepenult (ἥμενος), like the present.

Δευόμενον, Epic for δεόμενον: pres. part. of δεύομαι, Epic for δέομαι: deponent pass., with fut. mid, "*to want*," "*to need*:" fut. δεήσομαι: perf. δεδέημαι: 1 aor. ἐδεήθην.

Κέλεαι, Epic and Ionic for κέλει: 2 sing. pres. indic. of middle deponent κέλομαι, "*to bid*," "*to urge*," "*to exhort*," "*to command*:" fut κελήσομαι: 2 aor. κεκλόμην and ἐκεκλόμην. Poetic form for κελεύω. — Present κέλομαι: 2 pers. (old form) κέλεσαι: (Epic and Ionic) κελεαι: (Attic) κέλει.—Akin to κέλλω, "*to urge on*," "*to drive on*," and to the Latin *cello*, as appearing in *percello* and *procella*.

Ἀποδοῦναι, 2 aor. inf. act. of ἀποδίδωμι, the Epic form for which is ἀποδόμεναι. Consult line 98.

Line 135. Ἀλλ' εἰ μέν, κ. τ. λ. Compare line 123.

Line 136. Ἄρσαντες, Epic and Æolic, 1 aor. part. act of ἄρω, "*to adapt*," "*to fit*:" fut. (Epic and Æolic) ἄρσω: 1 aor. ἦρσα: 2 aor. ἤραρον: 2 aor. inf. ἀραρεῖν, &c.: fut. Attic, ἀρῶ.—Observe that ἄρω, though here given, is, in fact, a present not in use It represents one of the most prolific Greek roots, the families ἀρέσκω, ἀρτάω, ἀρτύω, ἀρύω, αἴρω, ἁρμόζω, ἄρνυμαι, springing immediately from it. The

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Line 137–140.

radical signification being "*to join*," "*to fit*," both transitive and intransitive.

Θυμόν. Consult line 24.

Ἀντάξιον, nom. sing. neut. of ἀντάξιος, α, ον, "*fully equivalent*," "*worth just as much*." From ἀντί, denoting comparison, and ἄξιος, "*of like worth*," &c.

Δώωσιν, Epic lengthened form for δῶσιν, 3 plur. 2 aor. subj. act. of δίδωμι.

Ἕλωμαι, 1 sing. 2 aor. subj. mid. of αἱρέω, "*to take*," "*to seize*:" fut. αἱρήσω: perf. ᾕρηκα: Ionic ἀραίρηκα: 2 aor. εἷλον: 2 aor. mid. εἱλόμην.—The root of αἱρέω is akin to the Sanscrit *hri*, "to seize," whence, also, we have χείρ, "*a hand*," and the old Latin *hir*, together with the English *grip*. Again, with the root ἕλω, whence we have εἷλον, ἑλεῖν, &c., we may compare the Sanscrit radical *al*, "to take," "to receive," &c. (*Eichhoff, Vergleichung*, &c., p. 199.)

LINE 138. **Τεόν**, accus. sing. neut. from τεός, ή, όν, Epic and Ionic for σός, σή, σόν, "*thy*," "*thine*." Compare the Latin *tuus*.

Αἴαντος, gen. sing. of Αἴας, αντος, ὁ, "*Ajax*," son of Telamon, and half-brother of Teucer. He led the Grecian forces from Salamis.—There was another Ajax in the Grecian army, the son of Oïleus who commanded the troops of the Locri, and was hence called the *Locrian*, as the former was styled the *Telamonian*.

Ἰών, pres. part. of εἶμι, "*to go*."

Ὀδυσῆος, gen. sing. of Ὀδυσεύς, "*Ulysses*," earlier form for Ὀδυσσεύς.

LINE 139. **Ἄξω**, fut. of ἄγω, "*to lead away*:" fut. ἄξω

Ἑλών, 2 aor. part. act. of αἱρέω, "*to take*," "*to seize*." Consult remarks under ἕλωμαι, line 137.

Κεχολώσεται, 3 sing. 3 fut. pass. of χολόω, "*to make angry*," &c. Consult note, and compare remarks on χολωσέμεν, line 78.

Ἵκωμαι, 1 sing. 2 aor. subj. middle of the deponent ἱκνέομαι, "*to come*:" fut. ἵξομαι: perf. ἷγμαι: 2 aor. ἱκόμην.—Lengthened form from ἵκω, which is the common form in Homer, who only uses the present ἱκνέομαι twice (*Od.*, ix., 128; xxiv., 339); but he often has the future ἵξομαι, &c.—Compare ἵκειν, when digammated Ϝίκειν, with the Sanscrit *wic*, "intrare." (*Pott, Etymol. Forsch.*, vol. i., p. 268.)

LINE 140. **Μεταφρασόμεσθα**, poetic for μεταφρασόμεθα, 1 plur. fut. mid. of μεταφράζομαι, "*to deliberate upon*." Consult note.—Observe that the ending μεσθα, here called poetic, is used, not only by the Epic writers, but also by the Doric, Ionic, and Attic

Line 140–143.

poets. It is, in fact, the original and stronger form. (*Kühner*, § 123, 15.)

Αὖτις, Epic and Ionic for αὖθις, "*again*," "*hereafter*."

LINE 141. Ἄγε. Consult line 62.

Νῆα, Epic and Ionic for ναῦν, from νηῦς, νηός, Epic and Ionic for ναῦς, νεώς, ἡ, "*a ship*."

Μέλαιναν, accus. sing. fem. of μέλας, μέλαινα, μέλαν, "*black*."—Pott traces an affinity between μέλας and the Sanscrit *mala*, "sordes," "lutum."

Ἐρύσσομεν, Epic for ἐρύσωμεν, the mood-vowel being shortened, 1 plur. 1 aor. subj. act. of ἐρύω, "*to draw*:" fut. ἐρύσω: 1 aor. εἴρυσα, &c.

Ἅλα, accus. sing. of ἅλς, ἁλός, ἡ, "*the sea*." Often used in Homer and the poets, rare in prose. Not to be confounded with ἅλς, ἁλός, ὁ, "*salt*."

Δῖαν, accus. sing. fem. of δῖος, δῖα, δῖον, "*boundless*." Literally, "*divine*." Consult remarks on δῖος, line 121.

LINE 142. Ἐρέτας, accus. plur. of ἐρέτης, ου, ὁ, "*a rower*," usually employed in the plural, by both Homer and the Attic writers.—From ἐρέσσω, "*to row*."

Ἐπιτηδές, "*as many as are proper*," adverb, occurring in this sense in Homer only. The post-Homeric writers, especially the Attics, write it as a proparoxyton, ἐπίτηδες, and employ it usually in the sense of "*on purpose*," "*advisedly*." Latin, *consulto, de industria*. Hence *cunningly, deceitfully*, &c.—Buttmann derives it from ἐπί and τάδεσι, old form for τάδε, "*as is necessary for that thing*," "*for that very purpose*." (*Lexil.*, p. 299, *ed. Fishl.*)

Ἀγείρομεν, with shortened mood-vowel, Epic for ἀγείρωμεν: 1 plur. 1 aor. subj. act. of ἀγείρω, "*to collect*," "*to bring together*;" fut. ἀγερῶ: 1 aor. ἤγειρα.

Ἑκατόμβην. Consult line 65.

LINE 143. Θείομεν, Epic for θέωμεν, and that for θῶμεν, the mood-vowel being shortened: 1 plur. 2 aor. subj. act. of τίθημι, "*to place*," "*to put*;" fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα: 2 aor ἔθην.

Ἄν. Old form for ἀνά.

Χρυσηΐδα, accus. of Χρυσηΐς, ΐδος, ἡ, "*Chryseïs*." Consult line 111.

Καλλιπάρηον, accus. sing. fem. of καλλιπάρηος, ον, "*fair-cheeked*," "*beautiful-cheeked*." From καλός, "*fair*," "*beautiful*," and παρήϊα, Ionic for παρειά, "*the cheek*."

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Line 144–148.

LINE 144. Βήσομεν, with the shortened mood-vowel, Epic for βήσωμεν, 1 plur. 1 aor. subj. act. of βάω, "*to cause to go:*" fut. βήσω: 1 aor. ἔβησα. (Consult note.)

Εἷς, μία, ἕν, "*one.*" The root is ἕν, as appearing in the genitive ἑν-ός, and also in the Latin *un-us;* the English *one, only* (i. e., *one-ly*); the Sanscrit demonstrative *ê-na* (*aina*); the Gothic *aina*, &c.

Ἀρχός, οῦ, ὁ, "*a commander.*" From ἀρχή, "*authority,*" &c.

Βουληφόρος, ον, "*counsel-bearing,*" "*counseling.*" Hence, ἀνὴρ βουληφόρος, "*a counsel-bearing man,*" "*a counselor.*"—From βουλή, "*counsel,*" and φέρω, "*to bear.*"

Ἔστω, 3 sing. pres. imper. of εἰμί.

LINE 145. Αἴας. Consult line 138.

Ἰδομενεύς, Epic and Ionic ῆος and έος, Attic έως, ὁ, "*Idomeneus,*" King of Crete, and leader of the Cretan forces against Troy.—On his return home, he found his kingdom in the hands of a usurper, and retired in consequence to Italy, where he founded a city on the coast of Calabria, which he called Sallentia.

LINE 146. Πηλείδη, voc. of Πηλείδης, ου, "*Pelides.*" Consult line 1

Ἐκπαγλότατε, voc. sing. of ἐκπαγλότατος, ον, "*most formidable.*" Superlative of ἔκπαγλος, ον, "*striking,*" "*terrible.*" Consult note.

LINE 147. Ἑκάεργον, accus. sing. of Ἑκάεργος, ον, ὁ, "*the far-working one.*" An epithet of Apollo. From ἑκάς, "*afar,*" and ἔργον. Compare remarks on Ἑκηβόλος, line 14.

Ἱλάσσεαι, with shortened mood-vowel, Epic for ἱλάσσηαι: 2 sing 1 aor. subj. mid. of the deponent ἱλάσκομαι, "*to propitiate.*" (Consult line 100.)—Observe that ἱλάσσεαι is Epic for ἱλάσῃ; thus, 1 pers. ἱλάσωμαι· 2 (*old form*) ἱλάσηαι: (*Epic and Ionic*) ἱλάσσηαι, or ἱλάσσεαι: (*Attic*) ἱλάσῃ.

Ἱερά, accus. plur. neut. of ἱερός, ή, όν, Epic and Ionic for ἱερός, ά, όν, "*sacred.*" (Consult note.)

Ῥέξας, 1 aor. part. act. of ῥέζω, "*to perform,*" "*to offer up:*" fut ῥέξω: 1 aor. ἔρεξα and ἔῤῥεξα. Of the passive, only the aor. infin ῥεχθῆναι is used.—According to Buttmann (*Lexil., s. v.* χαλινός, 5), ῥέζω is the same word with ἔρδω, being formed from it by the transposition of ε and ρ. Be this as it may, the root ἐρδ of ἔρδω is plainly akin to ἐργ in ἔργον; just as ῥέξω, with its root ῥέγ, shows an affinity to the English "*wreak.*"

LINE 148. Ὑπόδρα, poetic adverb of frequent occurrence in Homer, but always in the phrase ὑπόδρα ἰδών, "*having eyed sternly,*" "*grimly,*" "*gloomily.*"—From ὑπό and δρακ, the obsolete root of ἔδρακον (2 aor. of δέρκω), so that the original form was probably

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Line 148–153.

ὑπόδραξ, and the ξ was finally thrown away, as the κ from γύναι. (*Thiersch, Gr. Gr.*, § 197, 2.) Lexicographers generally regard ὑπόδραξ as a later form of ὑπόδρα, but with evident incorrectness.

LINE 149. Ἀναιδείην, Epic and Ionic for ἀναιδείαν, accus. sing. of ἀναιδείη, ης, ἡ; Epic and Ionic for ἀναιδεία, ας, ἡ, "*shamelessness.*" From ἀναιδής, "*shameless,*" and this from the negative prefix ἀν and αἰδώς, "*sense of shame.*"

Ἐπιειμένε, voc. sing. perf. part. pass. of ἐπιέννῦμι, Epic and Ionic form for ἐφέννῦμι, "*to put on* another, as an additional or outer covering:" middle ἐπιέννῦμαι, "*to put on one's self*, as an upper or outer garment," "*to clothe one's self.*"—Observe that the form of the perf. part. pass., from ἐφέννυμι, would be ἐφειμένος.

Κερδαλεόφρον, voc. sing. of κερδαλεόφρων, ον, "*lusting after gain,*" "*whose thoughts turn continually on gain.*" From κερδαλέος, "*looking sharply after one's interests,*" and this from κέρδος, "*gain,*" and φρήν, φρονέω.

LINE 150. Τοί, Epic, Ionic, and Doric for σοί.

Πρόφρων, ον, "*with ready mind,*" "*readily,*" "*willingly.*" Literally, "*with forward soul.*" From πρό and φρήν, φρονέω.

Πείθηται, 3 sing. pres. subj. middle of πείθω, "*to persuade*;" middle πείθομαι, "*to obey.*"—Consult remarks under ἐπείθετο, line 33.

LINE 151. Ἐλθέμεναι, Epic, Doric, and Æolic for ἐλθεῖν, 2 aor. inf act. of ἔρχομαι. Consult lines 78 and 120.

Ἶφι. Consult line 38.

LINE 152. Ἕνεκα, "*on account of.*"

Ἤλυθον, 1 sing. 2 aor. indic. act. of ἔρχομαι. This is the unsyncopated form, common in Epic, rare in tragic poetry, whence ἦλθον comes by syncope.

Αἰχμητάων, Epic for αἰχμητῶν, gen. plur. of αἰχμητής, οῦ, ὁ, "*a warrior.*" Literally, "*a spearman.*" From αἰχμή, "*the point of a spear.*"

Τρώων, gen. plur. of Τρώς, Τρωός, ὁ, "*a Trojan.*" Nom. plur. Τρῶες, Τρώων, οἱ, "*Trojans.*"—From Τρώς, Τρωός, ὁ, "*Tros,*" the mythic founder of Troy.

LINE 153. Δεῦρο, "*hither,*" an adverb of place.—In the Attic, especially the tragic writers, an adverb of time also, "*until now,*" "*up to this time.*"

Μαχησόμενος, fut. part. mid. of the deponent μαχέομαι, "*to fight*:" fut. μαχήσομαι and μαχέσσομαι. Epic and Ionic for μάχομαι: fut. Attic μαχοῦμαι: perf. pass. μεμάχημαι and μεμάχεσμαι: 1 aor. Epic ἐμαχησάμην, Attic ἐμαχεσάμην.

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Line 153–156.

Οὔτι, "*not at all*," accus. sing. neut. of *οὔτις*.

Αἴτιοι, nom. plur. masc. of *αἴτιος, α, ον*, more rarely *ος, ον*, "*in fault*." From *αἰτία*, "*blame*," "*fault*."

Line 154. **Βοῦς**, accus. plur. of *βοῦς, βοός, ὁ, ἡ*, "*cattle*." Contracted form for *βόας*. The stem is ΒοϜ (*βου, bov*), which, with the appending of the gender-sign *ς*, becomes *βόϜς* (*bŏv-s*), and this, *βοῦς*, answering to the Latin *bos*, in the genitive of which, namely, *bŏv-is*, the digamma reappears. (*Kühner*, § 272, 2.)—Akin to the Sanscrit *gô*, nom. *gou*, and through that with the English *cow*, the change of *β* into a *g*-sound, and vice versa, being very frequent in the cognate languages. Thus, *βαρύς* and *gravis*: *βανά* in Corinna, and *γυνή*, &c.

Ἤλασαν, 3 plur. 1 aor. indic. act. of *ἐλαύνω*, "*to drive away*." Radical signification, "*to set in motion*," "*to drive*," more in bodily than mental relations, especially said of driving flocks: fut. *ἐλάσω*, Epic *ἐλάσσω*: 1 aor. *ἤλασα*, poetic *ἔλασα*, and *ἔλασσα*.—From *ἐλάω*, and this akin to the Sanscrit *il*, "to arouse," "to set in motion." (*Eichhoff*, *Vergleichung*, &c., p. 211.)

Ἵππους, accus. plur. of *ἵππος, ου, ὁ*, "*a horse*."—Through the dialectic form *ἴκκος* we trace its identity with the Sanscrit *acva* (Latin *equus*). The Persian *esp* also is between both. (*Pott*, *Etymol. Forsch.*, vol. ii., p. 256.)

Line 155. **Ποτέ**, "*ever*." Enclitic particle of time.

Φθίῃ, dat. sing. of *Φθίη, ης, ἡ*, Epic and Ionic for *Φθία, ας, η*, "*Phthia*," the native district of Achilles in Thessaly, forming part of the larger district of Phthiotis. According to Strabo, the district of Phthiotis included all the southern part of Thessaly as far as Mount Œta and the Maliac Gulf.

Ἐριβώλακι, dat. sing. of *ἐριβώλαξ, ακος, ὁ, ἡ*, "*deep of soil*." More literally, *with large clods* of rich, loamy soil, which does not crumble away, like sand, under the plough; hence "*fertile*," "*rich-soiled*." —From *ἐρι*, intensive prefix, and *βῶλαξ*, same as *βῶλος*, "*a clod of earth*."

Βωτιανείρῃ, dat. sing. of *βωτιανείρη*, Epic and Ionic for *βωτιάνειρα*, *ἡ*, "*nurse of heroes*." More literally, "*man-feeding*." An epithet of fruitful countries; as, for example, Phthia. No such adjective as *βωτιάνειρος, ον*, seems to have been used.—From *βῶτις*, fem. of *βώτης*, and this from *βόσκω*, "*to feed*," and *ἀνήρ*.

Line 156. **Καρπόν**, accus. sing. of *καρπός, οῦ, ὁ*, "*fruit*," "*productions of the earth*."—Perhaps from the same root as *κάρφω*, "*to make dry*," &c., and *κάρφος* "*any small dry body*;" and hence, strictly, *that which is dry*, and so *ripe*.

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Line 156–159.

'Εδηλήσαντο, 3 plur. 1 aor. indic. of the middle deponent δηλέομαι, "*to injure*," "*to destroy*:" fut. δηλήσομαι: 1 aor. ἐδηλησάμην: perf. in a passive signif., δεδήλημαι.—Akin to tne Sanscrit *dal*, "to hew," "to cleave," &c. (*Eichhoff*, *Vergleich*., p. 205.)

Μεταξύ, "*between*." Radical signification, "*in the midst*." Used also of time, "*during*," "*while*."—From μετά.

Line 157. Οὔρεα, Epic and Ionic for ὄρη, nom. plur. of οὖρος, εος, τό, Epic and Ionic for ὄρος, εος, τό, "*a mountain*."—Perhaps from the radical ὄρω, "*to arouse*," "*to make to rise*," and hence any thing rising up.

Θάλασσα. Consult line 34.

'Ηχήεσσα, nom. sing. fem. of ἠχήεις, εσσα, εν, "*loud-resounding*," "*loud-roaring*."—From ἦχος, "*a sound*," "*a noise*," &c.

Line 158. 'Αναιδές, voc. sing. of ἀναιδής, ές, "*shameless*."—From the negative prefix ἀν and αἰδώς, "*shame*."

Ἅμα, "*together with*," "*along with*."—Akin to the Sanscrit preposition *sam*. (*Donaldson*, *New Crat*., p. 236.)

'Εσπόμεθα, 1 plur. 2 aor. indic. of the middle deponent ἕπομαι, "*to follow*;" imperf. εἱπόμην: fut. ἕψομαι: 2 aor. ἑσπόμην.—The active ἕπω, "*to be about* or *with*," belongs solely to the old poetry; only some compounds, especially διέπω and περιέπω, having established themselves in prose.—The deponent ἕπομαι is the Latin *seq-uor*, the letter *s* taking the place of the aspirate, as in ὕλη, *sylva*; and *q* that of *p*, as in πέτορες (Æolic for τέσσαρες), *quatuor*.

Ὄφρα, "*in order that*." Conjunction, marking the end or object in view.

Χαίρῃς, 2 sing. pres. subj. act. of χαίρω, "*to rejoice*," "*to be glad*;" fut. χαιρήσω: 2 aor. ἐχάρην: perf., with present signif., κεχάρηκα, the usual perfect being κεχάρημαι.

Line 159. Τιμήν, accus. of τιμή, ῆς, ἡ. (Consult note.)

'Αρνύμενοι, pres. part. of the deponent ἄρνυμαι, "*to seek to gain*," "*to gain by one's own exertions*," "*to acquire*." Used only in the present and imperfect, and taking its other tenses from αἴρομαι: fut. ἀροῦμαι.—A lengthened form of αἴρω, as πτάρνυμαι is of πταίρω.

Μενελάῳ, dat. sing. of Μενέλαος, ου, ὁ, "*Menelaus*," brother of Agamemnon, and King of Lacedæmon. He was the husband of Helen, whose abduction by Paris gave rise to the Trojan war.

Κυνῶπα, voc. sing. of κυνώπης, ου, ὁ, "*dog-eyed*," "*dog-faced*," i. e., shameless, impudent. The dog was with the ancients the type of shamelessness and effrontery.—From κύων, "*a dog*," and ὤψ, "*look*," "*visage*," &c

Line 160–164.

LINE 160. Μετατρέπῃ, 2 sing. pres. indic. middle of μετατρέπω, "*to turn round.*" In the middle, μετατρέπομαι, "*to turn one's self round toward any thing,*" "*to turn one's self and go after a thing,*" and hence "*to regard,*" &c.; fut. ψομαι.—From μετά and τρέπω.

'Αλεγίζεις, 2 sing. pres. indic. act. of ἀλεγίζω, "*to care for,*" "*to trouble one's self about a thing.*"—From ἀλέγω, "*to trouble one's self.*"

LINE 161. Γέρας. Consult line 118.

'Αφαιρήσεσθαι, fut. infin. middle of ἀφαίρεω, "*to take away,*" "*to take from:*" fut. ήσω: fut. middle ήσομαι. From Homer downward, the middle is more frequent than the active.—From ἀπό and αἱρέω.

'Απειλεῖς, 2 sing. pres. indic. act. of ἀπειλέω, "*to threaten:*" fut ήσω.—The common notion is that of *speaking loud,* whence, with ἀπελλάζω, it is referred to ἠπύω.

LINE 162. 'Εμόγησα, 1 aor. indic. act. of μογέω, "*to toil:*" fut. ήσω.—From μόγος, "*toil.*"—Only a poetic verb, the prose form being πονέω.—The first syllable of μόγ-ος shows an affinity to μέγ ας, *mag-nus,* &c., the idea implied in μόγ-ος and μόχ-θος, especially the latter, being that of something *great* placed or laid upon one.

Δόσαν, 3 plur. 2 aor. indic. act. for ἔδοσαν, the augment being dropped, from δίδωμι, "*to give:*" fut. δώσω: 1 aor. ἔδωκα: 2 aor ἔδων: perf. δέδωκα.

Υἷες, Epic nom. plur., as from a stem υἷς, "*a son:*" gen. υἱός: dat. υἷι: accus. υἷα: dual υἷε: plur., nom. υἷες, &c. The Epic dialect also declines in another way as from a stem υἱεύς: gen. υἱέος: dat. υἱεῖ: accus. υἱέα, &c.

LINE 163. Ἶσον, accus. sing. neut. of ἶσος, η, ον, "*equal to,*" "*the same as.*"—Observe that the ι in this word is always long in Homer, but usually short among the Attics, with whom, therefore, when it is so, the accentuation is ἴσος, &c.

'Οππότε, Epic for ὁπότε, "*when.*"

LINE 164. 'Εκπέρσωσι, 3 plur. 1 aor. subj. act. of ἐκπέρθω, "*to sack.*" Consult line 19.

Εὐναιόμενον, accus. sing. neut. of εὐναιόμενος, η, ον, "*well-inhabited,*" "*well-peopled.*" Properly an adjective, and not a participle, since we find no such verb as εὐναίω or εὐναίομαι.—From εὖ and ναίω "*to inhabit.*"

Πτολίεθρον, ου, τό, "*a city.*" In *form* a diminutive from πτόλις (old form) for πόλις, but, in *usage,* equal in general to πόλις itself. In the present passage, however, it appears to indicate one of the inferior cities of the land as contra-distinguished from the capital.

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Line 165–168.

LINE 165. Πλεῖον, accus. sing. neut. of πλείων, πλεῖον, "*the greater* (part)." Literally, "*more.*" Comparative of πολύς, "*many.*"—Homer, like Hesiod, uses πλείων or πλέων, as his verse requires. In Attic prose, on the other hand, πλείων is far the most frequent; but in the neuter, πλέον is more usual, especially as it approaches the adverbial signification.

Πολυάϊκος, gen. sing. of πολυάϊξ, ϊκος, "*harassing.*" Literally "*with much collision.*" From πολύς and ἀΐσσω, "*to rush,*" "*to dart,*" &c.

LINE 166. Διέπουσι, 3 plur. pres. indic. act. of διέπω, "*to dispatch.*" More literally, "*to manage,*" "*to be busied upon a thing:*" fut. ψω.—From διά and ἕπω. Consult line 158, remarks on ἑσπόμεθα.

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LINE 168. Νῆας. Consult line 12.

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Πολεμίζων, pres. part. act. of the frequentative verb πολεμίζω, "*to wage war,*" "*to war:*" fut. ίσω, Doric ίξω, which last is the only future used by Homer

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Line 169–174.

LINE 169. Εἶμι. Present in a future sense. (Consult note.)

Φθίηνδε, "*to Phthia.*" More literally, "*Phthia-ward.*" Adverb, compounded of the accus. sing. of Φθίη, Epic and Ionic for Φθία, and the suffix δε denoting motion toward a place. Consult Excursus V., and also remarks on Φθίη, line 155.

Φέρτερον, nom. sing. neut. of *φέρτερος, α, ον*, "*better,*" assigned as an irregular comparative to ἀγαθός: superlative *φέρτατος*.—From *φέρω*, like *fortis* from *fero* in Latin.

LINE 170. Οἴκαδε. Consult line 19.

Ἴμεν, Epic for *ἰέναι*, pres. infin. of *εἶμι*, "*to go.*" Earliest form *ἴμεναι*.—Consult remarks on *χολωσέμεν*, line 78.

Κορωνίσιν, dat. plur. of *κορωνίς, ίδος, ἡ*, "*of bending-stems.*" Hence, in a general sense, "*curved,*" "*bent,*" &c. In Homer always said of ships. (Consult note.)

Οἴω. Consult line 59.

LINE 171. Ἄτιμος, ον, "*unhonored,*" "*dishonored.*"—From *ἀ, priv.*, and *τιμή*.

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LINE 173. Φεῦγε, 2 sing. pres. imper. of *φεύγω*, "*to flee,*" "*to desert:*" fut. *φεύξομαι*, Doric and Attic *φευξοῦμαι*: 2 perf. *πέφευγα*: 2 aor. *ἔφυγον*. Later authors have also a so-called 2 fut. *φυγῶ*.—Compare remarks under *φύγοιμεν*, line 60.

Μάλα, adverb. "*By all means.*" Literally, "*very,*" "*very much,*" "*exceedingly,*" &c.

Τοί, for *σοί*. Epic and Ionic.

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Line 174–179.

Εἵνεκα, Epic and Ionic for *ἕνεκα*.

Ἐμεῖο, Epic for *ἐμοῦ*, gen. of *ἐγώ*.

Μένειν, pres. inf. act. of *μένω*, "*to remain*:" fut. *μενῶ*: perf. *μεμένηκα*: 2 perf. *μέμονα*: 1 aor. *ἔμεινα*. The Epic and Ionic future is *μενέω*.—The 2 perf. *μέμονα* occurs only once as a connection of *μένω*: every where else it has the meaning of "*I desire strongly*," "*I long* or *yearn for*," "*I strive*," &c., and conveys the idea of a steadfast, fixed purpose.—Compare with *μένω* the Latin *maneo*, &c.

LINE 175. **Τιμήσουσι,** 3 plur. fut. act. of *τιμάω*, "*to honor*:" fut. *τιμήσω*: 1 aor. *ἐτίμησα*, &c. From *τιμή*.

Μητίετα, Epic and Æolic for *μητιέτης, ου, ὁ*, "*the counselor*," "*the adviser*." An epithet of Jove, equivalent, in effect, to "*all-wise*."—Formed from *μῆτις*, "*counsel*," "*advice*," and this last akin to the Sanscrit *mati*, "thought," "counsel," with which compare the German *muth*.

LINE 176. **Ἔχθιστος,** "*most hateful*," "*most odious*." Irreg. superlative of *ἐχθρός*: comparative *ἐχθίων*.—From *ἔχθος*, "*hatred*," which Buttmann derives from *ἐκ, ἐξ, ἐκτός*, just as the original signification of *hostis* was a "*stranger*," one from *without*.

Ἐσσί, Epic and Doric for *εἶς* or *εἶ*, "*thou art*," 2 pers. sing. of *εἰμί*. Strictly speaking, *ἐσσί* is a Doric form, but it is of frequent occurrence in Homer.

Διοτρεφέων, Epic and Ionic for *διοτρεφῶν*, gen. plur. of *διοτρεφής, ές*, "*Jove-nurtured*," "*cherished by Jove*." (Consult note.)—From *Ζεύς*, gen. *Διός*, and *τρέφω*, "*to nurture*," &c.

Βασιλήων, Epic and Ionic for *βασιλέων*, gen. plur. of *βασιλεύς*, "*a king*."

LINE 177. **Τοί** for *σοί*.

Ἔρις, gen. *ιδος, ἡ*, "*strife*."—Probably akin to the Sanscrit *rush*, Latin *iras-ci*.

LINE 178. **Καρτερός, ά, όν,** another and perhaps earlier form of *κρατερός*, "*powerful*," "*valiant*." Commonly regarded as Epic and Ionic for *κρατερός*.—From *κάρτος*, Epic and Ionic for *κράτος*, with which compare the German *hart*, and English *hard*.

Ἐσσί. Consult line 176.

LINE 179. **Σῇς,** Epic and Ionic for *σαῖς*, dat. plur. fem. of *σός, σή, σόν*, "*thy*," possessive pronoun of the second person.

Ἑτάροισιν, Epic and Ionic for *ἑτάροις*, dat. plur. of *ἕταρος, ου, ὁ*, "*a follower*," "*a companion*." Epic and Ionic for *ἑταῖρος, ου, ὁ*, same signification.—Probably from *ἔθος*, "*custom*," &c., or else from the

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Line 179—182.

same root with this, and denoting one accustomed to be with another, and, therefore, *sure, trusty.*

LINE 180. **Μυρμιδόνεσσιν**, Epic and Ionic for **Μυρμιδόσιν**, dat. plur. of Μυρμιδών, όνος, ὁ, "*a Myrmidon.*" In the plural Μυρμιδόνες, ων, "*the Myrmidons,*" a warlike people of Thessaly, formerly in Ægina, the subjects of Peleus and Achilles. According to the fabulous account, Æacus, king of Ægina, having lost nearly all his subjects by a pestilence, prayed to Jupiter to repeople his kingdom, and the god accordingly changed a large number of ants, that were moving up the stem of an oak, into human beings. This new race, says the legend, were called *Myrmidones*, as having sprung from *ants* (μύρμηκες), a story founded merely upon the resemblance between the two terms Μυρμιδών and μύρμηξ. Peleus, son of Æacus, having been banished by his father for having been accessory, along with Telamon, to the death of their brother Phocus, came to Thessaly, accompanied by a band of Myrmidons, and settled there. The truth is, however, that the Myrmidons were a part of the old Achæan stem, and early settlers in the land, having come in from the north.

Ἄνασσε, pres. imperat. of ἀνάσσω, "*to rule over:*" fut. ξω From ἄναξ, "*a king,*" &c.

Σέθεν, Epic, poetic, and Attic for σοῦ, gen. of σύ, "*thou.*" Consult Excursus V., on the suffix θεν, and its genitive force.

Ἀλεγίζω, "*to regard,*" "*to trouble one's self* about a thing." Frequentative form from ἀλέγω, same signification.

LINE 181. **Ὄθομαι**, "*to care for,*" "*to take heed.*" Deponent verb, only used in the present and imperfect. The radical meaning of this verb appears to relate to *shyness* or *timidity.* Ὄθομαι will then be akin to ὄσσομαι, or ὄττομαι, "*to look at,*" &c., just as in German we have *scheuen*, "to be shy," and *schauen*, "to look;" and as a provincialism, moreover, the latter word is used instead of the former.

Κοτέοντος, gen. sing. pres. part. of κοτέω, "*to be angry,*" "*to bear one a grudge.*" The middle κοτέομαι is also used, in the same signification with the active.—From κότος, "*grudge,*" "*rancor,*" "*ill will.*"

Ἀπειλήσω, 1 sing. fut. of ἀπειλέω, "*to threaten.*" (Consult line 161.)

LINE 182. **Ἐμέ**, emphatic form of the accus. of ἐγώ.

Ἀφαιρεῖται, 3 sing. pres indic mid of ἀφαιρέω, "*to take away*" Consult line 161.

Line 182–188.

Χρυσηΐδα. Consult line 111.

Line 184. Ἄγω, 1 sing pres. subjunctive (not indicative) of ἄγω. (Consult note.)

Βρισηΐδα, accus. sing. of Βρισηΐς, ΐδος, ἡ, "*Briseïs.*" Literally, "*the daughter of Briseus.*" A female patronymic from Βρισεύς, Epic gen. ῆος, for έας, ὁ, '*Briseus*,' according to some a king of the Leleges, in Pedasus, a city of Troas; more correctly, however, a priest in Lyrnessus.

Καλλιπάρῃον. Consult line 143.

Line 185. Κλισίηνδε, "*to thy tent.*" Adverb, compounded of the accus. of *κλισίη, ης, ἡ*, Epic and Ionic for *κλισία, ας, ἡ*, "*a tent*," and the suffix *δε* denoting motion toward. Consult, as regards the true force of *κλισία*, the remarks on *κλισίας*, line 306.

Line 186. Ὅσσον, Epic for *ὅσον*, "*how much*," accus. neut. of *ὅσος, η, ον*, taken adverbially.

Φέρτερος. Consult line 169.

Σέθεν. Consult line 180.

Στυγέῃ. Epic for *στυγῇ*, 3 sing. pres. subj. act. of *στυγέω*, "*to hate*," "*to dread*;" fut. *ήσω*. Lengthened from a root *στυγ*, whence the derivative tenses used by Homer are formed; namely, 1 aor. *ἔστυξα*: 2 aor. *ἔστῠγον*, &c.

Line 187. Ἶσον. Consult line 163.

Φάσθαι, pres. infin. middle of *φημί*, "*to say*," "*to declare.*"—Middle *φάμαι*, "*to call one's self*," &c. (Consult line 33.)

Ὁμοιωθήμεναι, Epic, Doric, and Æolic for *ὁμοιωθῆναι*, 1 aor. inf pass., with a middle signification, from *ὁμοιόω*, "*to make like*," "*to liken*," "*to compare*;" fut. *ὁμοιώσω*. Middle *ὁμοιόομαι*, "*to liken one's self*," "*to compare one's self unto another.*"—From *ὅμοιος*, "*alike.*"

Ἄντην, "*openly*," adverb. More literally, "*face to face*, "*in front*," "*over against.*"—From *ἀντί*.

Line 188. Φάτο, Epic and Ionic for *ἔφατο*, the augment being dropped, 3 sing. imperf. indic. middle of *φημί*, "*to speak.*" Middle *φάμαι*: imperf. *ἐφάμην*, Epic and Ionic *φάμην*.

Πηλεΐωνι, dat. sing. of Πηλείων, ωνος, ὁ, "*the son of Peleus.*" Poetic form of patronymic in place of the more usual Πηλείδης. (Consult line 1.)

Ἄχος, *εος, τό*, "*indignant grief.*" Consult remarks on *ἀχνύμενος*, line 103.

Γένετο, Epic and Ionic for *ἐγένετο*, the augment being dropped, 3 sing. 2 aor. indic. mid. of *γίνομαι*.

Οἱ, "*unto him*," *i. e.*, "*his*," dat. sing. of the pronoun of the third person: nom. (wanting): gen. *οὗ*: dat. *οἱ*, &c. (Consult line 72.)

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Line 188-193.

'Ἦτορ, τό, "*the heart.*" In Homer always in the nominative or accusative; but the dative ἤτορι occurs in Simonides (7, 7).—From *Il.*, xxi., 386, ἐνὶ φρεσὶ θυμὸς ἄητο, it has been inferred that ἦτορ has ἄημι for its root, and so, like *animus* and *anima*, strictly denotes *the breath.*

LINE 189. Στήθεσσιν, Epic for στήθεσιν, dat. plur. of στῆθος, εος, τό, "*the breast.*"—Probably from ἵστημι, "*that which stands up.*"

Λασίοισι, Epic and Ionic for λασίοις, dat. plur. neut. of λάσιος, ία, ιον, "*hairy.*" (Consult note.)—Probably akin to λαῖνα, χλαῖνα, and Latin *lana* and *læna.*

Διάνδιχα, "*two ways.*" Adverb, from διά, ἀνά, and δίχα, "*in two,*" "*asunder.*"

Μερμήριξεν, Epic and Ionic for ἐμερμήριξεν, 3 sing. 1 aor. indic. act. of μερμηρίζω, "*to meditate,*" "*to ponder.*" More literally, "*to be full of cares;*" fut. ξω.—From μέρμηρα, ας, ἡ, collateral form of μέριμνα "*care,*" "*trouble,*" and this from μέρμερος, ον, "*care-laden,*" which last is probably connected with μερίζω, "*to divide,*" and μέρος.

LINE 190. Φάσγανον, ου, τό, "*a sword.*"—Said to be changed from σφάγανον, and to come from σφάζω, "*to slay.*"

'Οξύ, accus. sing. neut. of ὀξύς, εῖα, ύ, "*sharp,*" "*keen-edged.*"—Akin, probably, to ὠκύς, "*swift,*" and denoting that which makes its way *swiftly* through opposing obstacles.

'Ερυσσάμενος, Epic for ἐρυσάμενος, 1 aor. part. middle of ἐρύω, "*to draw;*" fut. ἐρύσω, Epic ἐρύσσω: perf. pass. εἴρῡμαι.—Epic and Ionic present εἰρύω: fut. εἰρύσω, &c.—Middle ἐρύομαι: fut. σομαι.

Μηροῦ, gen. sing. of μηρός, οῦ, ὁ, "*the thigh.*"

LINE 191. 'Αναστήσειεν, 3 sing. 1 aor. opt. act. Æolic form for ἀναστῆσαι, from ἀνίστημι, "*to cause to rise up;*" fut. ἀναστήσω, &c.

'Εναρίζοι, 3 sing. pres. opt. of ἐναρίζω, "*to slay;*" fut. ξω. Properly, "*to spoil a slain foe,*" from ἔναρα, "*the arms of a slain foe.*"

LINE 192. Παύσειεν, 3 sing. 1 aor. opt. act. Æolic form for παῦσαι, from παύω, "*to cause to cease:*" fut. σω. In the middle παύομαι, "*to cause one's self to cease,*" "*to cease.*"

'Ερητύσειε, 3 sing. 1 aor. opt. act. Æolic form for ἐρητύσαι, from ἐρητύω, "*to check,*" "*to restrain;*" fut. σω.—Akin to ἐρύω, ἐρύκω, ἐρωέω.

LINE 193. 'Ὥρμαινε, 3 sing. imperf. indic. act. of ὁρμαίνω, "*to deliberate*" (consult note): fut. ὁρμᾰνῶ. Used by Homer only in the present, imperfect, and 1 aor. ὥρμηνα, always with the augment.—From ὁρμάω, "*to urge,*" "*to incite.*"

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Line 194–196.

LINE 194. Ἕλκετο, Epic and Ionic for εἵλκετο, the augment being dropped, 3 sing. imperf. indic. middle of ἕλκω, "*to draw;*" fut. ἕλξω: 1 aor. εἷλξα, but only among later writers, the derivative tenses being mostly formed from ἑλκύω: fut. ἑλκύσω: 1 aor. εἵλκυσα: 1 aor. pass. εἱλκύσθην: perf. pass. εἵλκυσμαι: whereas the present ἑλκύω itself is only used by later writers. In early Epic, ἑλκέω.—Akin to ἑλεῖν, and also to θέλγειν. (*Donaldson, New Crat.*, p. 564.)

Κολεοῖο, Epic and Ionic for κολεοῦ, gen. sing. of κολεός, οῦ, ὁ, "*a scabbard,*" "*a sheath.*" Homer uses both κολεός and the Ionic κουλεός, but in Attic it must always be κολεός.—Akin to κοῖλος, the German *hohl*, English *hollow*.

Ξίφος, εος, τό, "*a sword.*" Homer usually represents it as large (μέγα) and sharp, or pointed (ὀξύ), also as two-edged (ἄμφηκες). It is of brass (χάλκεον), and hung from the shoulder by a baldric (τελαμών). In Homer, a sword is also called φάσγανον and ἄορ. Among later writers, the ξίφος was *a straight sword*, and the μάχαιρα (or Homeric *knife*) was a *sabre*.—According to the *Etymol. Mag.*, from ξύω, and so ξύφος is said to have been used in some dialects for ξίφος. It would seem rather to have come out of the Semitic dialects, and to have some affinity to the Arabic *ssaif*, "a sword." (*Pott, Etymol. Forsch.*, vol. ii., p. 215.)

Ἀθήνη, ης, ἡ, "*Minerva,*" the goddess of wisdom. The Laconian form of the name, Ἀσάνα, connects this deity with the *Asi* of Oriental and Scandinavian mythology.

LINE 195. Οὐρανόθεν, "*from heaven.*" Adverb, compounded of οὐρανός, "*heaven,*" and the suffix θεν, with a genitive force. Consult Excursus V.

Ἧκε, 3 sing. 1 aor. indic. act. of ἵημι, "*to send:*" fut. ἥσω: perf. εἷκα: 1 aor. ἧκα.

Λευκώλενος. Consult line 55.

Ἥρη. Consult line 55.

LINE 196. Ἄμφω, τώ, τά, τώ, and also οἱ, αἱ, τά: gen. and dat. ἀμφοῖν. "*Both.*" Compare the Latin *ambo*. Both *ambo* and ἄμφω are akin to the Sanscrit *oubha*, "both." Buttmann traces an affinity also between ἀμφί, "*around,*" and ἄμφω, the idea of *around* having become limited, in later writers, to "*on two sides,*" "*on both sides.*" (*Lexilogus*, p. 96, *ed. Fishl.*)

Ὁμῶς, "*equally,*" "*alike.*" But ὅμως, "*nevertheless,*" "*notwithstanding.*"

Φιλέουσα, nom. sing. fem. pres. part. act. of φιλέω, "*to love:*" fut. φιλήσω. From φίλος, η, ον.

Line 193–199.

Κηδομένη, nom. sing. fem. pres. part. of *κήδομαι*, "*to care for.*" (Consult line 56.)

LINE 197. **Στῆ**, Epic and Ionic for *ἔστη*, 3 sing. 2 aor. indic. act. of *ἵστημι*, "*to place:*" fut. *στήσω*: perf. *ἕστηκα*, "*I stand:*" 2 aor. *ἔστην*, "*I stood.*"

Ὄπιθεν, Epic for *ὄπισθεν*, "*behind,*" "*at the back.*"—Probably from *ὄπις*, akin to *ἀνόπιν*, *κατόπιν*, *μετόπιν*, *ὀπίσω*, *ὀψέ*.

Ξανθῆς, gen. sing. fem. of *ξανθός, ή, όν*, "*auburn,*" "*golden-colored.*" In Homer, Achilles always has *ξανθὴ κόμη*. The same is also assigned to females; and hence, perhaps, as *fair, blonde* hair was rare in the South, this may have belonged to the ancient ideal of youthful beauty. For example, Apollo always has it; and on the Attic stage it marked princely youths.—Perhaps *ξανθός*, *i. e.*, *κ-σαν-θός*, may have some affinity to the German and Swedish *sand*, and the original meaning of the term may have been, "*of sandy color.*"

Κόμης, gen. sing. of *κόμη, ης, ἡ*, "*the hair.*" Latin *coma*.

Ἕλε, Epic for *εἷλε*, the augment being dropped, 3 sing. 2 aor. indic. act. of *αἱρέω*, "*to catch,*" "*to seize:*" fut. *αἱρήσω*: perf. *ᾕρηκα* 2 aor. *εἷλον*, &c.

Πηλείωνα, accus. sing. of *Πηλείων, ωνος, ὁ*. Consult line 188.

LINE 198. **Οἴῳ**, dat. sing. of *οἶος, οἴη, οἶον*, "*alone.*" Consult line 118.

Φαινομένη, nom. sing. pres. part. middle of *φαίνω*, "*to show:*" middle *φαίνομαι*, "*to appear*" (*i. e.*, "*to show one's self*"): fut. *φανῶ* 1 aor. *ἔφηνα*: later perfect *πέφαγκα*: 2 perf. *πέφηνα*: fut. mid. *φανοῦμαι*: 2 aor. pass. *ἐφάνην*, &c.—Lengthened from the root *φα*, which appears in *φάος*, Sanscrit *bha*, "lucere." (*Pott, Etymol. Forsch.*, vol. i., p. 194.)

Ὁρᾶτο, 3 sing. imperf. indic. middle of *ὁράω*, "*to see.*" Homer always uses the middle in an active signification: fut. *ὄψομαι*, middle in form, but always active in signification: perf. *ἑώρακα*, &c.—Consult, as regards the etymology of the word, line 56.

LINE 199. **Θάμβησεν**, Epic for *ἐθάμβησεν*, augment dropped, 3 sing. 1 aor. indic. act. of *θαμβέω*, "*to be astonished,*" "*to be amazed:*" fut. *ήσω*.—From *θάμβος*, "*astonishment,*" and this akin to *θάομαι* and *θαῦμα*.

Ἐτράπετο, 3 sing. 2 aor. indic. middle of *τρέπω*, "*to turn:*" fut. *τρέψω*: perf. *τέτροφα*: and later *τέτραφα*: 2 aor. *ἔτραπον*: middle *τρέπομαι*, "*to turn one's self:*" 2 aor. *ἐτραπόμην*.

Ἔγνω, 3 sing. 2 aor. indic. act. of *γιγνώσκω*, "*to know,*" fut. mid. *γνώσομαι*: perf. act. *ἔγνωκα*: 2 aor. *ἔγνων*.—Reduplicated from the root *γνοέω* (*γνώσκω*, Latin *nosco*), *γι-γνώσκω*. Observe that *γνοέω*, the

Line 199–203.

root of γιγνώσκω, which appears in ἀγνοέω, and in νοῦς, νοέω, &c., recur in most of the kindred languages: Latin, *nosco, novi*: English, *know*: German, *kennen*, &c.

LINE 200. Παλλάδα, accus. sing. of Παλλάς, άδος, ἡ, "*Pallas*," an epithet of Minerva; hence, in Homer, always Παλλὰς Ἀθήνη, or Παλλὰς Ἀθηναίη, but after Pindar it is also used alone.—Usually derived from πάλλω, "*to brandish*," hence "*the Brandisher*" of the spear or ægis, as goddess of war, although it is not only as such that Minerva is called Pallas in Homer. A more probable derivation is from πάλλαξ, in the most ancient signification of the term, namely, "*the maiden*," "*the virgin*," being related to it, as ὄρνις to ὄρνιξ.

Ἀθηναίην, accus. sing. of Ἀθηναίη, ης, ἡ, "*Minerva*." Another form for Ἀθήνη. Consult line 194.

Δεινώ, nom. dual neut. of δεινός, ή, όν, "*dreadful*," "*fearful*." Consult line 49.

Ὄσσε. Consult line 104.

Φάανθεν, Epic lengthened form for φάνθεν, and this Epic and Doric for ἐφάνθησαν, 3 plur. 1 aor. indic. pass., in a middle sense, of φαίνω, "*to show*;" middle φαίνομαι, "*to appear*."

LINE 201. Μιν, Epic and Ionic for αὐτήν.—Μιν is, in fact, the Epic and Ionic accusative of the pronoun of the 3d person through all genders, and hence, though here for αὐτήν, stands elsewhere for αὐτόν and αὐτό. It is much more rare as 3 pers. plur. for αὐτούς, αὐτάς, αὐτά.—Consult line 29.

Ἔπεα, Epic and Ionic for ἔπη, accus. plur. neut. of ἔπος, "*a word*." Consult line 77.

Πτερόεντα, accus. plur. neut. of πτερόεις, όεσσα, όεν, "*winged*." (Consult note.)—From πτερόν, "*a wing*."

Προςηύδα, 3 sing. imperf. indic. act. of προςαυδάω, "*to address unto one*." From πρός and αὐδάω.

LINE 202. Τίπτ', for τίποτε, "*why, then*," compounded of the interrogative τί, and the adverbial ποτέ. It answers to the Latin *quid tandem*.

Αἰγιόχοιο, Epic and Ionic for αἰγιόχου, gen. sing. of αἰγίοχος, ου "*ægis-bearing*." An epithet of Jupiter.

Τέκος, εος, τό, "*offspring*." (Consult note.)

Εἰλήλουθας, Epic for ἐλήλυθας, 2 sing. perf. indic. act. of ἔρχομαι, "*to come*:" fut. ἐλεύσομαι: 2 perf. ἐλήλυθα: Epic εἰλήλουθα. Consult line. 120.

LINE 203. Ὕβριν, accus. sing. of ὕβρις, εως, ἡ Epic ὕβριος, ιος, "*w*

Line 203–207.

solence," "*wanton violence,*" arising from the pride of strength, passion, &c.—Derived, probably, from ὑπέρ, as implying an assumption of authority *over* others.

Ἴδῃ, 2 sing. 2 aor. subj. middle of εἴδω, "*to see,*" "*to witness;*" 2 aor. εἶδον, in Epic often without augment, ἴδον: 2 aor. mid. εἰδόμην, in Homer, more frequently, ἰδόμην, without augment.—Εἴδω (ἴδω) is a radical form wholly obsolete in the present, which is supplied by ὁράω. Its tenses form two families, one exclusively in the signification "*to see,*" and the other "*to know.*" The meaning "*to know*" comes through the 2 perf. οἶδα, for what one *has seen and observed,* that one *knows.*—The root ἴδω, or, with the digamma, Ϝίδω, has a direct affinity with the Latin *video.* So, again, Ϝίδ-ω, Ϝοῖδ-α, connect themselves with the English "*to wit,*" "*wot;*" the German *wissen,* and the Sanscrit *wid,* "to know."

Ἀτρείδαο, old form of the genitive, for the later Ἀτρείδου. This genitive form in *αο* appears to have been the earliest one, and was subsequently contracted into ω (by the Dorians into ᾱ). This ω, again, was made more open by inserting an ε before it, and hence we have, in Homer, from the nominative Ἀτρείδης, the two genitive forms Ἀτρείδαο and Ἀτρείδεω.

LINE 204. Ἐρέω, Epic and Ionic for ἐρῶ, fut. of the rare present εἴρω, "*to declare,*" "*to tell,*" &c. Consult line 76.

Τελέεσθαι, Epic and Ionic for τελέσεσθαι, fut. inf. mid., with passive signification, of τελέω, "*to accomplish;*" fut. act. τελέσω: perf. τετέλεκα: fut. mid. τελέσομαι: Epic and Ionic τελέομαι: Attic τελοῦμαι. Consult line 82, remarks on τελέσσῃ.

Ὀΐω. Consult line 59.

LINE 205. Ἧις, or ᾗς, Epic and Ionic for αἷς, dat. plur. fem. of the possessive pronoun, ὅς, ἥ, ὅν, "*his,*" "*her*" "*its.*"—Observe that the Epic and Ionic form for ὅς, ἥ, ὅν, itself, is ἑός, ἑή, ἑόν

Ὑπεροπλίῃσι, Epic and Ionic for ὑπεροπλίαις, dat. plur. of ὑπεροπλία, ας, ἡ, "*arrogance,*" "*proud confidence,*" especially in arms.—From ὑπέρ and ὅπλα, "*arms.*"

Τάχα, "*soon,*" "*at some early period.*" Adverb, from ταχύς, εῖα, ύ, "*swift.*"

Ὀλέσσῃ, Epic for ὀλέσῃ, 3 sing. 1 aor. subj. act. of ὄλλυμι, "*to lose,*" "*to destroy;*" fut. ὀλέσω: perf., with reduplication, ὀλώλεκα: 1 aor. ὤλεσα.

LINE 206. Γλαυκῶπις, ιδος, ἡ, "*bright-eyed.*" (Consult note.)—From γλαυκός, "*shining,*" "*silvery,*" and ὤψ, "*the eye.*"

LINE 207. Παύσουσα, fut. part. act. of παύω, "*to cause to cease.*" Consult line 192

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Line 207–214.

Μένος, εος, τὸ, "*excitement*."—Consult line 103.

Αἴ, Epic and Doric for εἰ, "*if*."—Consult line 66.

Πίθηαι, Epic and Ionic for πίθῃ, 2 sing. 2 aor. subj. mid. of πείθω "*to persuade*." Middle πείθομαι, "*to obey*;" 2 aor. mid. ἐπιθόμην aor. subj. πίθωμαι: 2 pers. (*old form*) πίθησαι: (*Epic and Ionic*) πίθηαι: (*Attic*) πίθῃ.

LINE 208. Οὐρανόθεν, &c. Consult lines 195, 196.

LINE 210. Ἄγε. Consult line 62.

Λῆγε, 2 sing. pres. imperat. of λήγω, "*to cease from*," "*to leave off*;" fut. ξω. It occurs also, though less frequently, in a transitive sense, "*to still*," "*to appease*," "*to stay*."—Akin to the English "*to lay*," i. e., "*to allay*," and probably the same originally as λέγω, in the signification "*to cause to lie down*," &c.

Ἔριδος, gen. sing. of ἔρις, ιδος, ἡ, "*strife*," "*contention*." Consult line 177.

Ξίφος. Consult line 194.

Ἕλκεο, Epic and Ionic for ἕλκου, 2 sing. pres. imperat. middle of ἕλκω, "*to draw*;" fut. ξω. (Consult line 194.)—*Old form* of 2 pers. ἕλκεσο: *Epic and Ionic* ἕλκεο: *Attic* ἕλκου.

LINE 211. Ὀνείδισον, 2 sing. 1 aor. imper. act. of ὀνειδίζω, "*to reproach*," "*to abuse*;" fut. ισω. From ὄνειδος, "*reproach*." The Sanscrit root is *nid*, "vituperare," so that ὁ seems to be euphonic. (*Pott, Etymol. Forsch.*, vol. ii., p. 164.)

Ἔσεται, Epic for ἔσται, 3 sing. fut. of εἰμί, "*to be*."

LINE 212. Ἐξερέω, Epic and Ionic for ἐξερῶ, fut. of ἐξειπεῖν, "*to declare openly*." Homer has only this form; but in later writers we find a perfect ἐξείρηκα; a perf. and pluperf. pass., and also a future middle ἐξειρήσεται, with a passive signification.—From ἐξ and ἐρέω. Consult remarks on ἐρέω, line 76.

Τετελεσμένον, nom. sing. neut. of perf. part. pass. of τελέω, "*to accomplish*;" fut. τελέσω: perf. τετέλεκα: perf. pass. τετέλεσμαι.—From τέλος, "*an end accomplished*."

LINE 213. Τόσσα, Epic for τόσα, from τόσος, η, ον, "*so many*."

Παρέσσεται, Epic and Ionic for πάρεσται; 3 sing. fut. ind. of πάρειμι, "*to be present*."—From παρά and εἰμί.

Ἀγλαά. Consult line 23.

LINE 214. Ὕβριος, gen. sing. of ὕβρις, ιος, ἡ, Epic and Ionic for ὕβρις, εως, ἡ. Consult line 203.

Εἵνεκα, Epic and Ionic for ἕνεκα.

Ἴσχεο, Epic and Ionic for ἴσχου, 2 sing. pres. imper. middle of ἴσχω, "*to hold*," "*to check*," another: in the middle, ἴσχομαι, "*to re*

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strain one's self."—Observe that ἴσχω is, in reality, only a form of ἔχω, and is found in the present and imperfect alone. Among later writers it is sometimes used in the general signification of ἔχω.—Formed from the 2 aor. of ἔχω, namely, ἔσχον.

Πείθεο, Epic and Ionic for πείθου, 2 sing. pres. imper. middle of πείθω, "*to persuade*:" in the middle πείθομαι, "*to obey*."

LINE 216. Χρή, "*it behooves*," impersonal verb: imperf. ἐχρῆν, commonly without augment, χρῆν, the form ἐχρῆν being rare in Attic: fut. χρήσει: infin. χρῆναι: part. χρεών.—Strictly, from χράω, in the sense of "*to deliver an oracle*:" thus, χρή (scil. ὁ θεός), but always used impersonally: "*it behooves*;" "*it is fated*;" "*it is necessary*;" "*it is meet*," &c.

Σφωΐτερον, accus. sing. neut. of σφωΐτερος, α, ον, pronominal adjective of the 2 person dual σφῶϊ, "*of* or *belonging to you two*."—Sometimes, also, it appears as the pronominal adjective of the 3 person dual σφωέ, "*of* or *belonging to them two*, or *both of them*."

Εἰρύσσασθαι, Epic and Ionic for ἐρύσασθαι, 1 aor. infin. middle of ἐρύω, "*to draw*:" middle ἐρύομαι, "*to obey*" (consult note): fut ἐρύσω, Epic and Ionic εἰρύσω: perf. pass. εἴρυμαι, &c.

LINE 217. Κεχολωμένον, accus. sing. masc. of perf. part. pass. of χολόω, "*to incense*;" fut. ώσω: perf. pass. κεχόλωμαι: 1 aor. pass. ἐχολώθην.—From χόλος, "*gall*," "*bile*," "*wrath*."

Ἄμεινον. Consult line 116.

LINE 218. Ἐπιπείθηται, 3 sing. pres. subj. middle of ἐπιπείθομαι, "*to obey*."—From ἐπί and πείθω, "*to persuade*," in the middle "*to obey*." The preposition expresses the end gained by the persuasion.

Ἔκλυον, 3 plur. imperf. indic., with aoristic signification, of κλύω, "*to hear*." Consult line 37.

LINE 219. Ἦ, Epic for ἔφη, 3 sing. imperf. indic. of φημί, "*to say*."—Observe that ἦ comes, in reality, from ἠμί, a shortened form of φημί: thus, ἠμί, ῄς, ἠσί, &c., imperf. ἦν, ἦς, ἦ, &c. This ἠμί arose from φημί in the language of ordinary life, and was used in quick repetitions among the Attic writers.

Ἀργυρέῃ, Epic and Ionic for ἀργυρῇ, dat. sing. fem. of ἀργύρεος, α, ον, contracted ἀργυροῦς, ἀργυρῆ, ἀργυροῦν, Epic and Ionic for ἀργύρεος, α, ον, contr. ἀργυροῦς, ᾶ, οῦν, "*silver*."—Consult line 49.

Κώπῃ, dat. sing. of κώπη, ης, ἡ, "*a hilt*." Literally, "*the handle of any thing*:" as, for example, of an oar, a torch, &c.—From a root καπ, which appears in κάπ-ω, and the Latin *cap-io*.

Σχέθε Epic for ἔσχεθε, 3 sing. 2 aor. indic act., from ἔσχεθον, a

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Line 219–223.

poetic lengthened form of ἔσχον, 2 aor. of ἔχω. It is usually employed, not with the meaning "*to have*," but in the strengthened signification "*to hold*," "*to keep fast*," "*to check*," &c. The old theory made ἔσχεθον, σχέθον, &c., come from a present σχέθω, but, according to most modern scholars, this present σχέθω is a mere fiction. (Consult *Ellendt*, *Lex. Soph.*, *s. v.* εἰκαθεῖν.)

LINE 220. Ἄψ. "*Back.*" Consult line 60.

Κουλεόν, Epic and Ionic for κολεόν, accus. sing. of κουλεός, οῦ, ὁ, Epic and Ionic for κολεός, οῦ, ὁ, "*a sheath.*" Consult remarks on κολεός, line 194.

Ὦσε, Epic and Ionic for ἔωσε, with augment dropped, 3 sing. 1 aor. indic. act. of ὠθέω, "*to drive*," "*to push*," "*to thrust*;" fut. ὠθήσω, and (as if from a present ὤθω) ὤσω. The other tenses follow the future ὤσω, namely, 1 aor. ἔωσα, and, as in the present instance, without the augment, ὦσα: perf. ἔωκα: perf. pass. ἔωσμαι: 1 aor. pass ἐώσθην

Ξίφος. Consult line 194.

Ἀπίθησεν, Epic and Ionic for ἠπείθησεν, with augment dropped, sing. 1 aor. indic. act. of ἀπιθέω, Epic and Ionic for ἀπειθέω, "*to disobey*;" fut. ήσω.—From α, *priv.*, and πείθω.

LINE 221. Ἀθηναίης. Consult line 200.

Οὔλυμπόνδε, "*to Olympus.*" Literally, "*Olympus-ward.*" From Οὔλυμπος, Epic and Ionic for Ὄλυμπος, and the suffix δε denoting motion toward. Consult Excursus V.

Βεβήκει, Epic and Ionic for ἐβεβήκει, with augment dropped, 3 sing pluperf. indic. act. of βαίνω, "*to go*;" fut. βήσομαι: perf. βέβηκα pluperf. ἐβεβήκειν. (Consult note.)

LINE 222. Δώματα, accus. plur. of δῶμα, ατος, τό, "*a mansion*," "*an abode.*"—From δέμω, "*to build*;" 2 perf. δέδομα. Akin to δόμος, and the Latin *dom-us*.

Αἰγιόχοιο. Consult line 202.

Δαίμονας, accus. plur. of δαίμων, ονος, ὁ, ἡ, "*a deity*," *a god* or *goddess*."—Derived by some from δαήμων, "*knowing*," "*skilled in*," and they hold this to have been the first meaning of the word Others deduce it from δαίω, "*to divide* or *distribute*," *i. e.*, destinies. Neither etymology, however, appears fully satisfactory. Perhaps δαίμων may be akin to the Sanscrit *damin*, or *damanas*, "a conqueror," "lord," "master." (*Eichhoff*, *Vergleich.*, p. 204.)

LINE 223. Ἀταρτηροῖς, dat. plur. neut. of ἀταρτηρος, α, όν, strengthened poetic form of ἀτηρός, ά, όν, "*injurious*," "*hurtful*"—From ἄτη, "*harm*," "*mischief*," &c.

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Line 223–228.

Ἐπέεσσιν Epic and Ionic for ἔπεσιν, dat. plur. of ἔπος, εος, τό, "*a word.*"

Line 224. **Οὔπω**, "*not yet.*" Adverb, compounded of οὐ and πω.

Λῆγε, Epic and Ionic for ἔληγε, 3 sing. imperf. indic. act. of λήγω, "*to cease from.*"—Consult line 210.

Χόλοιο, Epic and Ionic for χόλου, gen. sing. of χόλος, ου, ὁ, "*gall,*" "*bile,*" "*wrath.*"

Line 225. Οἰνοβαρές, voc. sing. masc. of οἰνοβαρής, ές, "*one heavy with wine,*" "*a drunkard.*" Compare the Latin *vino gravis* —From οἶνος, "*wine,*" and βαρύς, εῖα, ύ, "*heavy.*"

Κυνός, gen. sing. of κύων, κυνός, ὁ, ἡ, "*a dog.*"—Consult remarks on κύνεσσιν, line 4.

Κραδίην, Epic and Ionic for καρδίαν, accus. sing. of κραδίη, ης, ἡ for καρδία, ας, ἡ, "*the heart.*" Compare the Sanscrit *hrid*, the Greek κραδ-ία, Latin *cor*, *cord-is*, English *heart*, Gothic *hairto*.

Ἐλάφοιο, Epic and Ionic for ἐλάφου, gen. sing. of ἔλαφος, ου, ὁ, ἡ, "*a deer,*" whether male, "*a hart*" or "*stag,*" or female, "*a hind.*"—Akin to ἐλαφρός, Latin *lĕv-is*, and also *lepus*, *lepŏris*, and probably also, to the German *laufen*, and English *leap*.

Line 226. **Λαῷ**. Consult remarks on λαοί, line 10.

Θωρηχθῆναι, 1 aor. inf. pass. of θωρήσσω, "*to arm,*" properly with a breastplate or cuirass: then, in general, "*to arm,*" and also "*to array,*" "*to harness:*" fut. θωρήξω: 1 aor. pass. ἐθωρήχθην.—From θώρηξ, Epic and Ionic for θώραξ.

Line 227. Λόχονδε, "*to an ambuscade.*" Adverb, compounded of λόχος, "*an ambuscade,*" and δε, the suffix denoting motion toward. Consult Excursus V.

Ἰέναι, pres. inf. act. of εἶμι, "*to go.*"

Ἀριστήεσσιν, Epic and Ionic for ἀριστεῦσιν, dat. plur of ἀριστεύς, έως, ὁ, Epic and Ionic ἀριστεύς, ῆος, ὁ, "*the bravest.*" In the plural ἀριστεῖς, Ionic ἀριστῆες, "*the bravest chieftains.*"—In these words in εύς, gen. έως, &c., where the υ (*i. e.*, the digamma, Ϝ) of the stem has fallen away in the course of inflection, the Epic language, and also the Ionic dialect, introduce an η instead of ε, in order to compensate, by the length of the vowel, for the υ (or digamma) that has been dropped. (*Kühner*, § 296, 2.)

Line 228. Τέτληκας, 2 pers. sing. perf. indic. act. of an unused present ταλάω, contracted τλάω, "*to endure;*" fut. τλήσομαι: perf. τέτληκα: 2 aor. ἔτλην (as if there were also a present τλῆμι, which there is not).—Observe that τλ-άω is radically the same as τολ-μάω, and akin to the Sanscrit *tul*, Latin, *tol-erare*, • and also (*t*) *latus* Hence, too, τελ-αμών, τάλ-αντον

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Line 228–232

Κήρ, gen. κηρός, ἡ, "*a doom*." Properly, "*the goddess of death*; also, "*the goddess of fate*," especially as bringing violent death. Hence, the "*fate of death*," "*death*" itself, especially when violent. —Observe the difference of accentuation between κήρ, κηρός, "*fate*," and κῆρ, κῆρος, "*the heart*."

Εἴδεται, 3 sing. pres. indic. passive of the obsolete radical present εἴδω, "*to see*:" passive εἴδομαι, "*to be seen*," "*to appear*."—Consult remarks on ἴδῃ, line 203.

LINE 229. **Λώϊον**, nom. sing. neut. of λωΐων, ον, gen. ονος, ὁ, ἡ, το "*more desirable*," "*more agreeable*;" hence, in general "*better*." Homer uses it only in the neuter of the nom. and accus. sing., namely, λώϊον: and he also has a second comparative λωΐτερος, ον, only in the neuter. At a later period, λωΐων was used generally as a comparative of ἀγαθός, and, in Attic, λωΐων, λώϊον, were contracted into λῴων, λῷον: superlative λώϊστος, contracted λῷστος.— The root appears to be λῶ, "*I will, wish*, or *desire*," a Doric defective verb, the only trace of the older radical λάω, "*to wish*," "*to be willing*."

Εὐρύν, accus. sing. masc. of εὐρύς, εῖα, ύ, "*wide*," "*wide-spread*," "*broad*."

LINE 230. **Ἀποαιρεῖσθαι**, Epic and Ionic for ἀφαιρεῖσθαι, pres. inf. middle of ἀποαιρέω, for ἀφαιρέω, "*to take away*:" in the middle ἀποαιρέομαι, for ἀφαιροῦμαι, "*to take away unto one's self*:" fut. ἀφαιρήσω: fut. mid. ἀφαιρήσομαι: 2 aor. act. ἀφεῖλον: 2 aor. mid. ἀφειλόμην.—From ἀπό and αἱρέω.

Σέθεν. Consult line 180.

Ἀντίον, "*in opposition to*," neuter of ἀντίος, α, ον, taken adverbially, and governing the genitive.—From ἀντί, denoting opposition.

Εἴπῃ, 3 sing. 2 aor. subj. act. of εἶπον. Consult line 64.

LINE 231. **Δημοβόρος**, ον, "*people-devouring*," as referring to a prince that grinds his people down. (Consult note.)—From δῆμος, and βορά, "*food*."

Οὐτιδανοῖσιν, Epic and Ionic for οὐτιδανοῖς, dat. plur. of οὐτιδανός, ή, όν, "*of no worth*," "*cowardly*."—From οὔτις, "*nobody*," referring, as it were, to a mere collection of *nobodies*; -δανος being a mere suffix, as in ἠπεδανός, &c.—Some make -δανος come from δάνος, "*a gift*," "*a present*," "*a thing of value*."

LINE 232. **Ὕστατα**, "*for the last time*." Accus. plur. neut. of ὕστατος, η, ον, "*the last*," taken adverbially. The plural is here more emphatic than the singular would have been.

Λωβήσαιο, 2 sing. 1 aor. optative middle of the deponent verb λωβάο-

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Line 232–236.

σθαι, "*to be insolent toward one*," "*to insult*," "*to outrage*;" fut. ήσομαι.—From λώβη, "*insult*," "*outrage*."

LINE 233. **Μέγαν**, accus. sing. masc. of *μέγας, μεγάλη, μέγα*, "*mighty*" "*solemn*."

Ὅρκον, accus. sing. of *ὅρκος, ου, ὁ*, "*an oath*."—Ὅρκος was originally equivalent to *ἕρκος*, as *ὀρκάνη* to *ἑρκάνη*, *ὀρκοῦρος* to *ἕρκουρος*, and so, strictly, "*a check*," &c., which holds one in from doing a thing; hence the Latin *Orcus*, "the bourne from which no traveler returns."

Ὀμοῦμαι, 1 sing. fut. indic. middle, with active signification, of *ὄμνυμι*, or *ὀμνύω*, "*to swear*;" fut. *ὀμοῦμαι, εῖ, εῖται*. Consult line 76.

LINE 234. **Μά**. Consult line 86.

Σκῆπτρον, ου, τό, "*a sceptre*." (Consult note on line 15.)—From *σκήπτω*, "*to lean upon*," the term having originally meant "a staff to lean on."

Φύλλα, accus. plur. of *φύλλον, ου, τό*, "*a leaf*." Homer, like Hesiod and Herodotus, always uses the plural.—Probably from *φλέω, φλύω, βλύω*, our *bloom*, &c. So, too, the Latin *folium, flos, florere*.

Ὄζους, accus. plur. of *ὄζος, ου, ὁ*, "*a branch*," "*a twig*," "*a shoot*." According to Theophrastus, it is properly the *knot* or *eye* from which a branch or leaf springs, answering in this to the Latin *nodus*.

LINE 235. **Φύσει**, 3 sing. fut. indic. act. of *φύω*, "*to produce*;" fut. *φύσω*: 1 aor. *ἔφυσα*.—With *φύω* compare the Sanscrit *bhû* and the Persian *bu*, "to be," as also the old Latin *fuo*, whence *fui, fueram, fuerim, fuero*; the *fuas, fuat* of Plautus, and *fio*; and then, also, *fetus, fœnum, fœnus*, &c.

Τομήν, accus. sing. of *τομή, ῆς, ἡ*, "*the trunk*," or "*stump*," of a tree; the part left after cutting. From *τέμνω*, "*to cut*."

Ὄρεσσι, Epic and Ionic for *ὄρεσι*, dat. plur. of *ὄρος, εος, τό*, "*a mountain*." Consult line 157.

Λέλοιπεν, 3 sing. perf. act. of *λείπω*, "*to leave*;" fut. *λείψω*: perf. *λέλοιπα*: 1 aor. *ἔλειψα*: 2 aor. *ἔλιπον*.—The root *λιπ* is akin to our *leave*, the Anglo-Saxon *laef-an*, and Icelandic *leif-a*. Changing into *λικ* through the Æolic dialect, it passes into Latin, and becomes, with the *n*-sound, inserted through euphony, the root of *linq-uo*.

LINE 236. **Ἀναθηλήσει**, 3 sing. fut. indic. act. of *ἀναθηλέω*, "*to bloom afresh*;" fut. *ήσω*. From *ἀνά*, "*anew*," and *θηλέω*, "*to flourish*."

Ἕ, accus. sing of pronoun of third person. Nom. wanting: gen. *οὗ*, &c.

Χαλκός, οῦ, ὁ, "*brass*;" more literally, "*bronze*," a mixture of

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Line 236–241.

copper and tin, in which case the copper is rendered harder, and formed the chief metal used by the ancients in the arts; whereas our brass, a mixture of copper and zinc, was quite unknown to them.

Ἔλεψεν, 3 sing. 1 aor. indic. act. of λέπω, "*to lop away*," "*to strip off*," "*to remove the outer covering* of any thing;" fut. λέψω: aor. ἔλεψα.

Line 237. Φλοιόν, accus. sing. of φλοιός, οῦ, ὁ, "*the bark*," "*the rind of a tree*."

Μίν, Epic and Ionic for αὐτό. Consult line 201.

Υἷες. Consult line 162.

Line 238. Παλάμῃς, Epic for παλάμαις, dat. plur. of παλάμη, ης, ἡ, "*the hand*." Literally, "*the palm of the hand*."

Φορέουσι, 3 plur. pres. indic. of φορέω, "*to bear*," "*to carry*;" fut. ησω. A collateral form of φέρω, frequently employed from Homer downward. Strictly speaking, however, φορέω implies a constant repetition of the simple action of φέρω, and is therefore very often used in the signification "*to wear* clothes, armor," &c.

Δικασπόλοι, nom. plur. of δικασπόλος, ου, ὁ, "*a dispenser of justice*." (Consult note.)—From δίκη, "*justice*," "*judgment*," and πολέω, "*to be conversant with*," "*to be employed about*."

Θέμιστας, accus. plur. of θέμις, old and Epic genitive θέμιστος, and in Homer the only form; accus. sing. θέμιστα: accus. plur. θέμιστας: Attic gen. θέμιτος: accus. θέμιν: common Greek, gen. θέμιδος· Ionic θέμιος, "*law*." In the plural, θέμιστες, in Homer, are the "*sentences which have the force of law*," and also "*existing laws*," and "*ordinances*" themselves.—Probably from the root θε (found in τίθημι, &c.), and implying something laid down and established.

Line 239. Εἰρύαται, Epic and Ionic for εἴρυνται, 3 plur. perf. indic. pass., in a middle sense, of εἰρύω, Epic and Ionic for ἐρύω, for the meaning of which consult line 216.

Ἔσσεται, 3 sing. fut. of εἰμί, Epic and Ionic for ἔσται.

Ὅρκος. Consult line 233.

Line 240. Ἀχιλλῆος, gen. sing. of Ἀχιλλεύς. Consult, as regards this form of the genitive, remarks on ἀριστήεσσιν, line 227.

Ποθή, ῆς, ἡ, "*desire*," "*regret for* the absence of one." Same as πόθος, and of frequent occurrence in Homer.

Ἵξεται, 3 sing. fut. of ἱκνέομαι, "*to come*;" fut. ἵξομαι: perf. ἷγμαι

Υἷας. Consult line 162.

Line 241. Δυνήσεαι, Epic and Ionic for δυνήσει, 2 sing. fut. indic. of δύναμαι, "*to be able*;" fut. δυνήσομαι, 2 pers. (old form) δυνήσεσαι· (Epic and Ionic) δυνήσεαι: (Attic) δυνήσει.

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Line 241–245.

'Αχνύμενος. Consult line 103.

LINE 242. Χραισμεῖν, 2 aor. infin. act. of χραισμέω, "*to aid*," "*to succor*." Strictly speaking, "*to ward off* something destructive *from* one."—Observe that χραισμέω, in fact, is not used in the present, but only in the following (merely Epic) forms: fut. χραισμήσω: 1 aor. ἐχραίσμησα: and 2 aor. ἔχραισμον.—The 2 aor. must be taken as the form nearest the root, to which a fut. and 1 aor. were added by analogy. The derivation from χράω, χράομαι, χρηστός, χρήσιμος, is clear enough.

Εὖτε, Epic adverb, equivalent to ὅτε, "*when*."—Either an old dialect form of ὅτε, or, as some think, an Ionic form of οὗτε, from ὅστε, like the Latin *quum*, from *qui*.

Ἕκτορος, gen. sing. of Ἕκτωρ, ορος, ὁ, "*Hector*," son of Priam and Hecuba, and leader of the Trojans against the Greeks.—The term properly denotes the "*holder-fast*," from ἔχω, ἕξω, and is applied, as an epithet, to Jupiter by Sappho (107); and also to a net, in *Leon Tarent.*

Ἀνδροφόνοιο, Epic and Ionic for ἀνδροφόνου, gen. sing. of ἀνδροφόνος, ον, "*man-slaughtering*."—From ἀνήρ and φόνος, "*slaughter*."

LINE 243. Θνήσκοντες. Consult line 56.

Πίπτωσι, 3 plur. pres. subj. of πίπτω, "*to fall*;" fut. πεσοῦμαι: Ionic πεσέομαι: 2 aor. ἔπεσον: perf. πέπτωκα.—Reduplicated from a root πετ, with which compare the Sanscrit *pat*, "to fall," whence ἔπεσον, &c., and the poetic form πίτνω. Hence, by reduplication, πιπέτω, πίπτω; as, ῥίπτω from ῥέπω: μίμνω from μένω: γίγνομαι from γένω

Ἔνδοθι, adverb, "*within*." Consult Excursus V.

Ἀμύξεις, 2 sing. fut. indic. of ἀμύσσω, "*to tear*," "*to lacerate*;" fut ξω.

LINE 244. Χωόμενος. Consult line 46.

Οὐδέν, "*in no respect*," accus. sing. neut. of οὐδείς, taken adverbially.

Ἔτισας, 2 sing. 1 aor. indic. act. of τίω, "*to honor*;" fut. τίσω: 1 aor. ἔτῖσα: perf. pass. τέτῖμαι.—Observe that τίω is *to pay honor* to a person; whereas τίνω is confined to the signification of *paying a price*, &c. Consult remarks on τίσειαν, line 42.

LINE 245. Φάτο. Consult line 188.

Ποτί, Doric for πρός, and frequent also in Homer, Hesiod, &c.—Ποτί is akin to προτί, an old, and especially Epic, form for πρός, and προτί is itself akin to the Sanscrit *prati*. (Consult *Donaldson*, *New Cratylus*, p. 218.)

Βάλε, Epic and Ionic for ἔβαλε, augment dropped, 3 sing 2 aor.

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Line 245–249.

indic. act. of *βάλλω*, "*to hurl;*" fut. *βαλῶ*: perf. *βέβληκα*: 2 aor. *ἔβαλον*.

Γαίῃ, dat. sing. of *γαίη*, *ης*, *ἡ*, Epic and Ionic for *γαῖα*, *ας*, *ἡ*, "*the ground,*" "*the earth.*" Poetic for *γῆ*.—With *γαῖα* and *αἶα* Dœderlein well compares the German *Gau* and *Au*, "a country," &c.—Donaldson considers the root *γα* as affording the primary idea of firmness and support, hence the *earth* as yielding such. (*New Crat.*, p. 403.)

LINE 246. *Χρυσείοις*, Epic and Ionic for *χρυσέοις*, and this for *χρυσοῖς*, from *χρύσεος*, *χρυσέα*, *χρύσεον*, contracted *χρυσοῦς*, *χρυσῆ*, *χρυσοῦν*, "*golden.*"—From *χρυσός*, "*gold,*" which is itself probably of Phœnician origin, from *chârûts*, "gold." (*Pott*, *Etymol. Forsch.*, vol. i., p. 141.)

Ἥλοισι, Epic and Ionic for *ἥλοις*, from *ἧλος*, *ου*, *ὁ*, "*a nail;*" in Homer never used to fix or fasten, but only for ornament; hence "*a stud,*" "*a nail-head.*"

Πεπαρμένον, accus. sing. perf. part. pass. of *πείρω*, "*to pierce through and through;*" fut. *περῶ*: 1 aor. *ἔπειρα*: 2 aor. *ἔπᾰρον*: perf pass. *πέπαρμαι*.—From *πεῖρας*, poetic for *πέρας*, "*an end.*"

Ἕζετο. Consult line 48.

LINE 247. *Ἑτέρωθεν*, adverb, "*from the other side,*" "*on the other side.*" Consult Excursus V.

Ἐμήνιε, 3 sing. imperf. indic. act. of *μηνίω*, "*to rage,*" "*to be wroth;*" fut. *ίσω*. A later form is *μηνιάω*.—From *μῆνις*, "*wrath.*" Consult line 1.

Νέστωρ, gen. *ορος*, *ὁ*, "*Nestor,*" son of Neleus, and king of the Pylians. With regard to this people, consult note.

LINE 248. *Ἡδυεπής*, *ές*, "*sweet of speech,*" "*sweet-speaking.*"—From *ἡδύς*, "*sweet,*" and *ἔπος*.

Ἀνόρουσε, 3 sing. 1 aor. indic. act. for *ἠνόρουσε*, augment dropped, from *ἀνορούω*, "*to start up;*" fut. *ούσω*.—From *ἀνά*, "*up,*" and *ὀρούω*, "*to move quickly,*" &c., with which compare the Latin *ruo*.

Λιγύς, *εῖα*, *ύ*, "*clear-toned.*" (Consult note.)—The root of *λιγύς*, namely, *λιγ*, would appear to connect it with our English term *lig-ht* (*i. e.*, as opposed to a *heavy*, or rough tone of voice), and also with the Greek *ἐλαχύς* (*ἐ-λαχ-ύς*), and the Sanscrit *lag-hus*.

Πυλίων, gen. plur. of *Πύλιοι*, *ων*, *οἱ*, "*the Pylians.*" (Consult note.)

Ἀγορητής, *οῦ*, *ὁ*, "*a speaker.*" An haranguer before an *ἀγορά* or public assembly.

LINE 249. *Γλώσσης*, gen. sing. of *γλῶσσα*, *ης*, *ἡ*, "*the tongue.*"—Supposed to be of the same family with *γλώξ*, *γλωχίν*, "*any projecting point.*"

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Line 249–251.

Μέλιτος, gen. sing. of *μέλι*, *ιτος*, *τό*, "*honey*."—Akin to the Latin *mulceo*, *mollis*, and the English *mild*.

Γλυκίων, *ον*, comparative of *γλυκύς*, *εῖα*, *ύ*, "*sweet*."

Ῥέεν, Epic and Ionic for *ἐῤῥεεν*, and this for *ἔῤῥει*; 3 sing. imperf. indic. of *ῥέω*, "*to flow*:" fut. *ῥεύσομαι*: 1 aor. *ἔῤῥευσα*: but in Attic more usually *ῥυήσομαι*: 2 aor. pass. *ἐῤῥύην*, always in active signification; and hence is formed the perf. *ἐῤῥύηκα*, "*to flow*," "*to stream*," "*to gush*."

Αὐδή, *ῆς*, *ἡ*, "*speech*." Properly, "*the voice*," not so much the words as the utterance and tone. (Consult note.)—Strictly, *ἀϜδη*, akin to the Sanscrit *vad*, "to speak," the *Ϝ* or *v* being transposed; as in *αὐξάνω*, where we trace a resemblance (through the transposition of the *v* or *w*) with the German *wachs-en*, "to grow," &c., and the English "*to wax*."

LINE 250. **Γενεαί**, nom. plur. of *γενεά*, *ᾶς*, *ἡ*, Epic and Ionic *γενεή*, *ῆς*, "*a generation*," of which, according to Herodotus, three made a century: *γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστι* (ii., 142).

Μερόπων, gen. plur. of *μέροψ*, *οπος*, *ὁ*, "*articulate-speaking*." Literally, "*dividing the voice*," *i. e.*, speaking, endowed with speech; and hence, always an epithet of men, because articulate speech is the characteristic of man among animals. (Consult note.)—From *μείρομαι*, *μερίζω*, "*to divide*," and *ὄψ*, "*the voice*."

LINE 251. **Ἐφθίατο**, Epic and Ionic for *ἔφθιντο*, 3 plur. syncopated 2 aor. passive of *φθίω*, "*to destroy*" (consult note): fut. *φθίσω*: 1 aor. *ἔφθισα*: perf. pass. *ἔφθιμαι*: pluperf. *ἐφθίμην*, which, however, is the form also of the syncopated 2 aor. passive. (*Kühner*, § 233, 2.) In all verbs whose reduplication passes over into the simple augment, the indicative of these syncopated passive aorists when it retains its augment, is not to be distinguished, as to form from the pluperfect; thus, *ὤρμην*, *ἐκτάμην*, *ἐσσύμην*, *ἐφθίμην*. (*Buttmann*, § 110, *n.* 4.)—Observe that *φθίω* is here given as the present, because *φθίνω* is always intransitive in Homer.

Οἵ, *οἱ*. Observe, here, the difference of meaning: *οἵ* is the relative (*ὅς*, *ἥ*, *ὅ*), whereas *οἱ* is enclitic, and the dative of the pronoun of the third person.

Πρόσθεν, "*before this*." Adverb of time.

Τράφεν, Epic, Poetic, Doric, and Æolic for *ἐτράφησαν*, 3 plur. 2 aor. indic. pass. of *τρέφω*, "*to rear*," "*to nurture*:" fut. *θρέψω*: 1 aor. *ἔθρεψα*: perf. *τέτροφα*: 2 aor. pass. *ἐτράφην*: 1 aor. pass. *ἐθρέφθην*.—Radical meaning, "*to make thick*," "*firm*," or "*solid*," then, "*to make fat*," "*to fatten*," &c. Pott connects the root with the

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Line 251–257

Sanscrit *trip*, "to satiate," but it rather comes from the same family with τρέπω, "*to turn*," and implies the idea of a *turning*, or *coagulating*, or *congealing* of a liquid: thus we have γάλα θρέψαι, "*to curdle milk*" (*Od.*, ix., 246), and τυρὸν τρέφειν, "*to thicken cheese*." (*Theocrit.*, xxv., 106.)

Line 252. Πύλῳ, dat. sing. of Πύλος, ου, ἡ, "*Pylos*." (Consult note.)

'Ηγαθέῃ, Epic and Ionic for ἠγαθέᾳ, dat. sing. fem. of ἠγάθεος, η, ον, for ἠγάθεος, α, ον, "*very divine*," "*sacred*."—From ἄγαν, and θεῖος, "*divine*."

Τριτάτοισιν, Epic and Ionic for τριτάτοις, dat. plur. of τρίτατος, η, ον, lengthened form of τρίτος, like μέσσατος for μέσος.

'Ανασσεν, Epic and Ionic for ἤνασσεν, augment having been dropped, 3 sing. imperf. indic. act. of ἀνάσσω, "*to reign*."—Consult line 38.

Line 253. 'Ο σφιν, κ. τ. λ. Consult line 73.

Line 254. Πόποι. Commonly regarded as an exclamation merely, but, in reality, a nom. plural, from an obsolete nom. sing πόπος. (Consult note.)

Πένθος, εος, τό, "*grief*," "*sorrow*."—Collateral form of πάθ-ος, as βένθος of βάθος, and so from the same root as πέ-πονθ-α, perfect of πάσχω.

'Αχαιΐδα, accus. sing. fem. of 'Αχαιΐς, ΐδος, ἡ, "*Achæan*."—From 'Αχαιός, ά, όν, "*Achæan*."

Γαῖαν, accus. sing. of γαῖα, ας, ἡ, "*land*," "*country*." Consult line 245.

'Ικάνει, 3 sing. pres. indic. act. of ἱκάνω, "*to come*." Epic lengthened form for ἵκω.

Line 255. Γηθήσαι, 3 sing. 1 aor. opt. act. of γηθέω, "*to be delighted*:" fut. γηθήσω: perf. γέγηθα.—Akin to γῆθος, Doric γᾶθος Latin *gaud-ium*, *gaudeo*, &c.

Πρίαμος. Consult line 19.

Παῖδες. Consult line 20.

Τρῶες. Consult line 52.

Κεχαροίατο, Epic and Ionic for κεχάροιντο, and this, by reduplication, for χάροιντο, 3 plur. 2 aor. opt. middle of χαίρω, "*to rejoice*;" fut. χαιρήσω: perf. with pres. signification, κεχάρηκα: 2 aor. middle ἐχαρόμην, with reduplication κεχαρόμην.

Line 257. Σφῶϊν, gen. dual of σύ, the pronoun of the 2d person. Nom. σφῶϊ (shortened form σφώ), gen. and dat. σφῶϊν shortened form σφῷν).

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Line 257—263.

Πυθοίατο, Epic and Ionic for *πύθοιντο*, 3 plur. 2 aor. opt. middle of *πυνθάνομαι* "*to learn*," properly, by making inquiries: fut *πεύσομαι*: 2 aor. mid. *ἐπυθόμην*.—According to Ernesti and Pott, akin to *πύνδαξ*, *πυθμήν*, and so, strictly speaking, "*to search to the bottom*."

Μαρναμένοιιν, gen. dual. of *μαρνάμενος*, pres. part. mid. of *μάρναμαι*, "*to contend*," Epic and Ionic for *μαρναμένοιν*.

LINE 258. Περί, "*superior to*." Homeric adverb. Subsequently, a preposition.

Μάχεσθαι. Consult line 8.

LINE 259. Πίθεσθε, 2 plur. 2 aor. imper. middle of *πείθω*, "*to persuade*:" in the middle, "*to obey*:" fut. *πείσω*: 1 aor. *ἔπεισα*: 2 aor. *ἔπιθον*: in the middle, fut. *πείσομαι*: 2 aor. *ἐπιθόμην*.—With *πείθω*, *ἔπιθον*, compare the Latin *fido*, *fides*.

Αμφω. Consult line 196.

Νεωτέρω, nom. dual, comparative *νεώτερος*, of *νέος*, "*younger*."

'Εστόν, 2 pers. dual of *εἰμί*, "*to be*."

'Εμεῖο, Epic and Ionic for *ἐμοῦ*, emphatic genitive-form of *ἐγώ*

LINE 260. 'Αρείοσιν, dat. plur. of *ἀρείων*, *ον*, gen. *ονος*, "*braver*," "*better*." Assigned as an irregular comparative to *ἀγαθός*.—From the same root with 'Αρης, the first notion of goodness being that of manhood, and bravery in war.

LINE 261. 'Ωμίλησα, 1 sing. 1 aor. subj. of *ὁμιλέω*, "*to associate with*," "*to hold converse with*:" fut. *ήσω*. The verb, according to its derivation (*ὅμιλος*), denotes, properly, "*to be with* or in company *with a large throng*," but it soon lost this meaning, and took a more general one.

'Αθέριζον, Epic and Ionic for *ἠθέριζον*, the augment having been dropped: 3 plur. imperf. indic. act. of *ἀθερίζω*, "*to slight*," "*to make light of*:" fut. *ἀθερίσω*, and also *ἀθερίξω*: 1 aor. *ἠθέρισα* and *ἠθέριξα*—Probably from *α*, *priv.*, and *θέρω*, "*to cherish*," *i. e.*, to regard.

LINE 262. Τοίους, accus. plur. masc. of *τοῖος*, *η*, *ον*, Epic and Ionic for *τοῖος*, *α*, *ον*, "*such*."

'Ιδον, Epic and Ionic for *εἶδον*, the augment having been dropped 1 sing. 2 aor. indic. act. of *εἴδω*, "*to see*." Consult line 203.

'Ανέρας, Epic and Ionic for *ἄνδρας*, accus. plur. of *ἀνήρ*: gen. *ἀνέρος*, Epic and Ionic for *ἀνδρός*, &c. Consult line 7.

'Ιδωμαι, 1 sing. 2 aor. subj. middle of *εἴδω*, "*to see*." Consult line 203.

LINE 263. Οἷον, accus. sing. mas. of *οἷος*, *η*, *ον*, Epic and Ionic for *οἷος α*, *ον*, "*as*."—Observe that here, in place of *οἷον*, we would expect *οἷος ἦν*, with the proper names following each in the

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Line 263–263.

nominative. In place of this, however, we have the relative in the accusative, depending on ἴδον and ἴδωμαι, and the subject of the relative clause, or, in other words, the proper name, in the same case with the relative, by a species of attraction. (*Kühner*, § 788 - *Bernhardy*, p. 299, 15.)

Πειρίθοον, accus. sing. of Πειρίθοος, ου, ὁ, "*Pirithoüs*." (Consult note.)

Δρύαντα, accus. sing. of Δρύας, αντος, ὁ, "*Dryas*." A chief of the Lapithæ.

Ποιμένα, accus. sing. of ποιμήν, ένος, ὁ, "*a shepherd*." In a general sense, also, "*one who keeps*, or *tends*," and hence a king is called "*the shepherd of his people*," ποιμὴν λαῶν.—Probably akin to πέπαμαι, perf. pass. of the unused radical form πάω, "*to feed*," and also to πόα, ποίη, "*grass*," "*fodder*," &c.

LINE 264. Καινέα, accus. sing. of Καινεύς, έως, ὁ, "*Cæneus*." A chief of the Lapithæ. According to a later legend, Cæneus was originally a female, under the name of Cænis, and obtained from Neptune the privilege of changing sex, and of becoming a warrior, and invulnerable. In this new sex he became celebrated for his valor, in the contest with the Centaurs. Consult the commentators on Virgil, *Æn.*, vi., 448.

Ἐξάδιον, accus. sing. of Ἐξάδιος, ου, ὁ, "*Exadius*," a chief of the Lapithæ.

Ἀντίθεον, accus sing. of ἀντίθεος, η, ον, "*equal to the gods*." In Homer, a usual epithet of heroes, as distinguished for strength manly beauty, &c.—From ἀντί and θεός.

Πολύφημον, accus. sing. of Πολύφημος, ου, ὁ, "*Polyphemus*," chief of the Lapithæ, and brother of Cæneus. (Consult note.)

LINE 265. Θησέα, accus. sing. of Θησεύς, έως, ὁ, "*Theseus*," son of Ægeus, and King of Athens. He was the friend of Pirithoüs, and aided him in his contest with the Centaurs.

Αἰγεΐδην, accus. sing. of Αἰγεΐδης, ου, ὁ, "*son of Ægeus*," a patronymic appellation of Theseus.—From Αἰγεύς, έως, ὁ, "*Ægeus*."

Ἐπιείκελον, accus. sing. masc. of ἐπιείκελος, ον, "*like*."—From ἐπί and εἴκελος, "*like*."

Ἀθανάτοισιν, Epic and Ionic for ἀθανάτοις, dat. plur. of ἀθάνατος, η, ον, and, in later writers, ἀθάνατος, ον, "*immortal*." In the plural ἀθάνατοι, "*the immortals*," an epithet of the gods.

LINE 266. Κάρτιστοι, Epic and Ionic for κράτιστοι, nom. plur. of κράτιστος, η, ον, an isolated superlative from κρατύς, "*brave*," "*strong*," "*mighty*."—Consult remarks on κάρτερος, line 178.

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Line 266–271.

Κεῖνοι, Epic and Ionic for *ἐκεῖνοι*, nom. plur. of *ἐκεῖνος, ἐκείνη, ἐκεῖνο*, &c. *Κεῖνος* is the usual form both in Homer and the Attic poets: Æolic *κῆνος*: Doric *τῆνος*.

Ἐπιχθονίων, gen. plur. of *ἐπιχθόνιος, ον*, "*upon the earth*," "*earthly*."—From *ἐπί*, and *χθών*, "*earth*."

Τράφεν. Consult line 251.

LINE 267. **Ἔσαν**, Epic and Ionic for *ἦσαν*, the augment having been dropped, 3 plur. imperf. indic. of *εἰμί*, "*to be*."

Ἐμάχοντο, 3 plur. imperf. indic. middle of the deponent verb *μάχομαι*, "*to fight*." Consult line 153.

LINE 268. **Φηρσίν**, dat. plur. of *φήρ, φηρός, ὁ*, Æolic for *θήρ, θηρός, ὁ* "*a wild creature*." In the plural, *φῆρες*, "*the Centaurs*." (Consult note.) Hence the Latin *fera*.

Ὀρεσκῴοισι, Epic and Ionic for *ὀρεσκῴοις*, dat. plur. masc. of *ὀρεσκῷος, ον*, "*dwelling on the mountains*." More literally, "*lying on the mountains*."—From *ὄρος*, "*a mountain*," and *κέω, κείω, κεῖμαι*, "*to lie*."

Ἐκπάγλως, "*in a terrific manner*," "*frightfully*." Adverb, from *ἔκπαγλος*, with regard to which consult line 146.

Ἀπόλεσσαν, Epic and poetic, for *ἀπώλεσαν*, the augment having been dropped and penult lengthened: 3 plur. 1 aor. indic. act. of *ἀπόλλυμι*, "*to destroy*:" fut. *ἀπολέσω*, poetic (especially Epic) *ἀπολέσσω*: Ionic *ἀπολέω*, Attic *ἀπολῶ*: perf. *ἀπολώλεκα*: 1 aor. *ἀπώλεσα*, poetic (especially Epic) *ἀπόλεσσα*.—From *ἀπό* and *ὄλλυμι*.

LINE 269. **Μεθομίλεον**, Epic and Ionic for *μεθωμίλουν*, 1 sing. imperf. indic. act. of *μεθομιλέω*, "*to associate with*:" fut. *ήσω*.—From *μετά* and *ὁμιλέω*, with regard to which consult line 261

Πύλου, gen. of *Πύλος, ου, ἡ*. Consult line 252.

LINE 270. **Τηλόθεν**, "*from afar*." Adverb, compounded of *τηλου* "*afar*," and the suffix *θεν*, denoting motion from a place Consult Excursus V.

Ἀπίης, gen. sing. fem. of *ἄπιος, η, ον*, "*distant*," "*far away*." (Consult note.) From *ἀπό*.

Γαίης, gen. sing. of *γαίη, ης, ἡ*. Consult line 245.

Καλέσαντο, Epic and poetic for *ἐκαλέσαντο*, 3 plur. 1 aor. indic middle of *καλέω*, "*to call*;" fut. *καλέσω*: Epic and poetic *καλέσσω*: 1 aor. *ἐκάλεσα*, Epic and poetic *κάλεσσα*: 1 aor. mid. *ἐκαλεσάμην*, Epic and poetic *καλεσάμην* and *καλεσσάμην*.—Probably akin to *κέλ-ομαι*, and certainly to the old Latin *cal-are*, and English *call*.

LINE. 271. **Μαχόμην**, Epic and Ionic for *ἐμαχόμην*, the augment

having been dropped, 1 sing. imperf. indic. middle of *μάχομαι*, "*to fight.*" Consult line 153.

Κείνοισι, for ἐκείνοις. Consult line 266

LINE 272. Βροτοί, nom. plur. of *βροτός, οῦ, ὁ*, "*a mortal man*," opposed to *ἀθάνατος* or *θεός*. Often occurs in Homer, who almost always uses it as a substantive.—Akin to *μόρος, μορτός*, Latin *mori, mors*, and Sanscrit *mri*.

Ἐπιχθόνιοι. Consult line 266.

Μαχέοιτο, Epic and Ionic for *μαχοῖτο*, 3 sing. pres. opt. middle of *μαχέομαι*, Epic and Ionic for *μάχομαι*. Consult line 153.

LINE 273. Μεῦ, Epic and Ionic for *μοῦ*.

Βουλέων, Epic and Ionic for *βουλῶν*, gen. plur. of *βουλή, ῆς, ἡ*, "*counsel*," "*advice.*"

Ξύνιεν, Epic and Ionic for *ξυνίεσαν*, 3 plur. imperf. indic. act. of *ξυνίημι*, "*to listen to.*" Strictly speaking, "*to send*," "*bring*," or "*set together*;" metaphorically, "*to perceive, hear, listen to*," &c.; fut. *ξυνήσω*: 1 aor. *ξυνῆκα*: perf. *ξυνεῖκα*: imperfect *ξυνίην, ἴης, ἴη*: dual *ξυνίετον, ιέτην*: plural *ξυνίεμεν, ἴετε, ἴεσαν*, contracted *-ιεν*.

Πείθοντο, Epic and Ionic for *ἐπείθοντο*, 3 plur. imperf. indic. middle of *πείθω*, "*to persuade*;" in the middle, "*to obey.*"

LINE 274. Πίθεσθε. Consult line 259.

Ὕμμες, Æolic and Epic for *ὑμεῖς*.

Πείθεσθαι, pres. infin. middle of *πείθω*, "*to persuade*;" in the middle, "*to obey.*"

Ἄμεινον. Consult line 116.

LINE 275. Ἀποαίρεο, Epic and Ionic for *ἀφαίρου*, 2 sing. pres. imper middle of *ἀποαιρέω*, for *ἀφαιρέω*. Consult line 161.

Κούρην. Consult line 98.

LINE 276. Ἔα, 2 sing. pres. imper. act. of *ἐάω*, "*to let*," "*to permit*;" fut. *ἐάσω*: 1 aor. *εἴασα*.

Δόσαν. Consult line 162.

Γέρας. Consult line 118.

Υἷες. Consult line 162.

LINE 277. Ἔθελε, 2 sing. pres. imper. of *ἐθέλω*. Consult line 112

Ἐριζέμεναι, Epic, Doric, and Æolic for *ἐρίζειν*, pres. infin. act. of *ἐρίζω*, "*to contend*:" fut. *ίσω*.—From *ἔρις*, "*strife.*"

Βασιλῆϊ, Epic and Ionic for *βασιλεῖ*, dat. sing. of *βασιλεύς, ῆος*, Attic *έως, ὁ*, "*a king.*" Consult remarks on *ἀριστήεσσιν*, line 227.

LINE 278. Ἀντιβίην, "*in direct opposition*;" adv.; strictly speaking, an accus. fem. of *ἀντίβιος, η, ον*, "*opposing force to force*" —From *ἀντί*, and *βία*, "*force*"

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Line 279–284.

Ὁμοίης, Epic and Ionic for ὁμοίας gen. sing. fem. of ὅμοιος, η, ον, Epic and Ionic for ὅμοιος, α, ον, "*equal*," "*like to.*" — From ὁμός, ή, όν, "*one and the same.*"

Ἔμμορε, 3 sing. 2 perf. indic. of μείρομαι, "*to obtain as one's portion:*" 2 aor. ἔμμορον: 2 perf. ἔμμορα. Observe that of this 2 perf. the third person, ἔμμορε, alone occurs, and every where as a perfect in meaning. The 3 plur. ἐμμόραντι, Doric for ἐμμόρασι, is quoted in Hesychius with the interpretation τετεύχασι.—Perf. pass. εἵμαρμαι only as an impersonal, "*it is allotted,*" *i. e.*, decreed by fate: perf. part. pass. εἱμαρμένος, the feminine of which appears as a noun, but is in reality elliptical, ἡ εἱμαρμένη (*scil.* μοῖρα), "*that which is allotted,*" "*destiny.*"

Line 279. Σκηπτοῦχος, ον, "*sceptre-bearing.*" From σκῆπτον, for σκῆπτρον, "*a sceptre,*" and ἔχω.

Κῦδος, εος, τό, "*glory,*" "*fame,*" "*renown,*" or, more freely, "*high office.*"

Line 280. Κάρτερος. Consult line 178.

Γείνατο, Epic and Ionic for ἐγείνατο, 3. sing. 1 aor. indic. middle of γείνομαι, poetic passive form from obsolete active γείνω, for which last γεννάω is in use. In the passive, "*to be engendered,*" "*to be born;*" hence γεινόμενος, "*one that is born;*" often occurring in Homer. In the 1 aor. middle it has an active signification, like γεννάω, "*to beget,*" "*to bring forth.*"—Observe that γένω is the common root of γείνομαι and γίγνομαι. Compare the old Latin form, *geno* which supplies *genui* to *gigno*.

Line 281. Φέρτερος. Consult line 169.

Πλεόνεσσιν, Epic and Ionic for πλέοσιν, and this for πλείοσιν, dat. plur. of πλέων, neut. πλέον, for πλείων, neut. πλεῖον, comparative of πολύς.—Homer, like Hesiod, uses πλείων or πλέων, as his verse requires, and so, also, πλείοσι and πλεόνεσσι.

Line 282. Παῦε, 2 sing. pres. imperat. act. of παύω, "*to cause to cease.*" In the middle, "*to cause one's self to cease,*" *i. e.*, "*to cease.*"

Μένος, εος, τό. Consult line 103.

Line 283. Λίσσομαι. Consult line 15.

Μεθέμεν, Epic, Æolic, and Doric for μεθεῖναι, 2 aor. infin. act. of μεθίημι, "*to lay aside:*" fut. μεθήσω: 1 aor. μεθῆκα.—From μετά and ἵημι.

Line 284. Ἕρκος, εος, τό, "*an inclosure,*" "*hedge,*" "*fence,*" "*wall.*" Hence, metaphorically, *any fence*, or *defense*, *a rampart.*" —From ἔργω, old form of εἴργω, "*to inclose*" "*to shut in.*" Com

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Line 284–291.

pare the Sanscrit *arc*, "to cover," "to shut in," and the Latin *arc-eo*.

Πέλεται, 3 sing. pres. indic. of the deponent πέλομαι, "*to be*." Hence, πέλεται is here equivalent to ἐστί. The original meaning of the verb is, "*to be in motion*," but this seems to have been soon lost. —An active form πέλω occurs, which is much less frequent than πέλομαι.—Akin to πάλλω.

Πολέμοιο κακοῖο, Epic and Ionic for πολέμου κακοῦ.

LINE 285. Κρείων. Consult line 130.

LINE 286. Γέρον, voc. sing. of γέρων. Consult line 26.

Μοῖραν, accus. sing. of μοῖρα, ας, ἡ, properly, "*a part*," as opposed to the whole: then the *part* or *party* which a man chooses, especially in politics: again, the *part* or *portion* which falls to one: hence, one's "*portion in life*," "*lot*," "*fate*," &c., and so, eventually, of "*that which is one's due*," "*that which is right*" and "*fitting*." Hence κατὰ μοῖραν, "*rightly*."

Ἔειπες, Epic and Ionic for εἶπες, 2 sing. 2 aor. indic. act. εἶπον, εἶπες, &c.

LINE 287. Ἔμμεναι, Epic, Æolic, and Doric for εἶναι.

LINE 288. Κρατέειν, Epic and Ionic for κρατεῖν, pres. infin. of κρατέω, "*to bear rule over*:" fut. κρατήσω: perf. κεκράτηκα.—From κράτος, "*strength*," "*might*," &c., the original meaning of the verb having been "*to be strong, mighty, powerful*."

Πάντεσσι, Epic and Ionic for πᾶσι, dat. plur. of πᾶς.

LINE 289. Σημαίνειν, "*to prescribe*," fut. σημᾰνῶ, Ionic σημανέω: 1 aor. ἐσήμηνα.—From σῆμα, "*a sign*," "*a token*," &c.

Πείσεσθαι, fut. inf. middle of πείθω, "*to persuade*:" in the middle πείθομαι: fut. πείσομαι, "*to obey*."

Ὀΐω. Consult line 59.

LINE 290. Μίν, for αὐτόν.

Αἰχμητήν, accus. sing. of αἰχμητής, οῦ, ὁ, "*a warrior*." Consult line 152.

Ἔθεσαν, 3 plur. 2 aor. indic. act. of τίθημι, "*to make*;" literally, "*to place*," *i. e.*, to place before the eyes of all: fut. θήσω: perf. τέθεικα: 2 aor. ἔθην.

Αἰέν, poetic form for αἰεί, used when the last syllable is to be short.

LINE 291. Τοὔνεκα, "*on this account*." Compounded of τοῦ (for τούτου) and ἕνεκα.

Προθέουσιν, 3 plur. pres. indic. act. of προθέω, old radical form, whence comes προτίθημι: found only once in Homer, namely in the

present passage, "*to give one the right* to do a thing," "*to let*," "*to permit*."

Ὀνείδεα, accus. plur. of ὄνειδος, εος, τό, "*abuse*," "*disgraceful calumnies*," Epic and Ionic for ὀνείδη.—Consult remarks on ὀνειδίοισιν, line 211.

Μυθήσασθαι, "*to utter*." Consult line 74.

LINE 292. Ὑποβλήδην, adverb, "*interrupting*." We have given this adverb here the signification most commonly assigned to it, and a defense of which may be seen in Heyne's annotations on the present passage, and also on *Il.*, xix., 90. Hermann, however, contends for a very different interpretation (*Opusc.*, v., p. 305). According to this latter scholar, the term means properly here "*by way of caution*," "*warning*," or "*reproof*," *i. e.*, with a "*warning air*."

LINE 293. Δειλός, ή, όν, "*cowardly*," "*a coward*."

Οὐτιδανός. Consult line 231.

Καλεοίμην, 1 sing. pres. opt. pass., Epic and Ionic for καλοίμην, from καλέω, "*to call*." Consult line 270.

LINE 294. Ὑπείξομαι, 1 sing. fut. indic. middle of ὑπείκω, "*to yield*," "*to give way*," "*to comply*:" fut. ὑπείξω, and also ὑπείξομαι.—From ὑπό and εἴκω, "*to yield*."

LINE 295. Ἐπιτέλλεο, Epic and Ionic for ἐπιτέλλου, 2 sing. pres. imperat. mid. of ἐπιτέλλω, "*to command*," "*to give orders to*." Homer uses the middle voice of this verb, here, in the same sense as the active: fut. ἐπιτελῶ: perf. ἐπιτέταλκα: perf. pass. ἐπιτέταλμαι.—From ἐπί and τέλλω, with regard to which last consult line 25.

LINE 296. Σήμαινε, 2 sing. pres. imper. of σημαίνω, "*to prescribe*." Consult line 289.

Πείσεσθαι. Consult line 289.

Ὀΐω. Consult line 59.

LINE 297. Ἐρέω. Consult line 76.

Φρεσί. Consult line 55.

Βάλλεο, Epic and Ionic for βάλλου, 2 sing. pres. imper. middle of βάλλω, "*to cast*," &c. Consult note, and also line 52.

Σῇσιν, Epic and Ionic for σαῖς, dat. plur. fem. of the possessive σός, σή, σόν, "*thy*."

LINE 298. Οὔτοι, "*not, indeed*." From οὐ and the enclitic τοι.

Μαχήσομαι. Consult line 153.

LINE 299. Τῳ, enclitic for τινί, dative sing. of τὶς.

Ἀφέλεσθε, Epic and Ionic for ἀφείλεσθε, the augment having been dropped, 2 plur. 2 aor. indic. mid. of ἀφαιρέω: fut. ἀφαιρήσω: perf ἀφῄρηκα: 2 aor. ἀφεῖλον.—From ἀπό and αἱρέω.

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Line 300–303.

LINE 300. **Θοῇ**, dat. sing. fem. of θοός, ή, όν, "*swift*."—Probably from θέω, "*to run.*"

LINE 301. **Φέροις**, 2 sing. pres. opt. act. of φέρω, "*to bear away*:" fut. οἴσω: perf. ἐνήνοχα: 1 aor. act. ἤνεγκα: 2 aor. ἤνεγκον.

Ἀνελών, 2 aor. part. act. of ἀναιρέω, "*to take up*," "*to take up and carry off*," like the Latin *tollo*: fut. ἀναιρήσω, &c.—From ἀνά, "*up*," and αἱρέω, "*to take*."

Ἀέκοντος, gen. sing. masc. of ἀέκων, ἀέκουσα, ἀέκον, Epic and Ionic for ἄκων, ἄκουσα, ἆκον, which last is the Attic form: "*unwilling*," "*against the will*."—From α, *priv.*, and ἑκών, "*willing*."—Ἑκών appears to be akin to ἕκας, "*afar*," and the idea of distance which this last carries with it has passed over, in the derivative, into that of separation, namely, "*one by himself*," "*one for himself*," "*each of his own accord*." Compare ἑκά-τερος, ἕκασ-τος, and our English *each*.

Ἐμεῖο, Epic and Ionic for ἐμοῦ, emphatic genitive of ἐγώ.

LINE 302. **Ἄγε**. Consult line 62.

Πείρησαι, Epic and Ionic for πείρασαι, 2 sing. 1 aor. imper. middle of πειράω, "*to make trial*:" fut. πειράσω, Epic and Ionic πειρήσω. Much more frequently, however, used as a deponent, πειράομαι, fut. πειράσομαι. perf. πεπείραμαι, and Epic and Ionic πεπείρημαι.—From πεῖρα, "*trial*." The Latin and earlier root is *peri*, as found in *peritus*, *periculum*, *comperior*, &c.; and this, again, seems to have an affinity to the Greek περί, and the Sanscrit *pari*, in their rarer signification of "*going through*," "*piercing*," "*boring*," *i. e.*, in order to make full *trial* of a thing.

Γνώωσι, Epic lengthened form of γνῶσι, 3 plur. 2 aor. subj. act. of γιγνώσκω, "*to know*:" fut. γνώσω, &c.: 2 aor. ἔγνων. Consult line 199.

LINE 303. **Αἶψα**, "*soon*," "*quickly*." Adverb, rare in other poets, and never used in prose.

Κελαινόν, nom. sing. neut. of κελαινός, ή, όν, "*black*," "*dark*." Poetic for μέλας, μέλαινα, μέλαν.—Κμέλας has been assumed by Buttmann as the common radical form of κελαινός and μέλας, and in this way the evident connection between the two words may be satisfactorily explained. (*Lexil.*, p. 377, *ed. Fishl.*)

Ἐρωήσει, 3 sing. fut. indic. act. of ἐρωέω, "*to stream*," "*to flow*:" fut. ήσω. The latent idea appears to be that of a *quick bursting forth*; hence the substantive ἐρωή, derived from it, refers to any *quick, violent motion*.—From ῥέω, "*to flow*;" akin to ὁρμαι, "*to rush*."

Δουρί, Epic and poetic for δόρατι, dat. sing. of δόρυ, "*a spear*:" gen. δόρατος: Epic and Ionic, δούρατος and δουρός: dat. δόρατι: Epic

Line 303–306.

and Ionic, *δούρατι* and *δουρί*, Attic *δορί*, &c., "*a spear*." Properly, the wooden part, or handle of a spear, but generally used of the whole weapon.—Supposed to come from *δέρω*, "*to remove the outer covering* of a thing," and hence *δόρυ* will mean, strictly, "*a spear-handle*, with the *bark taken off* from the wood."

LINE 304. Τώγε, "*these two*," compounded of *τώ*, nom. dual of *ὁ*, *ἡ*, *τό*, and the limiting particle *γε*.

'Αντιβίοισι, Epic and Ionic for *ἀντιβίοις*, dat. plur. of *ἀντίβιος*, *η*, Att. *α*, *ον*, "*opposing*."—From *ἀντί* and *βιά*. Consult line 278.

Μαχεσσαμένω, Epic for *μαχεσαμένω*, nom. dual 1 aor. part. middle of *μάχομαι*, "*to contend*:" fut. *μαχέσομαι*, Epic *μαχέσσομαι*: 1 aor *ἐμαχεσάμην*, Epic *ἐμαχεσσάμην*.—Consult line 153.

'Επέεσσιν, Epic and Ionic for *ἔπεσιν*, dat. plur. of *ἔπος*, *εος*, *τό*, "*a word*."

LINE 305. 'Ανστήτην, Epic and Ionic for *ἀνεστήτην*, 3 dual 2 aor. indic. act. of *ἀνίστημι*, "*to raise up*;" but 2 aor., perf. act., &c., "*to arise*:" fut. *ἀναστήσω*: perf. *ἀνέστηκα*, "*I stand up*:" 2 aor *ἀνέστην*, "*I arose*."—From *ἀνά* and *ἵστημι*.

Λῦσαν, Epic and Ionic for *ἔλυσαν*, 3 plur. 1 aor. indic. act. of *λύω*, "*to dissolve*," "*to break up*:" fut. *λύσω*: perf *λέλυκα*: 1 aor. *ἔλυσα*.—Original signification, "*to loose*:" akin, therefore, to the Latin *luo* and English *loose*.

'Αγορήν, Epic and Ionic for *ἀγοράν*, accus. sing. of *ἀγορή*, *ῆς*, *ἡ*, for *ἀγορά*, *ᾶς*, *ἡ*, "*an assembly*."—From *ἀγείρω*, "*to collect together*."

Νηυσίν. Consult line 12.

LINE 306. Κλισίας, accus. plur. of *κλισίη*, *ης*, *ἡ*, Epic and Ionic for *κλισία*, *ας*, *ἡ*, "*a tent*."—Original meaning, "*a place for lying down* or *reclining*," from *κλίνω*, "*to recline*;" then, *a hut* or any *slight dwelling*, used as a temporary dwelling-place. In Homer, these *κλισίαι* are of two kinds: 1. For use in time of peace: the *huts*, or *cots*, in which herdsmen passed the night, sought shelter against rough weather, and kept their stores. This signification of the term is usually found in the Odyssey; but in the Iliad only once (xviii. 509). 2. For use in war: *huts*, or *cots*, in which the besiegers lived during long sieges. This is the usual signification in the Iliad, and but seldom occurs in the Odyssey. These war-cabins corresponded in their use to our linen-tents, and, in translating, we call them, as a matter of custom, by the name of "*tents*;" but it appears, from *Il.*, xxiv., 448, *seq.*, that they were of wood. Hence, also, an army, on breaking up, did not strike the *κλισίαι* and take them away, but burned them on the spot. (*Od.*, viii. 501.) The *κλισίαι* all together

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formed a *camp*. Among the post-Homeric writers the word σκηνή came up instead, and κλισία remained in use only among the poets

'Εΐσας, Epic and poetic for ἴσας, acc. plur. fem. of ἐΐσος, ἐΐση, ἐΐσον, or ἴσος, η, ον, "*equal*." (Consult note.)

LINE 307. 'Ηιε. Consult line 47.

Μενοιτιάδῃ, dat. sing. of Μενοιτιάδης, ου, ὁ, "*the son of Menœtius*," a patronymic of Patroclus. Menœtius, the father of Patroclus, was son of Actor, and one of the Argonauts. (*Il.*, xi., 765.)

Οἷς, dat. plur. of the possessive ὅς, ἥ, ὅν, the Epic and Ionic form for which is ἑός, ἑή, ἑόν, "*his*," "*her*."

'Ετάροισιν, Epic and Ionic for ἑτάροις. Consult line 179.

LINE 308. Ἅλαδε, "*to the sea*." Adverb, compounded of ἅλς, "*the sea*," and δε, "*toward*." Consult Excursus V.

Προέρυσσεν, Epic and Ionic for προήρυσεν, 3 sing. 1 aor. indic. act of προερύω, "*to drag forward*," "*to launch*." In Homer, always said of ships, "*to move a ship forward*," whether by hauling from the beach to the sea, or by means of rowing. In the latter case, however, the dative, ἐρετμοῖς, "*with oars*," is added: fut. προερύσω, Epic προερύσσω: 1 aor. προήρυσα, Epic and Ionic προέρυσσα.—From πρό, "*forward*," and ἐρύω, "*to drag*."

LINE 309. 'Ερέτας, accus. plur. of ἐρέτης, ου, ὁ, "*a rower*."—From ἐρέσσω, "*to row*."

'Έκρινεν, 3 sing. 1 aor. indic. act. of κρίνω, "*to select*:" fut. κρινῶ 1 aor. ἔκρῖνα: perf. κέκρῐκα.—Akin to the Sanscrit *kri*, "to separate," the Latin *cerno*, *crimen*, &c.

'Εείκοσιν, Epic for εἴκοσιν, "*twenty*."—The Doric form is εἴκατι, with which compare the Sanscrit *vincati*, and Latin *viginti*.

'Εκατόμβην. Consult line 65.

LINE 310. Βῆσε, Epic for ἔβησε, the augment having been dropped 1 aor. indic. act. of βάω, "*to cause to go*:" fut. βήσω: 1 aor. ἔβησα.—(Consult note on line 144.)

LINE 311. Εἷσεν, 3 sing. 1 aor. indic. act. usually referred to a present, ἕζω, "*to cause to sit*," "*to seat*," but which does not occur; the tenses that are wanting are supplied from ἱδρύω. The Ionians have also a fut. ἕσομαι, Epic ἕσσομαι, and perf. pass. εἷμαι The Attics, however, have only the 1 aor. mid. εἱσάμην, "*to found*," "*erect*," in the strict middle sense "*for one's self*."

Αρχός. Consult line 144.

Πολύμητις, ιος, ὁ, ἡ, "*sagacious*," "*of many counsels*."—From πολύς, and μῆτις, "*counsel*," "*advice*."

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Line 312–315

LINE 312. Ἀναβάντες, nom. plur. 2 aor. part. act. of ἀναβαίνω, "*to embark:*" fut. ἀναβήσομαι: 2 aor. ἀνέβην.—From ἀνά and βαίνω.

Ἐπέπλεον, 3 plur. imperf. indic. act. of ἐπιπλέω, "*to sail upon:*" fut. ἐπιπλεύσομαι.—From ἐπί, and πλέω, "*to sail.*"

Ὑγρά, accus. plur. neut. of ὑγρός, ά, όν, "*humid,*" "*wet,*" "*fluid.*" (Consult note.)—From ὕω, and akin to ὕδωρ.

Κέλευθα, accus. plur. neut. of κέλευθος, ου, ἡ, "*a way,*" "*a path.*" Observe that κέλευθος is feminine in the singular, but has a poetic neuter plural.—From ἐλεύθω, "*to come,*" "*to go.*"

LINE 313. Ἀπολυμαίνεσθαι, pres. infin. mid. of ἀπολυμαίνω, "*to purify another:*" in the middle ἀπολυμαίνομαι, "*to purify one's self.*" Commonly regarded as a middle deponent.—From ἀπό and λυμαίνομαι, "*to cleanse one's self,*" and this last from λῦμα, "*filth removed by washing,*" probably from λούω.

Ἄνωγεν, 3 sing. of an old Epic perfect with a pres. signification, "*I command,*" "*bid,*" "*order,*" which, with the augment, would be ἤνωγε: thus, ἄνωγα, ας, ε, or with the augment ἤνωγα, ας, ε. But it is never found with the augment. The tenses, moreover, are very irregular: thus, from the perfect, we have 1 plur. ind. ἄνωγμεν: imperat. ἄνωχθι, ἀνωγέτω, ἀνώγετε, and irreg. ἀνώχθω, ἄνωχθε, as if from ἀνώγημι: pluperf. ἠνώγειν, and, without augment, ἀνώγειν, Ionic ἠνώγεα, &c.

LINE 314. Ἀπελυμαίνοντο, 3. plur. imperf. indic. mid. of ἀπολυμαίνω Consult ἀπολυμαίνεσθαι, as given above.

Ἅλα, accus. sing. of ἅλς, ἁλός, ἡ, "*the sea.*" Observe the distinction between ἅλς, ἁλός, ἡ, "*the sea,*" and ἅλς, ἁλός, ὁ, "*salt.*"

Λύματα, accus. plur. of λῦμα, ατος, τό, "*filth removed by washing,*" "*the washings themselves.*"—Probably from λούω, "*to wash.*"

LINE 315. Ἔρδον, 3 plur. imperf. indic. act. of ἔρδω, "*to work,*" "*to do,*" "*to accomplish.*" With ἱερά, ἑκατόμβας, &c., "*to sacrifice,*" "*to offer up.*" This verb derives its formations from the obsolete ἔργω, fut. ἔρξω: 2 perf. ἔοργα: pluperf., with augment on the second syllable, ἐώργειν: 1 aor. ἔρξα.—As ἔργω is entitled to the digamma, Ϝέργω, we see at once the affinity between it and the English verb *work.*—Observe that ῥέζω is merely a transposed form of ἔρδω.

Ἀπόλλωνι. Consult line 14.

Τεληέσσας, accus. plur. fem. of τελήεις, τελήεσσα, τελῆεν, "*perfect*" Consult note.) An Epic adjective, from τελέω, "*to make perfect,*" "*to make complete,*" and this from τέλος, "*an end,*" &c

Line 271–278.

having been dropped, 1 sing. imperf. indic. middle of μάχομαι, "*to fight.*" Consult line 153.

Κείνοισι, for ἐκείνοις. Consult line 266

LINE 272. Βροτοί, nom. plur. of βροτός, οῦ, ὁ, "*a mortal man*," opposed to ἀθάνατος or θεός. Often occurs in Homer, who almost always uses it as a substantive.—Akin to μόρος, μορτός, Latin *mori*, *mors*, and Sanscrit *mri*.

Ἐπιχθόνιοι. Consult line 266.

Μαχέοιτο, Epic and Ionic for μαχοῖτο, 3 sing. pres. opt. middle of μαχέομαι, Epic and Ionic for μάχομαι. Consult line 153.

LINE 273. Μεῦ, Epic and Ionic for μοῦ.

Βουλέων, Epic and Ionic for βουλῶν, gen. plur. of βουλή, ῆς, ἡ, "*counsel*," "*advice*."

Ξύνιεν, Epic and Ionic for ξυνίεσαν, 3 plur. imperf. indic. act. of ξυνίημι, "*to listen to.*" Strictly speaking, "*to send*," "*bring*," or "*set together*;" metaphorically, "*to perceive, hear, listen to*," &c.; fut. ξυνήσω: 1 aor. ξυνῆκα: perf. ξυνεῖκα: imperfect ξυνίην, ιης, ιη: dual ξυνίετον, ιέτην: plural ξυνίεμεν, ιετε, ιεσαν, contracted -ιεν.

Πείθοντο, Epic and Ionic for ἐπείθοντο, 3 plur. imperf. indic. middle of πείθω, "*to persuade*;" in the middle, "*to obey*."

LINE 274. Πίθεσθε. Consult line 259.

Ὕμμες, Æolic and Epic for ὑμεῖς.

Πείθεσθαι, pres. infin. middle of πείθω, "*to persuade*;" in the middle, "*to obey*."

Ἄμεινον. Consult line 116.

LINE 275. Ἀποαίρεο, Epic and Ionic for ἀφαίρου, 2 sing. pres. imper middle of ἀποαιρέω, for ἀφαιρέω. Consult line 161.

Κούρην. Consult line 98.

LINE 276. Ἔα, 2 sing. pres. imper. act. of ἐάω, "*to let*," "*to permit*;" fut. ἐάσω: 1 aor. εἴασα.

Δόσαν. Consult line 162.

Γέρας. Consult line 118.

Υἷες. Consult line 162.

LINE 277. Ἔθελε, 2 sing. pres. imper. of ἐθέλω. Consult line 112.

Ἐριζέμεναι, Epic, Doric, and Æolic for ἐρίζειν, pres. infin. act. of ἐρίζω, "*to contend*:" fut. ίσω.—From ἔρις, "*strife*."

Βασιλῆι, Epic and Ionic for βασιλεῖ, dat. sing. of βασιλεύς, ῆος, Attic έως, ὁ, "*a king*." Consult remarks on ἀριστήεσσιν, line 227.

LINE 278. Ἀντιβίην, "*in direct opposition*;" adv.; strictly speaking, an accus. fem. of ἀντίβιος, η, ον, "*opposing force to force*."—From ἀντί, and βία, "*force*."

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Line 279–284.

Ὁμοίης, Epic and Ionic for *ὁμοίας* gen. sing. fem. of *ὁμοῖος, η, ον*, Epic and Ionic for *ὅμοιος, α, ον*, "*equal*," "*like to*."—From *ὁμός, ή, όν*, "*one and the same*."

Ἔμμορε, 3 sing. 2 perf. indic. of *μείρομαι*, "*to obtain as one's portion*:" 2 aor. *ἔμμορον* : 2 perf. *ἔμμορα*. Observe that of this 2 perf. the third person, *ἔμμορε*, alone occurs, and every where as a perfect in meaning. The 3 plur. *ἐμμόραντι*, Doric for *ἐμμόρασι*, is quoted in Hesychius with the interpretation *τετεύχασι*.—Perf. pass. *εἵμαρμαι* only as an impersonal, "*it is allotted*," *i. e.*, decreed by fate: perf. part. pass. *εἱμαρμένος*, the feminine of which appears as a noun, but is in reality elliptical, *ἡ εἱμαρμένη* (*scil. μοῖρα*), "*that which is allotted*," "*destiny*."

Line 279. **Σκηπτοῦχος**, *ον*, "*sceptre-bearing*." From *σκῆπτον*, for *σκῆπτρον*, "*a sceptre*," and *ἔχω*.

Κῦδος, *εος, τό*, "*glory*," "*fame*," "*renown*," or, more freely, "*high office*."

Line 280. **Κάρτερος**. Consult line 178.

Γείνατο, Epic and Ionic for *ἐγείνατο*, 3. sing. 1 aor. indic. middle of *γείνομαι*, poetic passive form from obsolete active *γείνω*, for which last *γεννάω* is in use. In the passive, "*to be engendered*," "*to be born*;" hence *γεινόμενος*, "*one that is born*;" often occurring in Homer. In the 1 aor. middle it has an active signification, like *γεννάω*, "*to beget*," "*to bring forth*."—Observe that *γένω* is the common root of *γείνομαι* and *γίγνομαι*. Compare the old Latin form, *geno* which supplies *genui* to *gigno*.

Line 281. **Φέρτερος**. Consult line 169.

Πλεόνεσσιν, Epic and Ionic for *πλέοσιν*, and this for *πλείοσιν*, dat. plur. of *πλέων*, neut. *πλέον*, for *πλείων*, neut. *πλεῖον*, comparative of *πολύς*.—Homer, like Hesiod, uses *πλείων* or *πλέων*, as his verse requires, and so, also, *πλείοσι* and *πλεόνεσσι*.

Line 282. **Παῦε**, 2 sing. pres. imperat. act. of *παύω*, "*to cause to cease*." In the middle, "*to cause one's self to cease*," *i. e.*, "*to cease*."

Μένος, *εος, τό*. Consult line 103.

Line 283. **Λίσσομαι**. Consult line 15.

Μεθέμεν, Epic, Æolic, and Doric for *μεθεῖναι*, 2 aor. infin. act. of *μεθίημι*, "*to lay aside*:" fut. *μεθήσω* : 1 aor. *μεθῆκα*.—From *μετά* and *ἵημι*.

Line 284. **Ἕρκος**, *εος, τό*, "*an inclosure*," "*hedge*," "*fence*," "*wall*." Hence, metaphorically, *any fence*, or *defense*, "*a rampart*."—From *ἔργω*, old form of *εἴργω*, "*to inclose*" "*to shut in*." Com

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pare the Sanscrit *arc*, "to cover," "to shut in," and the Latin *arc-eo*.

Πέλεται, 3 sing. pres. indic. of the deponent *πέλομαι*, "*to be.*" Hence, *πέλεται* is here equivalent to *ἐστί*. The original meaning of the verb is, "*to be in motion,*" but this seems to have been soon lost. —An active form *πέλω* occurs, which is much less frequent than *πέλομαι*.—Akin to *πάλλω*.

Πολέμοιο κακοῖο, Epic and Ionic for *πολέμου κακοῦ*.

Line 285. Κρείων. Consult line 130.

Line 286. Γέρον, voc. sing. of *γέρων*. Consult line 26.

Μοῖραν, accus. sing. of *μοῖρα, ας, ἡ*, properly, "*a part,*" as opposed to the whole: then the *part* or *party* which a man chooses, especially in politics: again, the *part* or *portion* which falls to one: hence, one's "*portion in life,*" "*lot,*" "*fate,*" &c., and so, eventually, of "*that which is one's due,*" "*that which is right*" and "*fitting.*" Hence. *κατὰ μοῖραν*, "*rightly.*"

Ἔειπες, Epic and Ionic for *εἶπες*, 2 sing. 2 aor. indic. act. *εἶπον, εἶπες*, &c.

Line 287. Ἔμμεναι, Epic, Æolic, and Doric for *εἶναι*.

Line 288. Κρατέειν, Epic and Ionic for *κρατεῖν*, pres. infin. of *κρατέω*, "*to bear rule over:*" fut. *κρατήσω*: perf. *κεκράτηκα*.—From *κράτος*, "*strength,*" "*might,*" &c., the original meaning of the verb having been "*to be strong, mighty, powerful.*"

Πάντεσσι, Epic and Ionic for *πᾶσι*, dat. plur. of *πᾶς*.

Line 289. Σημαίνειν, "*to prescribe,*" fut. *σημᾰνῶ*, Ionic *σημανέω*: 1 aor. *ἐσήμηνα*.—From *σῆμα*, "*a sign,*" "*a token,*" &c.

Πείσεσθαι, fut. inf. middle of *πείθω*, "*to persuade:*" in the middle *πείθομαι*: fut. *πείσομαι*, "*to obey.*"

Ὀΐω. Consult line 59.

Line 290. Μίν, for *αὐτόν*.

Αἰχμητήν, accus. sing. of *αἰχμητής, οῦ, ὁ*, "*a warrior.*" Consult line 152.

Ἔθεσαν, 3 plur. 2 aor. indic. act. of *τίθημι*, "*to make;*" literally, "*to place,*" *i. e.*, to place before the eyes of all: fut. *θήσω*: perf. *τέθεικα*: 2 aor. *ἔθην*.

Αἰέν, poetic form for *αἰεί*, used when the last syllable is to be short.

Line 291. Τοὔνεκα, "*on this account.*" Compounded of *τοῦ* (for *τούτου*) and *ἕνεκα*.

Προθέουσιν, 3 plur. pres. indic. act. of *προθέω*, old radical form, whence comes *προτίθημι*: found only once in Homer, namely in the

Line 291–299.

present passage, "*to give one the right* to do a thing," "*to let*," "*to permit*."

'Ονείδεα, accus. plur. of ὄνειδος, εος, τό, "*abuse*," "*disgraceful calumnies*," Epic and Ionic for ὀνείδη.—Consult remarks on ὀνειδίοισιν, line 211.

Μυθήσασθαι, "*to utter*." Consult line 74.

Line 292. 'Υποβλήδην, adverb, "*interrupting*." We have given this adverb here the signification most commonly assigned to it, and a defense of which may be seen in Heyne's annotations on the present passage, and also on *Il.*, xix., 90. Hermann, however, contends for a very different interpretation (*Opusc.*, v., p. 305). According to this latter scholar, the term means properly here "*by way of caution*," "*warning*," or "*reproof*," *i. e.*, with a "*warning air*."

Line 293. Δειλός, ή, όν, "*cowardly*," "*a coward*."

Οὐτιδανός. Consult line 231.

Καλεοίμην, 1 sing. pres. opt. pass., Epic and Ionic for καλοίμην, from καλέω, "*to call*." Consult line 270.

Line 294. 'Υπείξομαι, 1 sing. fut. indic. middle of ὑπείκω, "*to yield*," "*to give way*," "*to comply*:" fut. ὑπείξω, and also ὑπείξομαι.—From ὑπό and εἴκω, "*to yield*."

Line 295. 'Επιτέλλεο, Epic and Ionic for ἐπιτέλλου, 2 sing. pres. imperat. mid. of ἐπιτέλλω, "*to command*," "*to give orders to*." Homer uses the middle voice of this verb, here, in the same sense as the active: fut. ἐπιτελῶ: perf. ἐπιτέταλκα: perf. pass. ἐπιτέταλμαι.—From ἐπί and τέλλω, with regard to which last consult line 25.

Line 296. Σήμαινε, 2 sing. pres. imper. of σημαίνω, "*to prescribe*." Consult line 289.

Πείσεσθαι. Consult line 289.

'Οΐω. Consult line 59.

Line 297. 'Ερέω. Consult line 76.

Φρεσί. Consult line 55.

Βάλλεο, Epic and Ionic for βάλλου, 2 sing. pres. imper. middle of βάλλω, "*to cast*," &c. Consult note, and also line 52.

Σῇσιν, Epic and Ionic for σαῖς, dat. plur. fem. of the possessive σός, σή, σόν, "*thy*."

Line 298. Οὔτοι, "*not, indeed*." From οὐ and the enclitic τοι.

Μαχήσομαι. Consult line 153.

Line 299. Τῳ, enclitic for τινί, dative sing. of τὶς.

'Αφέλεσθε, Epic and Ionic for ἀφείλεσθε, the augment having been dropped, 2 plur. 2 aor. indic. mid. of ἀφαιρέω: fut. ἀφαιρήσω: perf ἀφῄρηκα: 2 aor. ἀφεῖλον.—From ἀπό and αἱρέω.

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Line 300–303.

LINE 300. **Θοῇ**, dat. sing. fem. of θοός, ή, όν, "*swift*."—Probably from θέω, "*to run*."

LINE 301. **Φέροις**, 2 sing. pres. opt. act. of φέρω, "*to bear away*:" fut. οἴσω: perf. ἐνήνοχα: 1 aor. act. ἤνεγκα: 2 aor. ἤνεγκον.

Ἀνελών, 2 aor. part. act. of ἀναιρέω, "*to take up*," "*to take up and carry off*," like the Latin *tollo*: fut. ἀναιρήσω, &c.—From ἀνά, "*up*," and αἱρέω, "*to take*."

Ἀέκοντος, gen. sing. masc. of ἀέκων, ἀέκουσα, ἀέκον, Epic and Ionic for ἄκων, ἄκουσα, ἄκον, which last is the Attic form: "*unwilling*," "*against the will*."—From α, *priv*., and ἑκών, "*willing*."—Ἑκών appears to be akin to ἕκας, "*afar*," and the idea of distance which this last carries with it has passed over, in the derivative, into that of separation, namely, "*one by himself*," "*one for himself*," "*each of his own accord*." Compare ἑκά-τερος, ἕκασ-τος, and our English *each*

Ἐμεῖο, Epic and Ionic for ἐμοῦ, emphatic genitive of ἐγώ.

LINE 302. **Ἄγε**. Consult line 62.

Πείρησαι, Epic and Ionic for πείρασαι, 2 sing. 1 aor. imper. middle of πειράω, "*to make trial*:" fut. πειράσω, Epic and Ionic πειρήσω. Much more frequently, however, used as a deponent, πειράομαι, fut. πειράσομαι. perf. πεπείραμαι, and Epic and Ionic πεπείρημαι.—From πεῖρα, "*trial*." The Latin and earlier root is *peri*, as found in *peritus*, *periculum*, *comperior*, &c.; and this, again, seems to have an affinity to the Greek περί, and the Sanscrit *pari*, in their rarer signification of "*going through*," "*piercing*," "*boring*," *i. e.*, in order to make full *trial* of a thing.

Γνώωσι, Epic lengthened form of γνῶσι, 3 plur. 2 aor. subj. act. of γιγνώσκω, "*to know*:" fut. γνώσω, &c.: 2 aor. ἔγνων. Consult line 199.

LINE 303. **Αἶψα**, "*soon*," "*quickly*." Adverb, rare in other poets, and never used in prose.

Κελαινόν, nom. sing. neut. of κελαινός, ή, όν, "*black*," "*dark*." Poetic for μέλας, μέλαινα, μέλαν.—Κμέλας has been assumed by Buttmann as the common radical form of κελαινός and μέλας, and in this way the evident connection between the two words may be satisfactorily explained. (*Lexil.*, p. 377, *ed. Fishl.*)

Ἐρωήσει, 3 sing. fut. indic. act. of ἐρωέω, "*to stream*," "*to flow*:" fut. ήσω. The latent idea appears to be that of a *quick bursting forth*; hence the substantive ἐρωή, derived from it, refers to any *quick, violent motion*.—From ῥέω, "*to flow*;" akin to ὁρμάω, "*to rush*."

Δουρί, Epic and poetic for δόρατι, dat. sing. of δόρυ, "*a spear*:" gen. δόρατος: Epic and Ionic, δούρατος and δουρός: dat. δόρατι: Epic

Line 303–306.

and Ionic, *δούρατι* and *δουρί*, Attic *δορί*, &c., "*a spear.*" Properly, the wooden part, or handle of a spear, but generally used of the whole weapon.—Supposed to come from *δέρω*, "*to remove the outer covering* of a thing," and hence *δόρυ* will mean, strictly, "*a spear-handle*, with the *bark taken off* from the wood."

LINE 304. Τώγε, "*these two*," compounded of *τώ*, nom. dual of *ὁ*, *ἡ*, *τό*, and the limiting particle *γε*.

Ἀντιβίοισι, Epic and Ionic for *ἀντιβίοις*, dat. plur. of *ἀντίβιος*, *η*. Att. *α*, *ον*, "*opposing*."—From *ἀντί* and *βιά*. Consult line 278.

Μαχεσσαμένω, Epic for *μαχεσαμένω*, nom. dual 1 aor. part. middle of *μάχομαι*, "*to contend*:" fut. *μαχέσομαι*, Epic *μαχέσσομαι*: 1 aor *ἐμαχεσάμην*, Epic *ἐμαχεσσάμην*.—Consult line 153.

Ἐπέεσσιν, Epic and Ionic for *ἔπεσιν*, dat. plur. of *ἔπος*, *εος*, *τό*, "*a word*."

LINE 305. Ἀνστήτην, Epic and Ionic for *ἀνεστήτην*, 3 dual 2 aor. indic. act. of *ἀνίστημι*, "*to raise up*;" but 2 aor., perf. act., &c., "*to arise*:" fut. *ἀναστήσω*: perf. *ἀνέστηκα*, "*I stand up*:" 2 aor *ἀνέστην*, "*I arose*."—From *ἀνά* and *ἵστημι*.

Λῦσαν, Epic and Ionic for *ἔλυσαν*, 3 plur. 1 aor. indic. act. of *λύω*, "*to dissolve*," "*to break up*:" fut. *λύσω*: perf *λέλυκα*: 1 aor. *ἔλυσα*. —Original signification, "*to loose*:" akin, therefore, to the Latin *luo* and English *loose*.

Ἀγορήν, Epic and Ionic for *ἀγοράν*, accus. sing. of *ἀγορή*, *ῆς*, *ἡ*, for *ἀγορά*, *ᾶς*, *ἡ*, "*an assembly*."—From *ἀγείρω*, "*to collect together*."

Νηυσίν. Consult line 12.

LINE 306. Κλισίας, accus. plur. of *κλισίη*, *ης*, *ἡ*, Epic and Ionic for *κλισία*, *ας*, *ἡ*, "*a tent*."—Original meaning, "*a place for lying down* or *reclining*," from *κλίνω*, "*to recline*;" then, *a hut* or any *slight dwelling*, used as a temporary dwelling-place. In Homer, these *κλισίαι* are of two kinds: 1. For use in time of peace: the *huts*, or *cots*, in which herdsmen passed the night, sought shelter against rough weather, and kept their stores. This signification of the term is usually found in the Odyssey; but in the Iliad only once (xviii. 509). 2. For use in war: *huts*, or *cots*, in which the besiegers lived during long sieges. This is the usual signification in the Iliad, and but seldom occurs in the Odyssey. These war-cabins corresponded in their use to our linen-tents, and, in translating, we call them, as a matter of custom, by the name of "*tents*;" but it appears, from *Il.*, xxiv., 448, *seq.*, that they were of wood. Hence, also, an army, on breaking up, did not strike the *κλισίαι* and take them away, but burned them on the spot. (*Od.*, viii. 501.) The *κλισίαι* all together

Line 306–311.

formed a *camp*. Among the post-Homeric writers the word σκηνή came up instead, and κλισία remained in use only among the poets

'Εΐσας, Epic and poetic for ἴσας, acc. plur. fem. of ἐΐσος, ἐΐση, ἐΐσον, or ἴσος, η, ον, "*equal.*" (Consult note.)

LINE 307. Ἧκε. Consult line 47.

Μενοιτιάδῃ, dat. sing. of Μενοιτιάδης, ου, ὁ, "*the son of Menœtius*," a patronymic of Patroclus. Menœtius, the father of Patroclus, was son of Actor, and one of the Argonauts. (*Il.*, xi., 765.)

Οἷς, dat. plur. of the possessive ὅς, ἥ, ὅν, the Epic and Ionic form for which is ἑός, ἑή, ἑόν, "*his*," "*her*."

'Ετάροισιν, Epic and Ionic for ἑτάροις. Consult line 179.

LINE 308. Ἅλαδε, "*to the sea.*" Adverb, compounded of ἅλς, "*the sea*," and δε, "*toward.*" Consult Excursus V.

Προέρυσσεν, Epic and Ionic for προήρῦσεν, 3 sing. 1 aor. indic. act of προερύω, "*to drag forward*," "*to launch.*" In Homer, always said of ships, "*to move a ship forward*," whether by hauling from the beach to the sea, or by means of rowing. In the latter case, however, the dative, ἐρετμοῖς, "*with oars*," is added: fut. προερύσω, Epic προερύσσω: 1 aor. προήρυσα, Epic and Ionic προέρυσσα.—From πρό, "*forward*," and ἐρύω, "*to drag.*"

LINE 309. 'Ερέτας, accus. plur. of ἐρέτης, ου, ὁ, "*a rower.*"—From ἐρέσσω, "*to row.*"

Ἔκρινεν, 3 sing. 1 aor. indic. act. of κρίνω, "*to select*:" fut. κρῖνω 1 aor. ἔκρῖνα: perf. κέκρῐκα.—Akin to the Sanscrit *kri*, "to separate," the Latin *cerno*, *crimen*, &c.

'Εείκοσιν, Epic for εἴκοσιν, "*twenty.*"—The Doric form is εἴκατι, with which compare the Sanscrit *vincati*, and Latin *viginti*.

'Εκατόμβην. Consult line 65.

LINE 310. Βῆσε, Epic for ἔβησε, the augment having been dropped 1 aor. indic. act. of βάω, "*to cause to go*:" fut. βήσω: 1 aor. ἔβησα.—(Consult note on line 144.)

LINE 311. Εἶσεν, 3 sing. 1 aor. indic. act. usually referred to a present, ἕζω, "*to cause to sit*," "*to seat*," but which does not occur.; the tenses that are wanting are supplied from ἱδρύω. The Ionians have also a fut. ἕσομαι, Epic ἕσσομαι, and perf. pass. εἶμαι The Attics, however, have only the 1 aor. mid. εἱσάμην, "*to found*," "*erect*," in the strict middle sense "*for one's self.*"

Ἀρχός. Consult line 144.

Πολύμητις, ιος, ὁ, ἡ, "*sagacious*," "*of many counsels.*"—From πολύς, and μῆτις, "*counsel*," "*advice.*"

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Line 312–315

Line 312. 'Αναβάντες, nom. plur. 2 aor. part. act. of ἀναβαίνω, "*to embark:*" fut. ἀναβήσομαι: 2 aor. ἀνέβην.—From ἀνά and βαίνω.

'Επέπλεον, 3 plur. imperf. indic. act. of ἐπιπλέω, "*to sail upon:*" fut. ἐπιπλεύσομαι.—From ἐπί, and πλέω, "*to sail.*"

Ὑγρά, accus. plur. neut. of ὑγρός, ά, όν, "*humid,*" "*wet,*" "*fluid.*" (Consult note.)—From ὕω, and akin to ὕδωρ.

Κέλευθα, accus. plur. neut. of κέλευθος, ου, ἡ, "*a way,*" "*a path.*" Observe that κέλευθος is feminine in the singular, but has a poetic neuter plural.—From ἐλεύθω, "*to come,*" "*to go.*"

Line 313. 'Απολυμαίνεσθαι, pres. infin. mid. of ἀπολυμαίνω, "*to purify another:*" in the middle ἀπολυμαίνομαι, "*to purify one's self.*" Commonly regarded as a middle deponent.—From ἀπό and λυμαίνομαι, "*to cleanse one's self,*" and this last from λῦμα, "*filth removed by washing,*" probably from λούω.

Ἄνωγεν, 3 sing. of an old Epic perfect with a pres. signification, "*I command,*" "*bid,*" "*order,*" which, with the augment, would be ἤνωγε: thus, ἄνωγα, ας, ε, or with the augment ἤνωγα, ας, ε. But it is never found with the augment. The tenses, moreover, are very irregular: thus, from the perfect, we have 1 plur. ind. ἄνωγμεν: imperat. ἄνωχθι, ἀνωγέτω, ἀνώγετε, and irreg. ἀνώχθω, ἄνωχθε, as if from ἀνώγημι: pluperf. ἠνώγειν, and, without augment, ἀνώγειν, Ionic ἠνώγεα, &c.

Line 314. 'Απελυμαίνοντο, 3. plur. imperf. indic. mid. of ἀπολυμαίνω. Consult ἀπολυμαίνεσθαι, as given above.

Ἅλα, accus. sing. of ἅλς, ἁλός, ἡ, "*the sea.*" Observe the distinction between ἅλς, ἁλός, ἡ, "*the sea,*" and ἅλς, ἁλός, ὁ, "*salt.*"

Λύματα, accus. plur. of λῦμα, ατος, τό, "*filth removed by washing,*" "*the washings themselves.*"—Probably from λούω, "*to wash.*"

Line 315. Ἔρδον, 3 plur. imperf. indic. act. of ἔρδω, "*to work,*" "*to do,*" "*to accomplish.*" With ἱερά, ἑκατόμβας, &c., "*to sacrifice,*" "*to offer up.*" This verb derives its formations from the obsolete ἔργω, fut. ἔρξω: 2 perf. ἔοργα: pluperf., with augment on the second syllable, ἐώργειν: 1 aor. ἔρξα.—As ἔργω is entitled to the digamma, Ϝέργω, we see at once the affinity between it and the English verb *work.*—Observe that ῥέζω is merely a transposed form of ἔρδω.

'Απόλλωνι. Consult line 14.

Τεληέσσας, accus. plur. fem. of τελήεις, τελήεσσα, τελῆεν, "*perfect.*" (Consult note.) An Epic adjective, from τελέω, "*to make perfect,*" "*to make complete,*" and this from τέλος, "*an end,*" &c.

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Line 315–321

'Ἑκατόμβας. Consult line 65.

LINE 316. Ἀτρυγέτοιο, Epic and Ionic for ἀτρυγέτου, gen. sing fem of ἀτρύγετος, ον, "*barren.*" More literally, "*yielding no harvest,*" from α, *priv.*, and τρυγάω, "*to gather in the harvest* or *vintage.*"

LINE 317. Κνίσῃ, "*the savor.*" Consult line 66.

'Ἶκεν, 3 sing. imperf. indic. act. of the Epic form ἵκω, "*to come,*" "*to go;*" imperf. ἶκον: aor. ἷξον, a mixture of the 1 and 2 aor (*Buttmann, Irreg. Verbs*, p. 132, *ed. Fishl.*)

'Ἑλισσομένη, nom. sing. fem. pres. part. middle of ἑλίσσω, "*to whirl,*" fut. ξω.—From εἰλέω, "*to turn,*" "*to whirl,*" "*to roll,*" with the digamma Ϝειλέω, akin to the English *wily.*

Καπνῷ, dat. sing. of καπνός, οῦ, ὁ, "*smoke.*"—Originally κϜαπνός the υ-sound having followed the κ. So *vapor* in Latin was originally *kvapor.* The Greek word drops the υ-sound and retains the κ, whereas, in the Latin word, the direct reverse to this takes place (*Pott, Etymol. Forsch.*, vol. ii., p. 205.)

LINE 318. Πένοντο, Epic and Ionic for ἐπένοντο, the augment having been dropped; 3 plur. imperf. indic. of the middle deponent πένομαι, "*to be busily employed upon a thing,*" "*to toil,*" "*to work.*"—From the root πεν comes not only πένομαι, but also πένης, πενία, the Latin *penuria*, &c. Compare the Sanscrit *pan*, "to handle," "to transact," &c.

LINE 319. Αἶγ'. Consult line 210.

'Ἐπηπείλησε, 3 sing. 1 aor. indic. act. of ἐπαπειλέω, "*to threaten* one *with* a thing," fut. ἐπαπειλήσω: 1 aor. ἐπηπείλησα. — From ἐπί and ἀπειλέω, "*to threaten.*"

LINE 320. Ταλθύβιον, accus. sing. of Ταλθύβιος, ου, ὁ, "*Talthybius,*" a herald of Agamemnon's at Troy. He was afterward revered as a hero at Sparta. (*Herodot.*, vii., 134.—*Hoeck, Kreta*, vol. ii., p. 407.)

Εὐρυβάτην, accus. sing. of Εὐρυβάτης, ου, ὁ, "*Eurybates,*" a herald of Agamemnon's at Troy. There was another Eurybates, a herald of Ulysses, who is mentioned in *Il.*, ii., 184, and *Od.*, xix., 247 Compare the scholiast: ὅτι καὶ ἕτερος Εὐρυβάτης, 'Ὀδυσσέως κῆρυξ.

LINE 321. Τώ, nom. dual for ὤ.

'Ἔσαν, Epic and Ionic for ἦσαν, 3 plur. imperf. indic. of εἰμί.

Κήρυκε, nom. dual of κῆρυξ, υκος, ὁ, "*a herald.*" From κηρύσσω.—In general, *a public messenger*, partaking of the character of an *ambassador*, an honorable office in early times They summoned the assembly (*Il.*, ii., 50, &c.), and kept order in it (*Il.*, ii., 280, &c.)

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they separated combatants (*Il.*, vii., 274): they had especial charge of the arrangements at sacrifices and festivals, and even private entertainments (*Il.*, iii., 245, &c.): as *public* officers they are called *δημιοεργοί* (*Od.*, xix., 135): their insignia were staves, or wands, *σκῆπτρα* From the heroic times their office was sacred, and their persons were inviolable, as being under the immediate protection of Jupiter: hence, they were employed in messages, &c., especially between enemies. Hermes or Mercury was *κῆρυξ* of the gods. In later times their functions remained much the same; but they were then messengers between nations at war.

'Οτρηρώ, nom. dual masc. of *ὀτρηρός, ή, όν*, Epic and Ionic for *ὀτρηρός, ά, όν*, "*active*," "*quick*," "*zealous*."—Akin to *ὀτρύνω*, "*to stir up*," "*to rouse*."

Θεράποντε, nom. dual of *θεράπων, οντος, ὁ*, "*an attendant*." In Homer and old authors it always differs from *δοῦλος*, as implying free and honorable service, and yet, in Chios, *θεράποντες* was the name for their slaves. (*Arnold*, *Thucyd.*, viii., 40.)

LINE 322. 'Ερχεσθον, 2 dual pres. imper. of *ἔρχομαι*, "*to come*," "*to go*" (consult line 120): imper. *ἔρχου, ἐρχέσθω*, &c.

Κλισίην. Consult line 306.

Πηληϊάδεω. Consult line 1.

LINE 323. 'Ελόντε, nom. dual, 2 aor. part. act. of *αἱρέω*, "*to take*:" fut. *αἱρήσω*: 2 aor. *εἷλον*, 2 aor. part. *ἑλών*. Consult line 137.

'Αγέμεν, Epic, Doric, and Æolic for *ἄγειν*, pres. infin. act. of *ἄγω* "*to lead away*." Consult remarks on *χολωσέμεν*, line 78.

Βρισηΐδα. Consult line 184.

LINE 324. Δώησιν, Epic for *δῷ*, 3 sing. 2 aor. subj. act. of *δίδωμι*: 2 aor. indic. *ἔδων*: 2 aor. subj. *δῶ, δῷς, δῷ*, &c. Observe, however, that this *δῶ, δῷς, δῷ*, &c., is the result of contraction: thus, *δώ-ω* = *δῶ*: *δώ-ῃς* = *δῷς*: *δώ-ῃ* = *δῷ*, &c. To the uncontracted form, *δώ-ῃ*, the syllable *σι* is added by the Epic language, and hence we have in the text the form *δώῃσι*.

'Ελωμαι, 1 sing. 2 aor. subj. middle of *αἱρέω*: 2 aor. indic. middle *εἱλόμην*: 2 aor. subj. middle *ἕλωμαι*.

LINE 325. Πλεόνεσσι. Consult line 281.

'Ρίγιον, "*more fearful*." Literally, "*more frosty*, or *cold*," *i. e.*, more calculated *to make one shudder*. A comparative, formed, as it were, from *ῥῖγος*, "*frost*," "*cold*."—The masculine, *ῥιγίων*, seems not to occur, but the superlative, *ῥίγιστος*, is found; and, therefore, it is better to regard *ῥίγιον*, in the text as an adjective, and not to take it for an adverb, as some do.

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Line 326–332.

LINE 326. Προΐει, 3 sing. Epic imperf. indic. act. from προϊέω, Epic and Ionic for προΐημι. Consult remarks on ἀφίει, line 25.

Κρατερὸν δ' ἐπὶ, κ. τ. λ. Consult line 25.

LINE 327. Τώ "*they two.*" More literally, "*these two.*" Nom. dual of ὁ, ἡ, τό.

'Αέκοντε, nom. dual masc. of ἀέκων, ἀέκουσα, ἀέκον, Epic and Ionic for ἄκων, ἄκουσα, ἄκον, which last is the Attic form. So ἀέκοντε, here, for ἄκοντε, "*reluctant.*" Consult remarks on ἀέκοντος, line 301

Βάτην, 3 dual 2 aor. indic. act. Epic for ἐβήτην, the stem-vowel η being shortened into α.—From βαίνω, "*to go:*" fut. βήσομαι: perf βέβηκα: 2 aor. ἔβην.

Παρὰ θῖν', κ. τ. λ. Consult line 34.

LINE 328. Μυρμιδόνων, gen. plur. of Μυρμιδών, όνος, ὁ, "*a Myrmidon.*" Consult line 180.

'Ικέσθην, 3 dual 2 aor. indic. middle of ἱκνέομαι, "*to come.*" Consult remarks on ἱκέσθαι, line 19.

LINE 329. Εὗρον, 3 plur. 2 aor. indic. act. of εὑρίσκω, "*to find:*" fut. εὑρήσω: perf. εὕρηκα: 2 aor. εὗρον. This 2 aor. is often written ηὗρον in post-Homeric writers, an orthography approved of and applied by Elmsley.

Κλισίῃ, Epic and Ionic for κλισίᾳ. Consult line 306.

LINE 330. Ἥμενον, "*sitting,*" accus. sing. part. of ἧμαι, ἧσαι, ἧσται, 3 plur. ἧνται: part. ἥμενος: imperf. ἥμην, ἧσο, ἧστο, 3 plur. ἧντο (these being in reality, however, a perf. and pluperf. passive of ἕζομαι, "*to sit,*" "*to lie,*" &c. Literally, "*I have been set and I remain set,*" i. e., *I sit.*)

Τώγε, compounded of τώ, accus. dual masc. of ὁ, ἡ, τό, and the enclitic γέ.

'Ιδών, 2 aor. part. act. of εἴδω, "*to see.*" Consult line 203.

Γήθησεν, 3 sing. 1 aor. indic. act. of γηθέω, "*to be delighted,*" "*to rejoice.*" Consult line 255.

LINE 331. Ταρβήσαντε, nom. dual 1 aor. part. act. of ταρβέω, "*to be confused,*" "*to be troubled,*" "*to be alarmed:*" fut. ήσω.—From τάρβος, "*alarm,*" "*fright,*" "*terror.*"

Αἰδομένω, nom. dual pres. part. middle of αἴδομαι, Epic for αἰδέομαι, "*to regard with looks of awe,*" or "*reverence.*" More literally, "*to stand in awe of one,*" "*to reverence.*"

LINE 332. Στήτην, Epic and Ionic for ἐστήτην, the augment having been dropped: 3 dual 2 aor. indic. act. of ἵστημι, "*to place:*" fut. στήσω: perf. ἕστηκα, "*I stand:*" 2 aor. ἔστην, "*I stood.*"

Προσεφώνεον, 3 plur. imperf. indic. act. of προσφωνέω, "*to address:*" f. ήσω.—From πρός, "*unto,*" and φωνέω, "*to speak,*" "*to call.*"

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Line 332–336.

'*Ερέοντο*, 3 plur. imperf. indic. middle of *ἐρέω*, "*to interrogate*, "*to ask*:" middle *ἐρέομαι*. This *ἐρέω*, *ἐρέομαι*, is an exclusively Epic form, and must not be confounded with *ἐρέω*, *ἐρῶ*, the fut. of *εἰπεῖν*. The imperfect, it will be perceived, is here without any augment. The Attic form is *ἔρομαι*: 2 aor. *ἠρόμην*: fut. *ἐρήσομαι*. But, though this verb commonly occurs in the lexicons and grammars as a present, *ἔρομαι*, there appears to be no good ground for supposing the existence of such a form. The accentuation of the infinitive is now usually admitted to be that of an aorist, namely, *ἐρέσθαι*. (*Carmichael's Greek Verbs*, p. 117.)

LINE 333. 'Ο, "*he*," Homeric for *ὅς*, and this an old form of the demonstrative. (*Kühner*, § 343.)

'*Εγνω*. Consult line 199.

'*Ησιν*, or *ᾗσιν*, Epic and Ionic for *αἷς*, dat. plur. fem. of the possessive, *ὅς*, *ἥ*, *ὅν*, "*his*."

Φώνησεν, 3. sing. 1 aor. indic. act. of *φωνέω*, "*to say*," "*to speak*," fut. *ήσω*.—From *φωνή*, "*voice*," &c.

LINE 334. *Χαίρετε*, 2 plur. pres. imper. act. of *χαίρω*, "*to rejoice*," "*to be glad*:" fut. *χαιρήσω*: perf. *κεχάρηκα*.—The imperative of this verb is used as a common form of greeting, either at meeting, "*hail*," "*welcome*;" or at parting, "*farewell*."

'*Αγγελοι*, nom. plur. of *ἄγγελος*, *ου*, *ὁ*, "*a messenger*."

LINE 335. '*Ασσον*, "*nearer*." Adverb, and comparative degree of *ἄγχι*, "*near*." This is the Homeric and Epic comparative; the common form is *ἄγχιον*.

'*Ιτε*, 2 plur. pres. imper. of *εἶμι*, "*to come*," "*to go*:" 2 sing. pres. imp. is *ἴθι*.

'*Υμμες*, Epic and Æolic for *ὑμεῖς*.

'*Επαίτιοι*, nom. plur. of *ἐπαίτιος*, *ον*, "*in fault*," "*blamable*."—From *ἐπί*, "*upon*," and *αἰτία*, "*blame*," as indicative of *blame* resting *upon* one.

LINE 336. 'Ο, Epic, Ionic, and Doric for *ὅς*, the relative pronoun Consult EXCURSUS I. p. 417.

Σφῶϊ, accus. dual of *σύ*, "*thou*." This is the Homeric and Ionic form. The Attics, on the other hand, use *σφώ*, which some write with subscript iota, as having risen, according to them, from contraction. (*Kühner*, § 331, 5.)

Προΐει. Consult line 326.

Βρισηΐδος. Consult line 84.

Εἵνεκα. Consult line 174.

Κούρης. Consult line 98.

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LINE 337. Ἄγε. Consult line 62.

Διογενες, voc. sing. of διογενής, ές, "*noble*." Literally, "*Jove-born*" "*sprung from Jove*," *i. e.*, of his race. Frequently, however, a general epithet, as here, of kings and princes, as ordained and upheld by Jove, and, therefore, "*noble*," "*illustrious*," &c.

Πατρόκλεις, voc. sing., as if from a nominative Πατροκλῆς, which does not, however, appear. The regular nominative is Πάτροκλος, ου.

Ἔξαγε, 2 sing. pres. imper. of ἐξάγω, "*to lead* or *bring out*."—From ἐξ and ἄγω.

LINE 338. Σφωίν, dat. dual of the pronoun of the third person, *nom* (wanting): *gen.* οὗ, &c. Observe that σφωίν is here enclitic, whereas σφῶϊν, from σύ, has the accent, and may be thus told apart from it.

Δός, 2 sing. 2 aor. imper. act. of δίδωμι, "*to give*:" fut. δώσω: perf. δέδωκα: 1 aor. ἔδωκα: 2 aor. ἔδων.

Τώ, nom. dual masc. of ὁ, ἡ, τό.

Αὐτώ, nom. dual masc. of αὐτός, αὐτή, αὐτο.

Μάρτυροι, nom. plur. of μάρτυρος, ου, ὁ, older Epic form for μαρτυς "*a witness*." Homer uses the singular only in *Od.*, xvi., 423, with the collateral signification of "*helper*," "*protector*," but the plural often.

Ἔστων, abbreviated form for ἔστωσαν, 3 plur. pres. imper. of εἰμί "*to be*." Used, also, by the Attic writers. The form ὄντων is more rare.

LINE 339. Μακάρων, gen. plur. of μάκαρ, gen. -ἄρος, ὁ, ἡ, "*blessed*," "*happy*." Strictly said of the gods, who are constantly called μάκαρες θεοί in Homer and Hesiod, in opposition to mortal men; so that its notion is of *everlasting, heavenly bliss*. There is a peculiar poetic form, of the feminine gender, μάκαιρα, "*the blessed one*," an epithet of Latona, in the *Hymn to Apollo*, 14.

Θνητῶν, gen. plur. of θνητός, ή, όν, "*mortal*," "*liable to death*." Hence οἱ θνητοί, "*mortals*."—From the same root with θνήσκω, as appearing in 2 aor. ἔθανον.

LINE 340 Ἀπηνέος, Epic and Ionic for ἀπηνοῦς, gen. sing. of ἀπηνής ές, "*cruel*," "*harsh*," "*unfeeling*." Supposed to come from ἀπό and ἠνής, "*gentle*," "*pleasing*," "*attractive*," with the digamma, Ϝηνής, and hence connected with the root of *Ven-us*, and the Sanscrit *wan*, "to desire," "to long for." (*Pott, Etymol. Forsch.*, vol. i. p. 255.)

LINE 341. Χρειώ, gen. όος, contr οῦς ἡ, Epic and Ionic for χρεια

Line 341–345

ἔος, contr. οὗς, ἡ, "*want*," "*need*," "*desire*." Observe that χρειὼ itself is only a poetic form, the more common prose expression being χρεία.

'Εμεῖο, Epic for ἐμοῦ, emphatic gen. sing. of ἐγώ.

Γένηται, 3 sing. 2 aor. subj. mid. of γίγνομαι.

'Αεικέα accus. sing. masc. Epic and Ionic for ἀεικῆ, from ἀεικής, ές, "*unseemly*," for which the Attics employ αἰκής, ές. Probably from α, priv., and εἴκω (radical form), "*it seemed*," "*it appeared good*."

Λοιγὸν ἀμῦναι. Consult line 67.

Line 342. 'Ολοιῇσι, Epic and Ionic for ὀλοαῖς, dat. plur. fem. of ὀλοός ή, όν, "*destructive*."—From ὄλω, ὀλέω, radical forms of ὄλλυμι, "*to destroy*."

Θύει, 3 sing. pres. indic. act. of θύω: fut. θύσω, "*to rage*." Said literally of any violent motion, "*to rush on*, or *along*," as referring to rivers, tempests, &c.; hence, "*to storm*," "*to rage*," as said of a man distraught with passion.—The Sanscrit root is *dhu*, "to agitate."

Line 343. Οἶδε, 3 sing. of οἶδα, a second perfect with the force of a present, "*I know*," from the radical εἴδω, "*to see*," for what one *has seen* and *observed*, that *one knows*.—Observe that in οἶδα the augment is thrown aside, like εἴκω, 2 perf. ἔοικα, Ionic οἶκα (*Buttmann, Irreg. Verbs*, p. 77, *ed. Fishl.*) The verb εἴδω (ἴδω, Lat *vid-eo*) is obsolete, and its place has been supplied by ὁράω. The tenses formed from it compose two distinct families, of which one has the meaning of "*to see*," the other exclusively the meaning of "*to know*," the latter signification coming from the perfect.

Νοῆσαι, 1 aor. infin. act. of νοέω, "*to observe*," "*to reflect upon*," &c.: fut. νοήσω: perf. νενόηκα: from νόος, contr. νοῦς, "*the mind*."

Πρόσσω, Epic and poetic for πρόσω, adverb, literally, "*forward*:" more freely, "*as regards the future*." From πρό.

'Οπίσσω, Epic and poetic for ὀπίσω. Adverb, literally, "*backward*," "*behind*:" more freely, "*as regards the past*."

Line 344. 'Oππως, Epic and poetic for ὅπως, "*in order that*."

Σόοι. Consult line 117.

Μαχέωνται, 3 plur. pres. subj. of μαχέομαι, Epic and Ionic for μάχομαι, "*to fight*."—Consult line 8.

Line 345. Φάτο. Consult line 188.

Φίλῳ. Taken for the possessive pronoun, "*his*." Consult line 20.

'Επεπείθετο, 3 sing. imperf. indic. mid. of ἐπιπείθομαι, in the passive, "*to be persuaded*," in the middle, "*to obey*." The active ἐπιπείθω, "*to persuade*," "*to convince*," is rare and late.

'Εταίρῳ dat. sing. of ἑταῖρος, ου, ὁ, "*a friend*," "*a companion*."

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Line 346–350.

LINE 346. Ἄγαγε, 3 sing. 2 aor. indic. act. of ἄγω, Epic and Ionic for ἤγαγε, the augment being dropped.

LINE 347. Δῶκε, 3 sing. 1 aor. indic. act. of δίδωμι, Epic and Ionic for ἔδωκε, the augment being dropped.

Τώ. Consult line 338.

Ἴτην, 3 dual imperf. indic. of εἶμι, "*to go*," Epic for ᾐείτην or ᾔτην. (*Kühner*, § 215.)

LINE 348. Ἀέκουσα, Epic and Ionic for ἄκουσα, fem. of ἀέκων, -ουσα, ον, for ἄκων, ἄκουσα, ἆκον. Consult line 327.

Ἅμα, "*along with*." Consult line 158.

Κίεν, 3 sing. imperf. indic. act. of κίω, "*to go*," Epic and Ionic for ἔκιεν, the augment being dropped. The first person of the imperf is ἔκιον, or, without the augment, κίον.—Κίω seems to belong to ἴω, the root of εἶμι, "*to go*," and from it come κιάθω and κινέω, and, probably, the Latin *cio* and *cieo*.

LINE 349. Δακρύσας, 1 aor. part. act. of δακρύω, "*to weep*," "*to burst into tears*." From δάκρυ, "*a tear*." Consult line 42.

Ἑτάρων, gen. plur. of ἕταρος, ου, ὁ, "*a companion*," &c. Consult line 179.

Ἄφαρ, "*forthwith*." Adverb, either from ἅπτω, or from ἀπό and ἄρα.

Ἕζετο. Consult line 48.

Νόσφι, "*aside from*," "*away from*." Adverb, shortened, according to the grammarians, from νοστόφι (*Herm.*, *Opusc.*, i., 222). But this is condemned by Donaldson, who traces an analogy between the first syllable of this word, the Greek νῶϊ, and Latin *nos*, and makes νόσ-φι mean, properly, "*by himself*," the leading idea in νῶϊ, *nos*, and νόσ(-φι) being that of "separation," "unity." (*New Cratylus*, p 168.)

Λιασθείς, 1 aor. part. pass. (in a middle sense) of λιάζομαι, "*to bend sideways*," "*to go aside*," "*to turn away*." Buttmann expresses his conviction that λιάζομαι is etymologically akin to κλίνω, just as κνέφας is to νέφος, κλιαρός to λιαρός, &c. (*Lexil.*, vol. i., p. 75, *not.*)

LINE 350. Θῖνα. Consult line 34.

Ἁλός. Consult line 314.

Πολιῆς, Epic and Ionic for πολιᾶς, gen. sing. fem. of πολιός, ή, όν, Epic and Ionic for πολιός, ά, όν, "*hoary*."—(Consult note.)

Ὁρόων, Epic lengthening for ὁρῶν, pres. part. act. of ὁράω, "*to look*," "*to see*." Consult line 53.

Οἴνοπα, accus. sing. of οἶνοψ, gen. οπος, ὁ, "*dark-hued*." Literally, "*wine-colored*," having the color or hue of wine.—(Consult note.)—From οἶνος, "*wine*," and ὤψ, "*look*," "*appearance*," &c.

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Line 350–354.

Πόντον, accus. sing. of πόντος, ου, ὁ, "*the deep*," "*the open sea*."—Akin to βένθος, βάθος, βυθός, "*depth*," and the Latin *fundus*.

Line 351. Πολλά, neuter plur. accus. of πολύς, taken adverbially, "*earnestly*."

Φίλῃ, taken as a possessive pronoun, "*his*." Consult line 20.

'Ηρήσατο, Epic and Ionic for ἠράσατο, 3 sing. 1 aor. indic. of the middle deponent ἀράομαι, "*to pray*:" fut. ἀράσομαι, Epic and Ionic ἀρήσομαι, 1 aor. ἠρασάμην, Epic and Ionic ἠρησάμην.—From ἀρά, "*a prayer*."

'Ορεγνύς, nom. sing. pres. part. of ὀρέγνυμι, "*to stretch out*:" The more usual form is ὀρέγω: fut. ὀρέξω.—Akin to the Latin *rego*, *erigo*, *porrigo*; German *reichen*, *recken*; and English *reach*.

Line 352. 'Ετεκες, 2 sing. 2 aor. indic. act. of τίκτω, "*to bring forth*:" fut. τέξω, usually τέξομαι: poetic, also, τεκοῦμαι: perf. τέτοκα: 2 aor. ἔτεκον.—Lengthened from a root τεκ.

Μινυνθάδιον, accus. sing. masc. of μινυνθάδιος, α, ον, "*short-lived*."—From μίνυνθα, "*a little*," "*very little*," which is itself to be traced to μινύς, "*little*," "*small*," and Latin *minus*.

Line 353. 'Οφελλεν, 3 sing. imperf. indic. act. of ὀφέλλω, "*to owe*," "*to be obliged*," &c. This verb in the present and imperfect is not rare, in Homer, for the ordinary ὀφείλω, "*to owe*." We must not, however, confound this ὀφέλλω with the old poetic word ὀφέλλω, "*to increase*," "*to enlarge*."

'Ολύμπιος, "*the Olympian*," "*Olympian Jove*," nom. sing. masc. of 'Ολύμπιος, α, ον, "*Olympian*," "*of* or *belonging to Olympus*."—From Ολυμπος, "*Olympus*." Consult line 44.

'Εγγυαλίξαι, 1 aor. infin. act. of ἐγγυαλίζω, "*to bestow*." Literally, "*to put into the palm of one's hand*;" hence "*to put into one's hands*," "*to grant*," "*to bestow*:" fut. ἐγγυαλίξω.—From ἐν, and γύαλον, "*a hollow*," "*the hollow of the hand*."

Line 354. 'Υψιβρεμέτης, "*high-thundering*," "*who thunders on high*," nom. sing. of ὑψιβρεμέτης, ές.—From ὕψι, "*on high*," and βρέμω, "*to roar* like a thunderbolt."

Τυτθόν. Adverb, "*in a small degree*." Probably the accus. sing. neut. of τυτθός, όν, later τυτθός, ή, όν, "*little*," "*small*."

'Ετισεν, 3 sing. 1 aor. indic. act. of τίω, "*to honor*:" fut. τίσω: perf. τέτῑκα: 1 aor. ἔτῑσα. The verb τίνω, "*to pay* or *suffer* (the penalty of an offence)," forms, like it, a future, τίσω: 1 aor. ἔτισα: perf. τέτικα, &c., but the Attics make the ι short in all the tenses of this latter verb, and the passive takes σ; as, perfect τέτισμαι: 1 aor ἐτίσθην: whereas τίω makes, in the perfect passive, τέτιμαι.

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Line 356–360.

LINE 356. Ἠτίμησεν. Consult line 11.

Ἑλών. Consult line 137.

Ἀπούρας, Epic 1 aor. part. act. of ἀπαυράω, "*to take away.*" A change of vowel occurs here, of which we meet with no other instance elsewhere. No infinitive ἀποῦραι is found. Consult the remarks of Buttmann (*Lexil.*, *s. v.* ἀπαυρᾶν, 2), who rejects the mode, adopted by some of the old grammarians, of making ἀπούρας, by syncope, for ἀπουρίσας, from ἀφορίζω. (Compare, also, *Buttmann's Irreg. Verbs*, p. 34, *ed. Fishl.*)

LINE 357. Δακρυχέων, ουσα, ον, "*shedding tears.*" More literally, "*pouring forth tears.*" Of frequent occurrence in Homer, and in the later Epics, but only in the participle, as here. Nonnus, however, has an imperfect, δακρυχέεσκε.—From δάκρυ, "*a tear,*" and χέω, "*to pour forth,*" "*to shed.*"

Τοῦ δ' ἔκλυε. Consult line 43.

Πότνια, nom. sing. fem. of πότνιος, α, ον, "*revered.*" Often occurring in Homer, sometimes as an adjective, and again as a noun equivalent to δέσποινα. It has been supposed that πότνια is the feminine of πόσις, just as δέσποινα is of δεσπότης. The root may be traced to the Sanscrit *pati*, "lord," "husband;" *patni*, "wife," "lady;" and both of these to *pâ*, "tueri." Compare the Latin *potens*, *potis*. (*Pott, Etymol. Forsch.*, vol i., p. 189.)

LINE 358. Ἡμένη, fem. of ἥμενος. Consult line 330.

Βένθεσσιν, Epic and Ionic for βένθεσιν, dat. plur. of βένθος, εος, τό (poetic for βάθος, as πένθος for πάθος), "*depth,*" especially of the sea.

Γέροντι. Consult line 26.

LINE 359. Καρπαλίμως, "*quickly,*" "*speedily.*" Literally, "*with tearing speed.*" From καρπάλιμος, "*tearing,*" "*swift*"—From ἁρπάζω, with which compare the Latin *carpo*. So *rapidus* in Latin

Ἀνέδυ, 3 sing. 2. aor. indic. act., assigned, along with the perfect, ἀναδέδυκα, to the middle deponent ἀναδύομαι, "*to emerge,*" "*to come out of.*" The active, ἀναδύω, is only used in late writers.

Ἠΰτε, Epic for εὖτε, "*like,*" "*as.*"

Ὀμίχλη, ης, ἡ, "*a mist.*" Derived by Pott from the Sanscrit *m* "to pour."

LINE 360. Πάροιθε, adverb, "*in front of,*" "*before.*"

Καθέζετο, 3 sing. imperf. indic. mid. of καθέζομαι, "*I seat myself,*" "*I sit down.*" Observe that καθέζετο is Epic for ἐκαθέζετο, the augment having been dropped. Buttmann doubts the existence of such a present as καθέζομαι, and makes ἐκαθεζόμην a 2 aor., from καθίζομαι; but this opinion seems to want confirmation.

Line 361–366.

LINE 361. Κατέρεξεν, 3 sing. 1 aor indic. act. of καταρέζω, same as καταῤῥέζω, "*to soothe.*" Literally, "*to cause to lie down,*" especially, "*to pat with the hand;*" hence, generally, "*to fondle,*" "*to soothe:*" fut. καταρέξω: 1 aor. κατέρεξα.—From κατά and ῥέζω.

Ὀνόμαζεν, Epic and Ionic for ὠνόμαζεν, the augment being dropped, 3 sing. imperf. indic. act. of ὀνομάζω, "*to utter,*" "*to name:*" fut. ὀνομάσω.—From ὄνομα, "*a name.*"

LINE 362. Κλαίεις, 2 sing. pres. indic. act. of κλαίω, "*to weep:*" fut. κλαύσω (*Theocrit.*, xxiii., 34), more commonly κλαύσομαι: 1 aor. ἔκλαυσα. The Attic form of the present is κλάω.

Πένθος. Consult line 254.

LINE 363. Ἐξαύδα, 2 sing. pres. imper. of ἐξαυδάω, "*to speak out:*" fut. ήσω.—From ἐξ and αὐδάω.

Κεῦθε, 2 sing. pres. imper. act. of κεύθω, "*to conceal,*" "*to hide:*" fut. κεύσω: perf. κέκευθα: 2 aor. ἔκῡθον.—Akin to κύω and κνέω.

Νόῳ, Epic and Ionic for νῷ, dat. sing. of νόος, contracted νοῦς, "*the mind:*" gen. νόου, νοῦ: dat. νόῳ, νῷ.

Εἴδομεν, 1 plur. pres. subj. act., with the shortened mood-vowel, for εἴδωμεν, from εἴδω, "*to see,*" "*to know.*" Consult line 203.

Ἄμφω. Consult line 196.

LINE 364. Βαρυστενάχων, ουσα, ον, "*deeply groaning,*" pres. participle of a form βαρυστενάχω, which, however, does not occur.—From βαρύς and στενάχω, "*to groan.*"

LINE 365. Οἶσθα. Consult line 85.

Τίη, strengthened form for τί, "*why?*" Used by Homer, Hesiod, and in Attic comedy.—Formed from τί, like ὁτιή from ὅτι, and ἐπειή from ἐπεί.

Τοί, Epic and Ionic for σοί.

Εἰδυίῃ, dat. sing. fem. of εἰδώς, εἰδυῖα, εἰδός, perf. participle, and assigned to οἶδα, "*I know.*" Consult line 203.

Ἀγορεύω, 1 sing. pres. subjunct. act. of ἀγορεύω, "*to tell,*" "*to declare:*" fut. εύσω.—From ἀγορά, "*a public assembly,*" the verb literally meaning to speak in an assembly, though afterward used in a general sense.

LINE 366. Ὠιχόμεθα, or ᾠχόμεθα, 1 plur. imperf. indic. of the middle deponent οἴχομαι, "*to go:*" fut. οἰχήσομαι: perf. ᾤχημαι.

Θήβην, accus. sing. of Θήβη, ης, ἡ, "*Thebe.*"—(Consult note.) Homer uses also the plural form Θῆβαι, &c. Later writers mention merely τὸ Θήβης πεδίον, a fruitful district, south of Ida, and near Pergamus.

Ἱερήν, Epic and Ionic for ἱεράν, accus. sing. fem. of ἱερός, ή, όν, Epic and Ionic for ἱερός, ά, όν, "*sacred.*"—(Consult note.)

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Line 366–384.

Ἠετίωνος, gen. of Ἠετίων, gen. ωνος, "*Eëtion*," King of Thebe, and father of Andromache.—(Consult note.)

Line 367. **Διεπράθομεν**, 1 plur. 2 aor. indic. act. of διαπέρθω, "*to sack*," "*to destroy utterly*:" fut. διαπέρσω: 2 aor. διέπραθον.—From διά and πέρθω.

Ἤγομεν, 1 plur. imperf. indic. act. of ἄγω, "*to bring*."

Ἐνθάδε, "*hither*." Adverb of place. Sometimes, also, of time, "*then*," "*thereupon*."

Line 368. **Δάσσαντο**, Epic and Ionic for ἐδάσαντο, 3 plur. 1 aor. indic. mid. of δαίω, more usually, middle δαίομαι, "*to divide*:" fut. δάσομαι: 1 aor. ἐδασάμην. Observe that δάζομαι is commonly assumed as a present to form some of the tenses of δαίω.

Line 369. Χρυσηίδα. Consult line 111.

Line 370. **Ἑκατηβόλου**, gen. sing. of ἑκατηβόλος, ον, "*far-darting*."—From ἑκάς, "*afar*," and βάλλω, "*to hurl*," or "*dart*."

Line 371. **Χαλκοχιτώνων**, gen. plur. of χαλκοχίτων, ωνος, ὁ, ἡ, "*arrayed in tunics of brass*," "*brass clad*," "*brazen-mailed*."—From χάλκός (consult note on line 236, and χιτών, "*a tunic*," "*an under garment*."

Line 380. **Χωόμενος**, pres. part. of the middle deponent χώομαι, "*to be incensed*:" fut. χώσομαι: 1 aor. ἐχωσάμην.—Akin to χολή.

Πάλιν. Consult note on line 59.

Τοῖο, Epic and Ionic for τοῦ.

Line 381. **Εὐξαμένου**, gen. sing. 1 aor. part. mid. of εὔχομαι. Consult line 43.

Ἤκουσεν, 3 sing. 1 aor. indic. act. of ἀκούω, "*to hear*:" fut. ἀκούσομαι: perf. (*Attic*) ἀκήκοα: (*Doric*) ἄκουκα: (*later*) ἤκουκα: 1 aor. ἤκουσα. The form ἀκούσω first occurs in Alexandrine Greek.

Φίλος, η, ον, "*dear*." Taken here in its ordinary sense, not as a possessive.

Ἦεν, Epic for ἦν, 3 sing. imperf. indic. act. of εἰμί, "*to be*."

Line 382. **Ἧκε**, 3 sing. 1 aor. indic. act. of ἵημι, "*to send*:" fut. ἥσω: perf. εἷκα: 1 aor. ἧκα.

Line 383. **Θνῆσκον**, 3 plur. imperf. indic. act. Epic and Ionic for ἔθνησκον, the augment being dropped, from θνήσκω, "*to die*:" fut. θανοῦμαι: perf. τέθνηκα.

Ἐπασσύτεροι, nom. plur. masc. of ἐπασσύτερος, α, ον, "*one after another*." This word is a comparative only in form, and comes from ἐπί and ἀσσύτερος, which is itself formed from ἆσσον.

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Line 384–392.

LINE 384. Πάντη. Adverb, less correctly written πάντῃ. Doric form πάντα, not πάντᾳ.—From πᾶς.

Ἄμμι, Epic and Æolic for ἡμῖν. Another Æolic form for the same is ἀμμέσι.

LINE 385. Εἰδώς. Consult line 365.

Ἀγόρευε, 3 sing. imperf. indic. act., Epic and Ionic for ἠγόρευε, the augment being dropped; from ἀγορεύω. Consult line 365.

Θεοπροπίας. Consult line 87.

LINE 386. Κελόμην, 1 sing. imperf. indic., Epic and Ionic for ἐκελόμην, the augment being dropped; from the middle deponent κέλομαι, "*to bid*," "*to exhort*." Literally, "*to set in motion*," and hence of the same family with κέλλω.

Ἱλάσκεσθαι, pres. infin. of middle deponent ἱλάσκομαι (rarely ἱλάομαι), "*to propitiate*:" fut. ἱλάσομαι.—From ἵλαος, "*propitious*."

LINE 387. Ἀτρείωνα, accus. sing. of Ἀτρείων, gen. ωνος, ὁ, "*the son of Atreus*." A patronymic, the same in meaning as Ἀτρείδης.

Λάβεν, Epic and Ionic for ἔλαβεν, the augment being dropped, 3 sing. 2 aor. indic. act. of λαμβάνω, "*to seize upon*," "*to take possession of*:" fut. λήψομαι: perf. εἴληφα, &c.

Αἶψα. Consult line 303.

Ἀναστάς, 2 aor. part. act. of ἀνίστημι, &c.

LINE 388. Ἠπείλησεν, 3 sing. 1 aor. indic. act. of ἀπειλέω, "*to threaten*:" fut. ήσω, &c. Consult line 161.

Τετελεσμένος. Consult line 212.

Ἑλίκωπες, nom. plur. of ἑλίκωψ, gen. ωπος, ὁ, "*of the quick-rolling eye*." Consult note on line 98.

Ἀχαιοί. Consult line 2.

LINE 390. Χρύσην. Consult line 37.

Πέμπουσιν, 3 plur. pres. indic. act. of πέμπω, "*to send*," "*to escort*;" fut. πέμψω: 1 aor. ἔπεμψα. The perfect πέπομφα is later in origin.

LINE 391. Νέον, neuter accus. sing. of νέος, taken adverbially, "*but just now*."—(Consult note.)

Κλισίηθεν. Adverb, "*from my tent*." Literally, "*out of* or *from a cot* or *hut*." Consult remarks on κλισίας, line 306.

Ἔβαν, Epic and Æolic for ἔβησαν, 3 plur. 2 aor. indic. act of βαίνω, "*to go*;" fut. βήσομαι: perf. βέβηκα: 2 aor. ἔβην.

LINE 392. Βρισῆος, Epic and Ionic for Βρισέως, gen. sing. of Βρισεύς "*Briseus*." Consult note on line 184.

Δόσαν, Epic and Ionic for ἔδοσαν, 3 plur. 2 aor. indi . act. of δίδωμι "*to give*:" fut. δώσω: perf. δέδωκα: 1 aor. ἔδωκα: 2 aor ἔδων

Line 393–399.

LINE 393. Δύνασαι, 2 sing. pres. indic. of *δύναμαι*, "*to be able*," &c.

Περίσχεο, Epic and Ionic for *περίσχου*, 2 sing. 2 aor. imper. mid. of *περιέχω*, "*to encompass*," "*to embrace*," "*to surround*:" in the middle, '*to hold one's hands around* another," and so "*to aid, protect, defend*," &c.—From *περί* and *ἔχω*.

Ἑῆος, gen. sing. masc. of *ἐΰς*, "*valiant*," "*gallant*." This genitive, it will be perceived, is irregularly formed. The adverb *εὖ* is merely the neuter of this adjective. The Ionic form for *ἐΰς* is *ἠΰς*.

LINE 394. Οὔλυμπόνδε. Consult line 221.

Λίσαι, 2 sing. 1 aor. imper. mid. of *λίσσομαι*, "*to supplicate*," "*to entreat*:" fut. *λίσομαι*: 1 aor. *ἐλισάμην*. Consult line 15.

LINE 395. Ὤνησας, 2 sing. 1 aor. indic. act. of *ὀνίνημι*, "*to gratify*," "*to profit*," "*to aid*," &c.: fut. *ὀνήσω*: 1 aor. *ὤνησα*. There is no such present as *ὄνημι*. In the middle, "*to have gratification*," "*to enjoy aid, help*," &c.

Κραδίην, Epic and Ionic for *καρδίαν*, accus. sing. of *κραδίη*, for *καρδία, ας, ἡ*, "*the heart*." Compare the Sanscrit *hrid* with the poetic *κραδ-ία*, another form for *καρδία*, and also the Latin *cor*, *cord-is*, English *heart*, &c.

LINE 396. Πολλάκι, Epic and Ionic for *πολλάκις*, "*often*."

Σέο, Epic and Ionic for *σοῦ*.

Μεγάροισιν, Epic and Ionic for *μεγάροις*, dat. plur. of *μέγαρον, ου, τό*, "*a hall*," "*a large room*."—From *μέγας*.

Ἄκουσα, Epic and Ionic for *ἤκουσα*, 1 sing. 1 aor. indic. act. of *ἀκούω*, "*to hear*." Consult line 381.

LINE 397. Εὐχομένης, gen. sing. fem. pres. participle of *εὔχομαι*, "*to boast*:" fut. *εὔξομαι*: 1 aor. *ηὐξάμην*. Compare line 91.

LINE 397. Ἐφῆσθα, Epic and Æolic for *ἔφης*, 2 sing. imperf. indic. act. of *φημί*, "*to say*." As regards the ending *θα*, consult line 85, remarks on *οἶσθα*.

Κελαινεφέϊ, Epic and Ionic for *κελαινεφεῖ*, dat. sing. masc. of *κελαινεφής*, "*dark cloud-enveloped*."—From *κελαινός*, "*black*," "*dark*," and *νέφος*, "*a cloud*."

Κρονίωνι, dat. sing. of Κρονίων, *ωνος, ὁ*, "*son of Saturn*." Another form for Κρονίδης.

LINE 398. Οἴη, Epic and Ionic for *οἵα*, nom. sing fem. of *οἷος, η, ον*. Epic and Ionic for *οἶος, α, ον*, "*alone*."—Akin to *ἴος*, Ionic Epic for *εἷς, μία*, and also to the Latin *unus*, old form *oinus*.

Ἀεικέα. Consult line 341.

LINE 399. Ξυνδῆσαι, 1 aor. infin. act of *ξυνδέω*, "*to bind*," "*to bind*

Line 399–404.

truly:" fut. ήσω.—From ξύν, for σύν, and δέω, '*to bind*.' As regards the employment of ξύν for σύν, consult line 8.

Ἤθελον, 3 plur. imperf. indic. act. of ἐθέλω, "*to will*," "*to wish*," "*to be inclined*," &c.: fut. ήσω. The synonymous and shorter form, θέλω, never occurs in Homer or the later Epic writers.

LINE 400. Ἥρη, Epic and Ionic for Ἥρα, gen. ας, Epic and Ionic ης, ἡ, "*Juno*." Consult remarks on ἥρως, line 4.

Ποσειδάων, gen. άωνος, ὁ, Epic and Ionic for Ποσειδῶν, ῶνος, ὁ, "*Poseidon*," the Latin "*Neptune*," son of Cronos and Rhea, brother of Jupiter, and god of the seas. Ποσειδῶν is in Doric Greek not only Ποσειδάν, but also Ποτειδάν. This latter form appears to contain in the first syllable the same root that we find in ποτός and ποταμος, and has the same reference, in all likelihood, to water and fluidity. (*Müller*, *Prolegom*., p. 289.)

Παλλάς, gen. άδος, ἡ, "*Pallas*," an epithet of Minerva. Consult line 200.

Ἀθηναίην. Consult line 200.

LINE 401. Ὑπελύσαο, Epic and Ionic for ὑπελύσω, 2 sing. 1 aor. indic. mid. of ὑπολύω, "*to rescue*." Literally, "*to loosen*," "*to untie*:" fut. ὑπολύσω: 1 aor. ὑπέλυσα: 1 aor. mid. ὑπελυσάμην.—Old form of the second person ὑπελύσασο: Epic and Ionic ὑπελύσαο: Attic ὑπελύσω.—From ὑπό and λύω.

LINE 402. Ὦκα, "*quickly*," poetic adverb of ὠκύς. Very frequent in Homer; never occurring in the tragic writers.—Formed from ὠκύς, "*quick*," as τάχα is from ταχύς.

Ἑκατόγχειρον, accus. sing. masc. of ἑκατόγχειρος, ον, "*hundred-handed*."—(Consult notes.)—From ἑκατόν and χείρ, the final ν of ἑκατόν being changed to γ in order to assimilate with the χ that follows.

Μακρόν, accus. sing. masc. of μακρός, ά, όν, "*lofty*," "*tall*."—From μᾶκος, Doric for μῆκος, "*length*," &c. The root of μᾶκ-ος, μῆκ-ος, is akin to that of μέγ-ας, Latin *mag-nus*, Sanscrit *mah-at*, Persian *mih*, or *meah*, German *macht*, &c.

LINE 403. Βριάρεων, accus. sing. of Βριάρεως, gen. εω, ὁ, "*Briareus*."—(Consult note, and compare *Buttmann's Lexilogus*, vol. i., p. 231, *not*., where the name Βριάρεως is made equivalent to the German "*Starkwucht*.")

Καλέουσι, Epic and Ionic for καλοῦσι, 3 plur. pres. indic. act. of καλέω, "*to call*:" fut. καλέσω: perf. κέκληκα. Consult line 54.

LINE 404. Αἰγαίωνα, accus. sing. of Αἰγαίων, gen. ωνος, ὁ, "*Ægæon*;" properly, "*the stormy one*." -From αἴξ, "*a storm*," "*a tempest*."—(Consult note.)

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Line 404–409.

Αἶτε. Consult note.

Βίῃ, Epic and Ionic for *βίᾳ*, from *βίη, ης, ἡ*, Epic and Ionic for *βία, ας, ἡ*, "*strength*," "*might*."

Οὗ, gen. sing. of the possessive pronoun *ὅς, ἥ, ὅν*, "*his, her its*."

Ἀμείνων. Consult line 116.

Line 405. **Καθέζετο.** Consult line 360.

Κύδεϊ, Epic and Ionic for *κύδει*, dat. sing. of *κῦδος*, gen. *εος, τό*, "*high renown*," "*glory*."

Γαίων, pres. part. of *γαίω*, "*to exult*," a radical form seldom used. Homer always employs it in the phrase *κύδεϊ γαίων*. Akin to, and perhaps derived from it, are *γαῦρος*, "*exulting in*," *γαυριάω, γάνυμαι*, &c. Compare the Latin *gaud*-eo, &c.

Line 406. **Ὑπέδδεισαν**, Epic for *ὑπέδεισαν*, 3 plur. 1 aor. indic. act. of *ὑποδείδω*, "*to dread*." More literally, "*to fear secretly*," "*to have a secret dread of*:" fut. *σω*.—From *ὑπό* and *δείδω*, "*to fear*."

Ἔδησαν, 3 plur. 1 aor. indic. act. of *δέω*, "*to bind*:" fut. *δήσω* perf. *δέδεκα* (but rare): 1 aor. *ἔδησα*.

Line 407. **Μνήσασα**, nom. sing. fem. 1 aor. part. act. of *μιμνήσκω*, "*to remind*:" fut. *μνήσω*: 1 aor. *ἔμνησα*. The middle deponent, *μνάομαι*, is used in the sense of "*to remember*." *Μιμνήσκω* is merely a reduplicated form of the radical *μνάω*, like the Latin *me min-i*; and its root is akin to that of *moneo*, and to the Sanscrit *man*, "cogitare." (*Pott, Etymol. Forsch.*, vol. i., p. 254.)

Παρέζεο, Epic and Ionic for *παρέζου*, 2 sing. pres. imper. of the middle deponent *παρέζομαι*, "*to sit by the side of* one:" fut. *παρεδοῦμαι*.—From *παρά* and *ἕζομαι*.

Λαβέ, 2 sing. 2 aor. imper. of *λαμβάνω*, "*to take hold of*:" fut. *λήψομαι*: 2 aor. *ἔλαβον*.

Γούνων, Homeric form of the genitive plural of *γόνυ, τό*, "*the knee*," in place of the ordinary *γονάτων*. Ordinary genitive *γόνατος*: Homeric *γούνατος* and *γουνός*. Ordinary nom. plur. *γόνατα*: Homeric *γούνατα* and *γοῦνα*.—The form *γόνυ* is akin to the Sanscrit *jánu*, Latin *genu*, English *knee* and *knuckle*.

Line 408. **Ἐθέλῃσιν**, Epic for *ἐθέλῃ*, 3 sing. pres. subj. act. of *ἐθέλω*. (*Kühner*, § 206, 5.)

Τρώεσσιν, Epic and Ionic for **Τρωσίν**, dat. plur. of **Τρώς**, gen. *ωός ὁ*, "*a Trojan*."

Ἀρῆξαι, 1 aor. inf. act. of *ἀρήγω*, "*to lend aid*:" fut. *ἀρήξω*: 1 aor. *ἤρηξα*.—Akin, perhaps, to *ἀρκέω, ἐρύκω*, *arceo, arx, arca*. (*Pott, Etymol. Forsch.*, vol. i., p. 271.)

Line 409. **Πρύμνας**, accus. plur. of *πρύμνη, ης, ἡ*, Epic and Ionic

Line 409–413.

for πρύμνα, ης, ἡ, "*the stern of a ship.*" Strictly speaking, a feminine from πρυμνός, ή, όν, "*hindmost,*" and hence πρύμνη or πρύμνα will be equivalent, literally, to πρυμνὴ (or πρυμνὰ) ναῦς, "*the hindmost part of a ship.*" Homer has it often in full πρύμνη νηῦς, where we might expect the accent to be πρυμνή, oxyton.

'Αλα. Compare line 314.

'Ἔλσαι, 1 aor. infin. act. of εἴλω (more frequently εἰλέω), "*to hem in,*" "*to press hard.*" Radical signification, "*to roll,*" or "*twist tight up.*" In the active, Homer has only εἰλέω, never εἴλω. The same poet forms the first aorist and some other parts from the simple stem or root ελ-, thus: 1 aor. ἔλσα: perf. pass. ἔελμαι, &c. (*Buttmann, Irreg. Verbs*, p. 83, *ed. Fishl.*)

LINE 410. Κτεινομένους, accus. plur. pres. part. pass. of κτείνω, "*to slaughter,*" "*to slay:*" fut. κτενῶ: Ionic κτᾰνῶ, but in Homer always κτενέω, έεις, έει, &c.: 1 aor. ἔκτεινα: 2 aor. ἔκτανον: perf. ἔκτονα: perf. pass. ἔκτᾰμαι, but post-Homeric. Still later are the unattic perf. ἔκτᾰκα and ἐκτόνηκα.—Akin to καίνω, καίνυμαι· Sanscrit *kshi*, "to destroy."

'Επαύρωνται, 3 plur. 2 aor. subj. middle of ἐπαυρίσκομαι, "*to enjoy:*" fut. ἐπαυρήσομαι: 2 aor. ἐπηυρόμην. Unattic writers have a 1 aor. ἐπαυράμην, infin. ἐπαύρασθαι. No present ἐπαυράω occurs. The supposed root is αὔρω.

Βασιλῆος. Consult line 9.

LINE 411. Γνῷ, 3 sing. 2 aor. subj. act. of γιγνώσκω, "*to know:*" fut. γνώσομαι: perf. ἔγνωκα: 2 aor. ἔγνων. Consult, as regards the root, line 199.

'Ην, accus. sing. fem. of ὅς, ἥ, ὅν, "*his, her, its.*"

'Ατην, accus. sing. of ἄτη, gen. ης, ἡ, "*evil folly.*"—(Consult note.) —The original meaning of the term ἄτη appears to be "*distraction,*" "*bewilderment,*" "*folly,*" "*blindness,*" "*delusion,*" especially "*a judicial blindness,*" sent by the gods, and usually ending in guilt, and always in misery. Hence, in general, "*ruin,*" "*bane,*" "*mischief.*"— Ατη, personified, is the "*goddess of mischief,*" author of all blind, rash actions, and their results.

'Ετισεν. Consult line 351.

LINE 413. Θέτις, gen. ῐδος, and ῐος, ἡ, "*Thetis,*" one of the Nereids, wife of Peleus, and mother of Achilles.

Χέουσα, nom. sing. fem. pres. part. act. of χέω, "*to pour forth:*" fut. χεύσω. The form of the first aorist. ἔχευσα, from the usual future, χεύσω, though still quoted now and then, is probably not Greek

Line 413–418.

The Epic aorist is ἔχευα, the Attic aorist ἔχεα. Homer employs the former. We have ἔχεαν, 3 plur. only in *Il.*, xxiv., 799.

LINE 414. Ἔτρεφον, 1 sing. imperf. indic. act. of τρέφω, "*to rear*," "*to nurture*:" fut. θρέψω: 1 aor. ἔθρεψα: perf. τέτροφα. Consult line 251.

Αἰνά, accus. plur. neut. of αἰνός, ή, όν, used adverbially, "*unhappily*," "*fearfully*," &c. The more common adverbial form is αἰνῶς.

Τεκοῦσα, nom. sing. fem. 2 aor. part. act. of τίκτω, "*to bring forth*." Consult line 352.

LINE 415. Αἴθε, Epic and Doric for εἴθε, "*would that!*" "*O that!*" Observe that εἴθε, with the optative, is said of things possible, but not likely; but, with the past tenses of the indicative, of things impossible.

Ὄφελες, Epic and Ionic for ὤφελες, the augment being dropped, 2 sing. 2 aor. indic. act. of ὀφείλω, "*to owe*:" fut. ὀφειλήσω: 2. aor. ὤφελον. The phrases εἴθ' ὄφελες and ὡς ὄφελες denote a wish, literally, "*O how thou oughtest*," &c.

Ἀδάκρυτος, ον, "*without tears*." Sometimes used in a passive sense, "*unwept*," as in *Soph.*, *Ant.*, 881.—From α, *priv.*, and δακρύω "*to weep*."

Ἀπήμων, ον, gen. ονος, "*uninjured*."—From α, *priv.*, and πῆμα, "*injury*," "*harm*."

LINE 416. Ἧσθαι, pluperf. infin., in sense of an imperfect, from ἧμαι, ἧσαι, ἧσται, &c., pluperf. ἥμην, ἧσο, ἧστο, &c. These two tenses are commonly assigned, as a perf. and pluperf., to ἕζομαι, "*to sit*."

Αἶσα, ης, ἡ, "*a fated portion of existence*," "*one's appointed lot*," "*destiny*," "*fate*," &c. Akin to αἶνος, αἰνέω, Latin *aio*, as *fatum* to *fari*.

Μίνυνθα, adverb, "*a little*," "*a very little*."—(Consult note.)—Said, by some, to be, in fact, the accusative of an old nominative, μίνυνς, which is to be compared with the old adjective form μινύς, and the Latin *minus*.

Δήν, adverb, "*long*," "*for a long while*." Akin to δή, ἤδη.

LINE 417. Ὠκύμορος, ον, "*swift-fated*," "*early to die*."—From ὠκύς, "*swift*," and μόρος, "*fate*."

Ὀϊζυρός, ά, όν, "*to be pitied*," "*unfortunate*."—From ὀϊζύς, "*woe*," "*misery*." Though the penult of this word is always long in Homer, yet he forms the comparative and superlative, for the sake of the metre, in -ώτερος and -ώτατος, instead of -ότερος, -ότατος.

LINE 418. Ἔπλεο, Epic and Ionic for ἔπλου, and this for ἐπέλου

Line 418–423.

3 sing. imperf indic. mid. of πέλω, for which, however, is much more usually employed the middle deponent πέλομαι, "*to be.*" Consult line 284.

Αἴσῃ, dat. sing. of αἶσα, ης, ἡ. Consult line 416.

Τέκον, Epic and Ionic for ἔτεκον, 2 aor. of τίκτω, &c.

Μεγάροισιν. Consult line 396.

LINE 419. Ἐρέουσα, nom. sing. fem. fut. participle, belonging to ἐρέω. Consult line 76.

Τερπικεραύνῳ, "*delighting in the thunderbolt.*"—From τέρπω, "*to delight,*" and κεραυνός, "*a thunderbolt.*"

LINE 420. Εἶμι. Consult line 169.

Ἀγάννιφον, accus. sing. masc. of ἀγάννιφος, ον, "*very snowy.*"—From ἄγαν and νίφω, "*to snow.*"

Πίθηται, 3 sing. 2 aor. subj. mid. of πείθω, "*to persuade:*" middle πείθομαι, "*to obey:*" fut. πείσομαι: 2 aor. ἐπιθόμην.

LINE 421. Παρήμενος, pres. part. of πάρημαι, "*to sit by,*" or "*beside.*"—From παρά and ἧμαι, with regard to which last consult line 416, remarks under ἧσθαι.

Ὠκυπόροισιν, Epic and Ionic for ὠκυπόροις, dat. plur. fem. of ὠκύπορος, ον, "*swift-going,*" "*swift ocean-traversing.*"—From ὠκύς and πόρος, "*a passing,*" "*a way,*" &c.

LINE 422. Μήνιε, 2 sing. pres. imper. act. of μηνίω, "*to rage,*" "*to indulge in wrath* against."—From μῆνις, "*wrath.*" Consult, as regards μῆνις, line 1.

Ἀποπαύεο, Epic and Ionic for ἀποπαύου, 2 sing. pres. imper. mid. of ἀποπαύω, "*to cause another to cease from* a thing." Middle, "*to cause one's self to cease,*" &c., "*to refrain.*"—From ἀπό and παύω.

Πάμπαν, "*altogether,*" adverb, euphonic form for πάνπαν.—From πᾶς. The more common prose form is πάνυ or παντελῶς.

LINE 423. Ὠκεανόν, accus. sing. of Ὠκεανός, οῦ, ὁ, "*Oceanus.*"—(Consult note.)—Probably from ὠκύς and νάω, "*the rapid-flowing.*" According to some, however, akin to Ὠγήν, Ὠγενός, Ὠγύγης. Others, again, make ὠγένιος equivalent to παλαιός. Consult *Anthon's Class. Dict.*, *s. v.* Oceanus, *sub fin.*

Ἀμύμονας accus. plur. of ἀμύμων, ον, ὁ, "*blameless.*" Consult line 92.

Αἰθιοπῆας, accus. plur. Epic for Αἰθιοπέας, as if from a nominative Αἰθιοπεύς, gen. Αἰθιοπέως, Epic and Ionic Αἰθιοπῆος, "*an Ethiopian.*" No such nominative, however, as Αἰθιοπεύς appears, until later authors, as Callimachus, actually formed one; and hence, in Homeric Greek, Αἰθιοπῆας must be assigned, as an irregular accusative, to

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Line 423–428.

Αἰθίοψ, οπος, ὁ.—From αἴθω, "*to burn*," and ὤψ, "*the visage*," as indicating a sunburned race.—(Consult note.)

LINE 424. Χθιζός, ή, όν, "*of yesterday*," and equivalent, properly, to χθεσινός. It is mostly, however, used, like the adverb χθές, with verbs; as, χθιζὸς ἔβη, "*he went yesterday*;" χθιζὸς ἤλυθες "*thou camest yesterday*."—From χθές, "*yesterday*." Observe that χθές itself is the Sanscrit *hyas*, with which compare the Latin *hesi*, *hesternus*, afterward *heri* and *hesternus*; as also the German *gestern*, English *yestr*-een, *yester*-day, &c.

Δαῖτα, accus. sing. of δαίς, gen. δαιτός, ἡ, "*a banquet*," "*a feast*," "*a meal*."—From δαίω, "*to divide*," or "*distribute*," as referring to each guest's getting his share, and hence the Homeric δαὶς ἐίση.

Ἕποντο, Epic and Ionic for εἵποντο, 3 plur. imperf. indic. of the middle deponent ἕπομαι, "*to follow*." Consult line 158

LINE 425. Δωδεκάτῃ, dat. sing. fem. of δωδέκατος, η, ον, "*the twelfth*." —From δώδεκα.

Ἐλεύσεται, 3 sing. fut. indic. of ἔρχομαι, "*to come*," or "*go*:" fut. ἐλεύσομαι: perf. ἐλήλυθα.

LINE 426. Ποτί, Doric for πρός, but of frequent occurrence, also, in Homer and Hesiod.

Χαλκοβατές, accus. sing. neut. of χαλκοβατής, ές, "*brazen-founded*," *i. e.*, standing on brass; with brazen (*i. e.*, solid) base, or with floor of brass.—From χαλκός and βαίνω.

Δῶ, old and Epic form for δῶμα, ατος, τό, "*a mansion*." Observe that δῶ is not here by apocope, as the grammarians term it, for δῶμα, but the old language contained many words in particular cases, which were formed immediately from a verbal root; besides which, however, other and full forms came into general use. Thus we have δῶ in place of δῶμα: κρῖ in place of κριθή: ἄλφι in place of ἄλφιτον, &c. (*Kühner*, § 303, *Anm.* 4.)

LINE 427. Γουνάσομαι, 1 sing. fut. indic. of the middle deponent γουνάζομαι, "*to embrace one's knees*," *i. e.*, to entreat, to supplicate: fut. σομαι.—From γόνυ, "*the knee*."

Πείσεσθαι, fut. infin. middle of πείθω, &c.

Οἴω Consult line 59.

LINE 428. Ἀπεβήσετο, 3 sing. 2 aor. indic. middle of ἀποβαίνω, "*to depart*;" fut. ἀποβήσομαι: 2 aor. mid. ἀπεβησόμην. Observe that the 2 aor. is here formed with the characteristic of the 1 aor., namely, σ. Some verbs form their 2 aor. in the same way while others form their 1 aor. with the characteristic of the 2 aor (*Buttmann*, § 96, *note* 9.) It was formerly the custom to regard such

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Line 428–433

forms as ἐβήσετο, ἐδύσετο, &c., as derived from the future, and as being imperfects with aoristic force, a doctrine not even yet fully abandoned. (*Carmichael's Greek Verbs*, p. 49.) Such a formation, however, is contrary to the analogy of the language.

Ἔλιπε, 3 sing. 2 aor. indic. act. of λείπω, "*to leave*;" fut. λείψω: 2 aor. ἔλιπον.

Αὐτοῦ, adverb, "*there*." Originally a neuter genitive of αὐτός, and, in full, ἐπ' αὐτοῦ τοῦ τόπου, "*at the very place*."

LINE 429. Χωόμενον. Consult line 44.

Ἐϋζώνοιο, Epic and Ionic for εὐζώνου, gen. sing. fem. of εὔζωνος, ον, "*well-cinctured*." (Consult note.) — From εὖ and ζώνη, "*the lower girdle*," in female attire. (*Müller, Archæol. d Kunst*, § 339, 3.)

LINE 430. Βίῃ, Epic and Ionic for βίᾳ, dat. sing. of βίη, ης, ἡ, Epic and Ionic for βία, ας, ἡ, "*force*," "*violence*."

Ἀέκοντος. Consult line 301.

Ἀπηύρων, 3 plur. imperf. indic. act. of ἀπαυράω, "*to take away*," "*to wrest from*," &c. Observe that the present ἀπαυράω, though here given, does not, in fact, occur. The early writers mostly follow Homer in using the imperfect with a species of aoristic signification: thus, ἀπηύρων, ἀπηύρας, ἀπηύρα, &c. We have, however, also the aorist forms ἀπούρας and ἀπουράμενος. Consult line 356.

LINE 431. Ἵκανεν, 3 sing. imperf. indic. act. of ἱκάνω, "*to come*," "*to proceed to*," &c. An Epic and lengthened form of ἵκω.

Ἑκατόμβην. Consult line 65.

LINE 432. Λιμένος, gen. sing. of λιμήν, ὁ, "*a harbor*," "*a haven*."—Akin to λίμνη.

Πολυβενθέος, gen. sing. masc. of πολυβενθής, ές, "*very deep*." From πολύς and βένθος, "*depth*."

Ἵκοντο, 3 plur. 2 aor. indic. mid. of the deponent ἱκνέομαι, "*to come*;" fut. ἵξομαι: perf. ἷγμαι: 2 aor. mid. ἱκόμην. — Lengthened form of ἵκω.

LINE 433. Ἱστία, accus. plur. neut. of ἱστίον, ου, τό, "*a sail*" of a ship. Properly a diminutive, but only in form, of ἱστός, "*a web*," and meaning, originally, any *web*, *cloth*, or *sheet*.—Homer usually employs the plural form.

Στείλαντο, Epic and Ionic for ἐστείλαντο, 3 plur. 1 aor. indic. middle of στέλλω, "*to arrange*," "*to equip*," &c.: fut. στελῶ: 1 aor. ἔστειλα: 1 aor. mid. ἐστειλάμην.—The radical meaning of this verb is, "*to set*," "*to place*," *i. e.*, make to stand up, fix; especially "*to set in order*," "*to arrange*." Then, collaterally, "*to furnish*," &c. So στέλλειν νῆα, "*to rig* or *fit out a ship*." From the sense of getting

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Line 433–436.

a ship ready, and the like, comes that of "*to dispatch* on an ex- tion;" and, in general, "*to dispatch*," "*to send*," &c. In the middle it here, as elsewhere, appears as a nautical term, ἱστία στέλλεσθαι, "*to take in* or *furl the sails*," &c.

Θέσαν, Epic and Ionic for ἔθεσαν, 3 plur. 2 aor. indic. act. of τίθημι, "*to place*;" fut. θήσω: perf. τέθεικα: 1 aor. ἔθηκα· 2 aor. ἔθην.—From a radical form θέω, whence θῆμι, and, by reduplication, θίθημι, changed, for euphony sake, into τίθημι.

Line 434. **Ἱστόν**, accus. sing. masc. of ἱστός, οῦ, ὁ, "*the mast of a ship*."—From ἵστημι, "*to place* or *set upright*."—Another meaning, which we have seen elsewhere, is, "*the bar* or *beam of the loom*," &c. Consult line 31.

Ἱστοδόκῃ, dat. sing. of ἱστοδόκη, ης, ἡ, "*a receptacle for the mast*," "*a mast-hold*," a piece of wood standing up from the stern, on which the mast rested when let down.—From ἱστός, "*a mast*," and δέχομαι, "*to receive*."

Πέλασαν, Epic and Ionic for ἐπέλασαν, 3 plur. 1 aor. indic. act. of πελάζω, "*to bring near*," "*to cause to approach*," "*to bring unto*."—Used, also, in an intransitive sense, "*to approach*," "*to draw near*;" fut. πελάσω: 1 aor. ἐπέλασα.—From πέλας, "*near*."

Προτόνοισιν, Epic and Ionic for προτόνοις, dat. plur. of πρότονος, ου, ὁ, "*a rope*, or *main-stay*," passing over the head of the mast, and secured at both the prow and stern.—(Consult note).—From πρό, "*in front*," and τείνω, "*to stretch*."

Ὑφέντες, nom. plur. 2 aor. part. act. of ὑφίημι, "*to let down*," "*to lower*;" fut. ὑφήσω.—From ὑπό and ἵημι, "*to send*."

Line 435. **Καρπαλίμως**. Consult line 359.

Ὅρμον, accus. sing. of ὅρμος, ου, ὁ, "*a moorage*," "*an anchorage*," "*a berth for a ship*."—Belongs to the root εἴρω, Latin *sero*, "to tie." "to fasten," and akin to εἱρμός, "*a series*."

Προέρεσσαν, Epic and Ionic for προήρεσαν, 3 plur. 1 aor. indic act. of προερέσσω, "*to row forward*;" fut. προερέσω: 1 aor. προήρεσα—From πρό, "*forward*," and ἐρέσσω, "*to row*."

Ἐρετμοῖς, dat. plur. of ἐρετμός, οῦ, ὁ, "*an oar*." In the plural, however, the neuter form ἐρετμά, ῶν, is usual.—From ἐρέσσω, "*to row*."

Line 436. **Εὐνάς**, accus. plur. of εὐνή, ῆς, ἡ, "*a sleeper*," a large stone used to secure a ship in her place. (Consult note.) Original meaning, "*a couch*," "*a bed*;" then, "*a bedfellow*," "*a sleeper*," &c.—Akin to εὕδω.

Ἔβαλον, 3 plur. 2 aor. indic. act. of βάλλω, "*to cast*;" fut. βαλῶ perf. βέβληκα: 2 aor. ἔβαλον.

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Line 436–441.

Πρυμνήσια, accus. plur. neuter of πρυμνήσια, ων, τά, "*the stern fasts*," the ropes from a ship's stern to fasten her to the shore The term is, in fact, an adjective, πρυμνήσιος, α, ον, "*of*, or *belonging to a ship's stern*," so that πρυμνήσια, in the plural, has δεσμά or σχοινία, "*ropes*," properly understood.—From πρύμνη, "*the stern of a ship*."

Ἐδησαν. Consult line 406.

LINE 437. Βαῖνον, Epic and Ionic for ἔβαινον, 3 plur. imperf. indic. act. of βαίνω, "*to go*;" fut. βήσομαι, &c.

Ῥηγμῖνι, dat. sing. of ῥηγμίν, or, rather, ῥηγμίς, ῖνος, ὁ, properly "*the sea breaking on the beach*," "*breakers*," "*surf*." This meaning is plainly marked in *Il.*, xx., 229, and *Od.*, xii., 214. In other places it is needlessly taken to mean "*the rugged beach*," and as equivalent to ῥαχία, but even ῥαχία has only this sense in Attic. Homer always joins it with ἁλός or θαλάσσης, in which cases we may render it by the term "*edge*." Thus, ἐπὶ ῥηγμῖνι θαλάσσης in the present passage may be rendered, "*upon the edge of the sea*."—From ῥήσσω or ῥήγνυμι, "*to break*."

LINE 438. Βῆσαν, Epic and Ionic for ἔβησαν, 3 plur. 1 aor. indic. act of βαίνω. Consult line 310, remarks on βῆσε.

LINE 439. Βῆ, Epic and Ionic for ἔβη, 3 sing. 2 aor. indic. act. of βαίνω.

Ποντοπόροιο, Epic and Ionic for ποντοπόρου, gen. sing. fem. of ποντοπόρος, ον, "*ocean traversing*," "*sailing over the deep*."—From πόντος, "*the deep*," and πείρω.

LINE 440. Βωμόν, accus. sing. of βωμός, οῦ, ὁ, "*an altar*." Properly, any elevation whereon to place a thing, "*a stand*," "*base*," "*step*," &c., but mostly used of erections for sacred purposes, as an altar, with steps leading to it, &c.—From βάω, βαίνω, conveying the idea of ascent.

Πολύμητις. Consult line 311.

LINE 441. Φίλῳ. Taken as a possessive. Consult line 20.

Τίθει, Epic and Ionic for ἐτίθει, 3 sing. imperf. indic. act. of τιθέω, "*to place*," poetic and Ionic form for τίθημι, used by Homer only in the 3 sing. imperf., ἐτίθει, and, as here, τίθει. Never occurs in Attic Greek.

LINE 442. Χρύση, voc. sing. of Χρύσης ου, ὁ "*Chryses*"

LINE 443 Ἀγέμεν, Epic, Doric, and Æolic for ἄγειν. Consult line 78.

LINE 444. Ῥέξαι, 1 aor infin. act. of ῥέζω, "*to offer up*:" fut. ῥέξω· 1 aor. ἔρεξα. Consult line 315.

Line **444–450.**

Ἱλασόμεσθα, Epic for ἱλασώμεθα, 1 plur. 1 aor. subj. of the middle deponent ἱλάσκομαι, "*to propitiate:*" fut. ἱλάσομαι. — From ἵλαος, "*propitious.*"

LINE 445. Πολύστονα, accus. plur. neut. of πολύστονος, ον, "*productive of many groans,*" "*causing many groans.*"—From πολύς and στένω, "*to groan.*"

Κήδεα, accus. plur. of κῆδος, εος, τό, "*woe,*" "*sorrow,*" especially mourning for one dead.—From κήδω, "*to trouble,*" "*to distress.*"

Ἐφῆκεν, 3 sing. 1 aor. indic. act. of ἐφίημι, "*to send upon,*" "*to inflict:*" fut. ἐφήσω: perf. ἐφεῖκα: 1 aor. ἐφῆκα.—From ἐπί, "*upon,*" and ἵημι, "*to send.*"

LINE 446. Ἐδέξατο, 3 sing. 1 aor. indic. middle of δέχομαι, "*to receive.*"

Χαίρων, pres. part. of χαίρω, "*to rejoice.*"

LINE 447. Τοί, Epic and Ionic for οἱ, nom. plur. of ὁ, ἡ, τό, the old form for which was τός, τή, τό, nom. plur. τοί, ταί, τά.

Ὦκα. Consult line 402.

Κλειτήν, accus. sing. fem. of κλειτός, ή, όν, "*splendid.*" Properly. "*renowned,*" "*famous.*"—From κλείω, "*to celebrate,*" "*to render famous.*"

LINE 448. Ἑξείης, adverb, "*in continued order,*" "*in a row,*" "*one after another.*" Poetic for ἑξῆς, and this from ἔχω: fut. ἕξω, "*to hold on,*" *i. e.*, to continue, &c.

Ἔστησαν, 3 plur. 1 aor. indic. act. of ἵστημι, "*to place:*" fut. στήσω: perf. ἕστηκα: 1 aor. ἔστησα, "*I placed:*" 2 aor. ἔστην, "*I stood.*"

Ἐΰδμητον, accus. sing. masc. of ἐΰδμητος, ον, "*well-built,*" or "*fashioned,*" of stone work.—From εὖ and δέμω, "*to build,*" "*to construct.*"

LINE 449. Χερνίψαντο, Epic and Ionic for ἐχερνίψαντο, 3 plur. 1 aor. indic. of the middle deponent χερνίπτομαι, "*to wash one's hands,*" *i. e.*, with lustral or holy water, especially before sacrifice: fut χερνίψομαι: 1 aor. ἐχερνιψάμην. — From χείρ and νίπτω, "*to wash.*"

Οὐλοχύτας, accus. plur. of οὐλοχύται, ῶν, αἱ, "*bruised* or *coarsely-ground barley-meal*" (mixed with salt), and sprinkled over the head of the victim at a sacrifice.—From οὐλαί, "*coarse barley,*" and χέω "*to pour,*" "*to sprinkle copiously.*"

Ἀνέλοντο, Epic and Ionic for ἀνείλοντο, 3 plur. 2 aor. indic. mid of ἀναιρέω, "*to take up:*" fut. ἀναιρήσω: 2 aor. ἀνεῖλον: 2 aor. mid. ἀνειλόμην.—From ἀνά and αἱρέω, "*to take.*"

LINE 450. Εὔχετο, Epic and Ionic for ηὔχετο, 3 sing. imperf. indic. middle of εὔχομαι, "*to pray.*" Consult line 43

Line 450–460.

Ἀνασχών, 2 aor. part. act. of ἀνέχω, "*to uplift*," "*to hold up*;" fut. ἀνέξω and ἀνασχήσω: perf. ἀνέσχηκα: 2 aor. ἀνέσχον.—From ἀνά and ἔχω.

LINE 453. **Πάρος**, adverb, "*before*," "*formerly*."—In *form*, πάρος stands between παρά, πρό, and πρός, though, in *signification*, it belongs to πρό.

Ἔκλυες, 2 sing. imperf. indic. act., with aoristic signification, of κλύω, "*to hear*;" a present, however, which does not occur in the Homeric writings.—Compare the Sanscrit *cru*, Latin *cluo*, *aus-culto*, &c.

Εὐξαμένοιο, Epic and Ionic for εὐξαμένου. Consult line 43.

LINE 454. **Τίμησας**, Epic and Ionic for ἐτίμησας, 2 sing. 1 aor. indic. act. of τιμάω, "*to honor*;" fut. τιμήσω: 1 aor. ἐτίμησα.

Ἴψαο, Epic and Ionic for ἴψω, 2 sing. 1 aor. indic. of the middle deponent ἴπτομαι, "*to afflict*." More literally, "*to press hard*," "*to press down*:" fut. ἴψομαι: 1 aor. ἰψάμην.—Old form of the second person, ἴψασο: Epic and Ionic, ἴψαο: Attic, ἴψω.—From the root ἶπος, "*a weight*," "*a burden*," whence comes, also, ἰπόω.

LINE 455. **Ἐπικρήηνον**. Consult line 41.

Εέλδωρ. Consult line 41.

Δαναοῖσιν. Consult note on line 42.

LINE 458. **Εὔξαντο**, Epic and Ionic for ηὔξαντο, 1 aor. middle of εὔχομαι, "*to pray*."

Προβάλοντο, Epic and Ionic for προεβάλοντο, or, rather, προὐβάλοντο, 3 plur. 2 aor. indic. middle of προβάλλω, "*to cast forward*," "*to sprinkle*;" fut. προβαλῶ: perf. προβέβληκα: 2 aor. προέβαλον: 2 aor midd. προεβαλόμην or προὐβαλόμην.

LINE 459. **Αὐέρυσαν**, Epic and Ionic for αὐήρυσαν, 3 plur. 1 aor. indic. act. of αὐερύω, "*to draw back*;" fut. αὐερύσω: 1 aor αὐήρυσα.—From αὖ, "*back*," and ἐρύω, "*to draw*."

Ἔσφαξαν, 3 plur. 1 aor. indic. act. of σφάζω, "*to cut the throat*" of a victim, "*to slay*;" hence, "*to offer in sacrifice*."—The root is probably σφαγ, as it appears in the 2 aorist, ἐσφαγον, and in σφαγή, &c.

Ἔδειραν, 3 plur. 1 aor. indic. act. of δέρω, "*to flay*," "*to skin*," said of animals, &c.: fut. δερῶ: 1 aor. ἔδειρα: perf. δέδαρκα.—Compare the Sanscrit *dri*, "to cut asunder."

LINE 460. **Μηρούς**, accus. plur. of μηρός, οῦ, ὁ, "*the thigh*;" properly, the upper, fleshy part of the thigh, the ham. Homer uses the word of animals only in the phrase μηροὺς ἐξέταμον.—Consult line 40, remarks on μηρία.

Line **460–464.**

Ἐξέταμον, 3 plur. 2 aor. indic. act. of *ἐκτέμνω*, "*to cut out;*" *μηροὺς ἐκτέμνειν*, "*to cut the bones out of the thighs* before offering them:" fut. *ἐκτεμῶ*: perf. *ἐκτέτμηκα*.—From *ἐκ*, "*out,*" and *τέμνω*, "*to cut.*"

Κνίσῃ, dat. sing. of *κνίσα, ης, ἡ*, "*the fat*" in which the flesh of the victim was wrapped and burned.—Consult line 317, where it occurs in its primitive sense of the savor of a burned sacrifice.

Ἐκάλυψαν, 3 plur. 1 aor. indic. act. of *καλύπτω*, "*to cover;*" fut. *καλύψω*.—The root is *καλυϐ* or *καλυπ*, which appears in *καλύϐη, καλύφη, κοῖλος*.

LINE 461. *Δίπτυχα*, accus. sing. fem. (agreeing with *κνίσαν* understood), from *δίπτυξ*, gen. *δίπτυχος*, an adjective of one termination. (Consult note.)—From *δίς*, "*twice,*" and *πτύσσω*, "*to fold.*"

Ὠμοθέτησαν, 3 plur. 1 aor. indic. act. of *ὠμοθετέω*, "*to place the raw pieces*" cut from a victim, on the thigh bones, when piled in order, and wrapped in the fat membrane: fut. *ήσω*. Only a poetic word. —From *ὠμός*, "*raw,*" and *τίθημι*, "*to place.*"

LINE 462. **Καῖε,** Epic and Ionic for *ἔκαιε*, 3 sing. imperf. indic. act. of *καίω*, "*to burn.*" Consult line 52.

Σχίζῃς, Epic and Ionic for *σχίζαις*, dat. plur. of *σχίζα* (Epic and Ionic *σχίζη*), gen. *ης, ἡ*, "*a stick of cleft wood.*"—From *σχίζω*, "*to cleave.*"

Αἴθοπα, accus. sing. masc. of *αἴθοψ*, gen. *οπος*, adjective of one termination, "*dark-red,*" as an epithet of wine.—From *αἴθω*, "*to burn,*" and *ὤψ*, "*look.*" Consult remarks on *Αἰθιοπῆας*, line 423.

LINE 463. *Λεῖϐε*, Epic and Ionic for *ἔλειϐε*, 3 sing. imperf. indic. act. of *λείϐω*, "*to pour a libation:*" fut. *ψω*. Compare the Latin *libare, libatio*.

Νέοι, nom. plur. of *νέος, νέα, νέον*, Epic and Ionic *νέος, νέη, νέον*, "*new,*" "*young.*" In the plural, *νέοι*, and *οἱ νέοι*, "*youths,*" "*young men.*"—The word *νέος* must have been, originally, *νέϝος*. Compare the Sanscrit *nava*, Latin *novus*, German *neu*, and English *new*.

Ἔχον, Epic and Ionic for *εἶχον*, 3 plur. imperf. indic. act. of *ἔχω*, "*to hold.*"

Πεμπώϐολα, accus. plur. neut. of *πεμπώϐολον, ου, τό*, "*a five-pronged fork,*" used, in sacrifices, for stirring the fire, and especially for holding down the flesh in its place. (Consult note.)—From *πέμπε*, Æolic for *πέντε*, "*five,*" and *ὀϐολός*, same as *ὀϐελός*, "*a spit,*" "*a prong.*"

LINE 464. **Μῆρα,** *ων, τά*, "*the thighs.*" Rarer Homeric plural from *μηρός, οῦ, ὁ*, the plural being formed here in the neuter by a species of metaplasm; like *ὁ δεσμός*, plur. *τὰ δεσμά*.

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Line 464—467.

Σπλάγχνα, accus. plur. of *σπλάγχνον, ου, τό*, "*an inward part*," "*an entrail*." In the plural, *σπλάγχνα* are the "*inward parts*" or "*entrails*," *i. e.*, the nobler parts of them, such as the heart, lungs, liver, which remained in sacrifices to be roasted at the fire, and eaten or tasted by the sacrificers, as a beginning of their feast. From this it will be perceived that the *σπλάγχνα* are the *viscera thoracis*, as distinguished from the bowels, or *viscera abdominis*.—The term is probably akin to *σπλήν*, "*the milt*," or "*spleen*."

Ἐπάσαντο, 3 plur. 1 aor. indic. of the middle deponent *πατέομαι*, "*to eat*," "*to feed on*," and simply "*to taste*:" 1 aor. *ἐπασάμην*: perf. *πέπασμαι*. An Epic and Ionic verb. The *α* in the radical syllables is always short, which at once distinguishes the aorist *ἐπᾰσάμην*, part. *πᾰσάμενος*, of *πατέομαι*, from *ἐπᾱσάμην, πᾱσάμενος*, aor. of *πάομαι*, "*to get, acquire*," &c.

LINE 465. **Μίστυλλον**, Epic and Ionic for *ἐμίστυλλον*, 3 plur. imperf indic. act. of *μιστύλλω*, "*to cut into small pieces*," "*to cut up*;" always said, in Homer, of cutting up meat before roasting.—Akin, perhaps, to *μίτυλος, μύτιλος*, and Latin *mutilus*.

Ὀβελοῖσιν, Epic and Ionic for *ὀβελοῖς*, dat. plur. of *ὀβελός, οῦ, ὁ*, "*a spit*."—Ὀβελός is merely *βέλος*, with *ο* prefixed.

Ἔπειραν, 3 plur. 1 aor. indic. act. of *πείρω*, "*to pierce through and through*;" fut. *περῶ*: 1 aor. *ἔπειρα*: 2 aor. *ἔπᾰρον*: perf. pass. *πέπαρμαι*.—From *πέρας*, "*an end*," "*the last* or *highest point*," &c.

LINE 466. **Ὤπτησαν**, 3 plur. 1 aor. indic. act. of *ὀπτάω*, "*to roast*;" fut. *ὀπτήσω*: 1 aor. *ὤπτησα*.—Akin to *ἕψω*.

Περιφραδέως, adverb, "*carefully*."—From *περιφραδής*, and this from *περιφράζομαι*, "*to think about*," "*to consider on all sides*," "*to be careful about*." Consult remarks on *φράσαι*, line 83.

Ἐρύσαντο, Epic and Ionic for *ἠρύσαντο*, 3 plur. 1 aor. indic. mid. of *ἐρύω*, "*to draw off*;" fut. *ἐρύσω*: 1 aor. *ἤρυσα*. The Epic and Ionic present is *εἰρύω*, fut. *εἰρύσω*, &c.

LINE 467. **Παύσαντο**, Epic and Ionic for *ἐπαύσαντο*, 3 plur. 1 aor. indic. mid. of *παύω*, "*to cause another to cease*." Middle, "*to cause one's self to cease*," "*to cease*;" fut. *παύσω*, but no perfect active seems to have been used.

Τετύκοντο, 3 plur. of the reduplicated 2 aor. mid. of *τεύχω*, "*to prepare*;" fut. *τεύξω*: 1 aor. *ἔτευξα*: 2 aor. *ἔτυκον*, and, with reduplication, *τέτυκον*: 2 aor. mid. *ἐτυκόμην*, and, with reduplication, *τετυκόμην*.

Δαῖτα, accus. sing. of *δαίς, δαιτός, ἡ*, "*a banquet*," "*a feast*," "*a meal*."—From *δαίω*, "*to divide*," "*to distribute*" *i. e.* as a share at banquets, &c.

Line 468–472.

Line 468. Δαίνυντ', Epic and Ionic for ἐδαίνυντο, 3 plur. imperf. indic. middle of δαίνυμι, "*to feast.*" Literally, "*to distribute,*" assign as a share, especially at meals or banquets: fut. mid. δαίσομαι.—From δαίω, "*to divide,*" "*to distribute.*"

Ἐδεύετο, 3 sing. imperf. indic. mid. of the deponent δεύομαι, "*to feel the want of,*" "*to be deprived of;*" fut. δευήσομαι. There is also an active form δεύω, but of less frequent occurrence.—Observe that δεύω and δεύομαι are Epic and Æolic for δέω and δέομαι.

Ἐΐσης, gen. sing. fem. of ἐΐσος, ἐΐση, ἐΐσον, Epic and poetic lengthened form from ἴσος, η, ον, "*equal,*" "*alike.*"

Line 469. Πόσιος, gen. sing. of πόσις, ιος, ἡ, "*drinking.*"—From πίνω, πώσω, "*to drink.*"

Ἐδητύος, gen. sing. of ἐδητύς, ύος, ἡ, "*eating,*" "*food.*"—From ἔδω, "*to eat.*"

Ἐξ, "*away.*" Adverb in Homer. Afterward a preposition.

Ἔρον, accus. sing. of ἔρος, ου, ὁ, the oldest, but a merely poetic form of ἔρως, "*desire,*" "*love.*"

Ἕντο, 3 plur. 2 aor. indic. middle of ἵημι, "*to send,*" "*to send away;*" more freely, "*to take away;*" fut. ἥσω: 1 aor. ἧκα: 2 aor mid. ἕμην, ἕσο, &c.

Line 470. Κοῦροι, nom. plur. of κοῦρος, ου, ὁ, "*a youth,*" "*a boy.*" Epic and Ionic for κόροι, from κόρος, ου, ὁ. As regards the derivation, consult remarks on κούρην, line 98.

Κρητῆρας, accus. plur. of κρητήρ, ῆρος, ὁ, Epic and Ionic for κρατήρ, ῆρος, ὁ, "*a mixer.*" (Consult note.)—From κεράννυμι, "*to mix.*"

Ἐπεστέψαντο, 3 plur. 1 aor. indic. mid. of ἐπιστέφω, "*to fill brim high*" (consult note): fut. ἐπιστέψω: 1 aor. ἐπέστεψα: 1 aor. mid ἐπεστεψάμην.—From ἐπί and στέφω, "*to crown,*" &c.

Ποτοῖο, Epic and Ionic for ποτοῦ, gen. sing. of ποτόν, οῦ, τό, "*drink.*" Observe the distinction between this form and πότος, ου, ὁ, "*a drinking-bout,*" &c.—From πίνω, πώσω, "*to drink.*"

Line 471. Νώμησαν, Epic and Ionic for ἐνώμησαν, 3 plur. 1 aor. indic. act. of νωμάω, "*to distribute;*" fut. νωμήσω: 1 aor ἐνώμησα.—From νέμω, "*to distribute.*"

Ἐπαρξάμενοι, nom. plur. 1 aor. part. middle of ἐπάρχω. (Consult note.)

Δεπάεσσιν, Epic and Ionic for δέπασιν, dat. plur. of δέπας, αος, τό, "*a cup.*"

Line 472. Πανημέριοι, nom. plur. masc. of πανημέριος, α, ον, "*all day long,*" "*doing a thing all day.*"—From πᾶς, "*all,*" and ἡμέρα, "*a day.*"

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Line 472–477.

Μολπῇ, dat. sing. of *μολπή, ῆς, ἡ*, "*song.*" Sometimes said of song and dance combined, in honor of a deity. In the present passage, however, it refers to song alone.—From *μέλπω*, "*to sing,*" &c

Ἱλάσκοντο, 3 plur imperf. indic. of the middle deponent *ἱλάσκομαι* "*to propitiate,*" "*to appease;*" fut. *ἱλάσομαι.*—From *ἵλαος*, "*propitious.*"

LINE 473. **Ἀείδοντες**, nom. plur. pres. part. act. of *ἀείδω*, "*to sing,*" Epic and Ionic for *ᾄδω*. fut. *σω*. Consult line 1.

Παιήονα, accus. sing. of *παιήων, ονος, ὁ*, "*a paean,*" "*a festal hymn.*" (Consult note.)—From *Παιάν*, an appellation of Apollo as the healing deity; the burden of the song being *ἰὴ* or *ἰὼ Παιάν*, in thanksgiving for deliverance from evil.

LINE 474. **Ἑκάεργον**, "*the far-working one.*" Consult line 147.

Τέρπετο, Epic and Ionic for *ἐτέρπετο*, 3 sing. imperf. indic. pass. of *τέρπω*, "*to delight;*" fut. *τέρψω*: 1 aor. *ἔτερψα.*—The Greek *τέρπω* is the Sanscrit *trip*, "gaudere," "satiari." Probably akin to *τρέφω*.

LINE 475. **Ἦμος**, "*when,*" Epic, Ionic, and poetic adverb. Doric form *ἆμος*. The Attics employ *ὅτε* in its place. Not to be confounded with *ἡμός*, Æol. *ἁμός*, for *ἡμέτερος*.

Ἠέλιος, Epic, Ionic, and poetic for *ἥλιος, ου, ὁ*, "*the sun.*"

Κατέδυ, 3 sing. 2 aor. indic. act. of *καταδύω*, or *καταδύνω*, "*to go down,*" "*to go under;*" fut. *καταδύσω*: 1 aor. *κατέδυσα*: 2 aor. *κάτεδυν.*—From *κατά*, "*down,*" and *δύω* or *δύνω*, "*to go,*" &c.

Κνέφας, αος, τό, "*darkness.*" In Attic the genitive is *κνέφους*: in later writers, also *κνέφατος*. Attic dative *κνέφᾳ*, but Epic always *κνέφαϊ.*— From *νέφος*, "*a cloud,*" "*mist,*" &c.: akin to *γνόφος* and *δνόφος*.

LINE 476. **Κοιμήσαντο**, Epic and Ionic for *ἐκοιμήσαντο*, 3 plur. 1 aor. indic. middle of *κοιμάω*, "*to lull another to sleep.*" In the middle, "*to lull one's self to sleep,*" "*to lie down to sleep:*" fut. *ήσω.*—Akin to *κεῖμαι, κῶμα*, and Latin *cumbo* and *cubo*.

Πρυμνήσια. Consult line 436.

LINE 477. **Ἠριγένεια**, "*child of the morning,*" "*daughter of the dawn.*" Feminine form of *ἠριγενής*, and always employed as an epithet of Ἠώς, or "*Aurora.*"—From *ἦρι*, "*early,*" "*at early dawn,*" and the radical *γένω*.

Φάνη, Epic and Ionic for *ἐφάνη*, 3 sing. 2 aor. indic. pass. in a middle sense, of *φαίνω*, "*to show another;*" in the middle, "*to show one's self,*" "*to appear:*" fut. *φανῶ*: fut. mid. *φανοῦμαι*: 2 aor. act. *ἔφαν*

Line 477-482.

ον: 2 aor. pass *ἐφάνην*.—Lengthened from the root *φα-*, which appears in *φάος*, "*light*:" Sanscrit *bhâ*, "lucere."

Ῥοδοδάκτυλος, ον "*rosy-fingered*," an epithet of Ἠώς. "*Aurora*, or the morning-red.—From *ῥόδον*, "*a rose*," and *δάκτυλος* "*a finger*."

Ἠώς, gen. *ἠόος*, contr. *ἠοῦς*: dat. *ἠόϊ*, contr. *ἠοῖ*: accus *ἠόα*, contr *ἠῶ*, "*Aurora*," "*the morning-red*," "*daybreak*," "*dawn*" &c. In the present passage, Aurora, the goddess of the morning *i. e.*, the morning personified.

LINE 478. Ἀνάγοντο, Epic and Ionic for *ἀνήγοντο*, 3 plur. imperf. indic. middle of *ἀνάγω*. (Consult note.)

LINE 479. Ἴκμενον, accus. sing. masc. of *ἴκμενος, η, ον*, "*fair*," "*favorable*." Used only in the phrase *ἴκμενος οὖρος*, "*a fair breeze*."—Probably from *ἰκμάς, ἰκμαίνω*, "*smooth*," "*softly gliding*," opposed to a rough, boisterous wind. According to others, who write *ἵκμενος* with the rough breathing, it comes from *ἱκνέομαι*, and denotes a *following*, and so a *favorable* wind. Compare the Latin *ventus secundus*.

Οὖρον, accus. sing. of *οὖρος, ου, ὁ*, "*a fair wind* or *breeze*," right astern, and best derived, therefore, from *οὐρά*, "*a tail-wind*," "*a stern-wind*."

Ἵει, 3 sing. imperf. indic. act., Epic and Ionic (as from a form *ἱέω*), of *ἵημι*, "*to send*." Compare remarks on *ἀφίει*, line 25.

LINE 480. Στήσαντο, Epic and Ionic for *ἐστήσαντο*, 3 plur. 1 aor. indic. mid. of *ἵστημι*, "*to place*," "*to set up*," "*to erect*."

Πέτασσαν, Epic and Ionic for *ἐπέτασαν*, 3 plur. 1 aor. indic. act of *πετάννυμι*, "*to spread*," "*to expand*;" fut. *πετάσω*: 1 aor. *ἐπέτασα*—Akin to *πέτομαι, πέταμαι*, "*to spread the wings* in flight."

LINE 481. Πρῆσεν, Epic and Ionic for *ἔπρησεν*, 3 sing. 1 aor. indic act. of *πρήθω*, "*to blow*," "*to stream powerfully*:" fut. *πρήσω*: 1 aor. *ἔπρησα*. Hence *πρηστήρ*, "*a violent wind*."

LINE 482. Στείρῃ, dat. sing. of *στείρη, ης, ἡ*, Epic and Ionic for *στεῖρα, ας, ἡ*, "*the keel* of a ship." More literally, "the *stout beam* of a ship's keel," especially the carved part of it, the *cutwater*—Strictly speaking, the feminine of *στεῖρος, α, ον*, "*firm*," "*stout*," "*solid*."

Πορφύρεον, "*dark*," nom. sing. neut. of *πορφύρεος, α, ον*, Epic *η, ον*: Attic *πορφυροῦς, ᾶ, οῦν*. The first notion of this adjective was probably of the troubled sea, "*dark*," "*purple*," as coming from *πορφύρω* (probably a reduplicated form of *φύρω*), "*to grow dark*," and said especially of the sea; as in the following: *ὡς ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ*, "as when the vast sea *grows dark* with its

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dumb swell" (*i. e.*, with waves that do not break, opposed to *καλὰς ἅλς*), *Il.*, xiv., 16.—Afterward used to indicate *dark-red*, but varying in shade, &c. The common derivation from *πῦρ* and *φέρω* is erroneous.

Μεγάλα, neut. accus. plur. of *μέγας*, taken adverbially.

Ἴαχε, 3 sing. imperf. indic. act. of *ἰάχω*, "*to roar*;" fut. *ἰαχήσω* perf. *ἴαχα*.

LINE 483. **Ἔθεεν**, 3 sing. imperf. indic. act. of *θέω*, "*to run*," fut. *θεύσομαι*.

Διαπρήσσουσα, Epic and Ionic for *διαπράσσουσα*, nom. sing. fem. pres. part. of *διαπρήσσω*: fut. *διαπρήξω*, Epic and Ionic for *διαπράσσω*, fut. *διαπράξω*, "*to accomplish*," "*to perform*."—From *διά* and *πράσσω*.

Κέλευθον, accus. sing. of *κέλευθος*, *ου*, *ἡ*, "*a route*," "*a course*," &c. In the plural, *τὰ κέλευθα*.—According to some, from *κέλλω*, *κελεύω*: but more naturally from the radical *ἐλεύθω*, "*to come* or *go*."

LINE 485. **Ἠπείροιο**, Epic and Ionic for *ἠπείρου*, gen. sing. of *ἤπειρος*, *ου*, *ἡ*, "*the shore*." Literally, "*the main-land*," but in Homer usually said of the land as opposed to the sea.—Usually derived from *ἄπειρος*, "*boundless*," &c., *scil.* *γῆ*.

Ἔρυσσαν, Epic and Ionic for *ἤρυσαν*, 3 plur. 1 aor. indic. act. of *ἐρύω*, "*to drag*," "*to draw*." Consult line 466.

LINE 486. **Ὑψοῦ**, adverb, "*high*," "*high up*."—From *ὕψος*, "*height*."

Ψαμάθοις, dat. plur. of *ψάμαθος*, *ου*, *ἡ*, "*sand*," especially of the sea-shore; also the *sandy shore* itself.—A poetic form of *ψάμμος*: which last is from *ψάω*, "*to crumble away*," "*to comminute*."

Ἕρματα, accus. plur. of *ἕρμα*, *ατος*, *τό*, "*a prop*." (Consult note.)

Τάνυσσαν, Epic and Ionic for *ἐτάνυσαν*, 3 plur. 1 aor. indic. act. of *τανύω*, "*to extend*;" fut. *τανύσω*: perf. pass. *τετάνυσμαι*.—This verb, like many others in *-ύω*, passes into *-υμι*, as *τάνυμι*, whence the passive *τάνυμαι*, in *Il.*, xvii., 393.—From a root *ταν*, akin to *τεν*, as in Sanscrit *tan*, "extendere." Compare *τείνω*, fut. *τεν-ῶ*, and *τένος*, *-ένων*, as also the Latin *ten-do*, *ten-eo*, *ten-us*, *ten-or*; the German *dünn*, and English *thin*.

LINE 487. **Ἐσκίδναντο**, 3 plur. imperf. indic. mid. of *σκίδνημι*, "*to be scattered*."—In the middle, "*to scatter themselves*." A collateral form of *σκεδάννυμαι*. The active *σκίδνημι* seems to remain only in compounds.

LINE 488. **Μήνιε**, Epic and Ionic for *ἐμήνιε*, 3 sing. imperf. indic. act of *μηνίω*, "*to cherish wrath*;" fut. *μηνίσω*.—From *μῆνις*, "*wrath*."

Line 488–495.

Πεφνήμενος. Consult line 421.

Ὠκυπόροισιν. Consult line 421.

LINE 489. Διογένης. Consult line 337.

Πηλέος, gen. sing. of Πηλεύς, gen. έως, Ionic ῆος, "*Peleus.*" The Epic poets sometimes, as in the present instance, shorten the final long vowel in the genitive, for the sake of the verse. Thus, Πηλέος for Πηλέως.

LINE 490. Πωλέσκετο, Epic and Ionic iterative imperfect, 3 person singular for ἐπωλεῖτο, from πωλέομαι, "*to go or come frequently to a place.*" The Ionic, but more especially the Epic dialect, and frequently, in imitation of these, the tragic style, form a peculiar imperfect and aorist form in -εσκον, -εσκες, -εσκε, and in the middle or passive -εσκόμην, -έσκου, -έσκετο, to indicate an action often repeated, and hence this is called the iterative form.—(*Kühner* § 110, 1.)

Κυδιάνειραν, accus. sing. fem., as if from a masculine in -άνωρ, "*making men illustrious.*" (Consult note.)—From κῦδος, "*renown,*" and ἀνήρ.—Compare βωτιανείρῃ, line 155.

LINE 491. Φθινύθεσκε, 3 sing. imperf. indic. act.: iterative form for ἐφθίνυθε, from φθινύθω, "*to pine away;*" and also transitive, "*to waste away,*" "*to cause to pine.*"—Observe that φθινύθω is a poetic form for φθίνω, and, as regards the termination -εσκε, consult line 490.

Φίλον, "*his.*" Taken as a possessive. Consult line 20.

LINE 492. Αὖθι. Adverb, shortened from αὐτόθι, "*there,*" "*on the spot.*"—Said, also, of time, "*forthwith,*" "*straightway.*"

Ποθέεσκε, 3 sing imperf. indic. act.: iterative form for ἐπόθει, from ποθέω, "*to long for;*" fut. usually ποθήσω, also ποθέσομαι: 1 aor. ἐπόθεσα, in Attic usually ἐπόθησα.—From πόθος, "*a longing.*"

Ἀϋτήν, accus. sing. of ἀϋτή, ῆς, ἡ, "*a battle-cry.*" Homer is fond of joining ἀϋτή τε πτόλεμός τε, as in the present passage.

LINE 494. Ἴσαν, 3 plur. imperf. indic. act. of εἶμι, "*to go.*"

LINE 495. Ἦρχε, 3 sing. imperf. indic. act. of ἄρχω, "*to begin,*" "*to begin for others,*" "*to take the lead,*" &c.; fut. ἄρξω.

Λήθετο, 3 sing. 2 aor. indic. mid. of λανθάνω, "*to escape notice.*" Middle, "*to forget,*" *i. e.*, to cause a thing to escape one's own notice: fut. λήσω: perf. λέληθα. Middle, λανθάνομαι, fut. λήσομαι: 2 aor. ἐλαθόμην.—Lengthened from the root λαθ. Compare Latin *lat-eo*

Ἐφετμέων, Epic and Ionic for ἐφετμῶν, gen. plur of ἐφετμή, ῆς, ἡ, "*an injunction.*"—Poetic word, from ἐφίημι

Line 496–502.

LINE 496. Ἑοῦ, gen. sing. masc. of the possessive ἑός, ἑή, ἑόν, Epic and Ionic for ὅς, ἥ, ὅν, "*his, her, its.*"

Ἀνεδύσετο, 3 sing. 2 aor. indic. mid. of ἀναδύομαι, "*to emerge;*" fut. ἀναδύσομαι. Consult remarks on ἀπεβήσετο, line 428.

LINE 497. Ἠερίη, "*amid the mist of the morning*" (consult note) nom. sing. fem. of ἠέριος, η, ον, Epic and Ionic for ἀέριος α, ον, from ἀήρ, in the sense of "*mist,*" "*haze.*"

LINE 498. Εὗρεν. Consult line 329.

Εὐρύοπα, accus. sing. of εὐρύοψ, -οπος, ὁ, "*the wide thundering,*" from εὐρύς, and ὄψ, "*the voice:*" better than ὤψ. If, however, ὤψ be adopted as one of the component parts, the term will then signify, "*far-glancing,*" "*far-seeing.*"—Voss defends the derivation from ὤψ, which must be taken in *Orph. Lith.*, 18, 60.

Κρονίδην, accus. sing. of Κρονίδης, ου, ὁ, "*the son of Saturn,*" *i. e.*, Jove. A patronymic from Κρόνος, "*Saturn.*"

Ἄτερ. Adverb, construed with the genitive, "*apart from.*" Only poetic.

LINE 499. Κορυφῇ, dat. sing. of κορυφή, ῆς, ἡ, "*a summit,*" "*a peak.*" —From κόρυς, "*the head,*" and this from the radical κόρ, as denoting the sun, with the kindred idea of elevation.

Πολυδειράδος, gen. sing. of πολυδειράς, -άδος, ὁ, "*many-peaked.*" (Consult note.) An epithet of mountains, as here of Olympus, and pointing to the existence of many ridges.

LINE 500. Πάροιθ'. Consult line 360.

Καθέζετο, 3 sing. imperf. indic. mid. of καθίζω. Consult line 4[illegible]

Γούνων. Consult line 407.

LINE 501. Σκαιῇ, dat. sing. fem. of σκαιός, ή, όν, Epic and Ionic for σκαιός, ά, όν, "*left,*" and answering to the Latin *scævus*, which last comes from its digammated form σκαιϝός. Compare the English *skew*, and low German *schief.*—With σκαιῇ here understand χειρί.

Δεξιτερῇ, dat. sing. fem. of δεξιτερός, ή, όν, Epic and Ionic for δεξιτερός, ά, όν, lengthened form for δεξιός, "*right.*"—Supply here χειρί, as in the previous word.

Ἀνθερεῶνος, gen. sing. of ἀνθερεών, -ῶνος, ὁ, "*the chin,*" especially the under part. Some derive it from ἀνθέω, others from ἀθήρ, "*the beard or spike of an ear of corn,*" whence ἀνθέριξ, in same signification; but the former is more probable, since Homer himself uses ἀνθεῖν of the *sprouting of the beard* (*Od.*, xi., 320).

LINE 502. Λισσομένη. Consult line 15.

Line 503–510.

LINE 503. Ὤνησα, Epic and Ionic for ὤνησα, the augment being dropped; 1 sing. 1 aor. ind. act. of ὀνίνημι, "*to aid*," "*to prove of advantage to*," "*to help*;" fut. ὀνήσω: 1 aor. ὤνησα.—Reduplicated from a root 'ON–, which appears in the derivative tenses and forms.

LINE 504. Κρήηνον ἐέλδωρ. Consult line 41.

LINE 505. Τίμησον, 2 sing. 1 aor. imper. act. of τιμάω, "*to honor*;" fut. τιμήσω: 1 aor. ἐτίμησα.—From τιμή, "*honor*."

Ὠκυμορώτατος, superlative degree of ὠκύμορος, and this from ὠκύς "*swift*," and μόρος, "*fate*."

LINE 506. Ἔπλετ', 3 sing. imperf. indic. mid. of πέλω. Consult line 418, and note on the same.

Μιν. Consult line 29.

LINE 507. Consult line 356.

LINE 508. Περ. Consult note on line 131.

Τῖσον, 2 sing. 1 aor. imper. act. of τίω, "*to honor*;" fut. τισω: 1 aor. ἔτισα.—Not to be confounded with τίνω. Compare line 42.

Ὀλύμπιε, voc. sing. masc. of Ὀλύμπιος, ον, "*Olympian*," an epithet of Jove, as monarch of, and dwelling on, Olympus. Sometimes applied, also, to the other deities. Consult line 18.

Μητίετα, voc. sing. of μητίετᾰ, -ας, ὁ, Epic and Æolic form for μητιέτης, ου, ὁ, "*an adviser*," "*a counselor*." In the present passage, however, it has the force of an adjective or epithet, "*counseling*," "*all-wise*."—From μῆτις, "*counsel*," "*advice*;" like ὀφιήτης, from ὄφις, and πολιήτης, from πόλις.

LINE 509. Τόφρα, adv., "*for so long a time*." Corresponding to the relative form ὄφρα. Sometimes it stands absolutely, "*meanwhile*," the time referred to being before known.

Τρώεσσι. Consult line 408.

Τίθει, 2 sing. pres. imper. act. of τιθέω, "*to place*." Consult line 441.

Κράτος, accus. sing. neut. of κράτος, -εος, τό, "*might*," "*power*," "*strength*."—Probably akin, in its poetic form κάρτος, to the German *hart*, and English *hard*.

LINE 510. Τίσωσιν, 3 plur. 1 aor. subj. act. of τίω, "*to honor*."—Consult line 508.

Ὀφέλλωσιν, 3 plur. pres. subj. act. of ὀφέλλω, "*to increase*;" fut. ὀφελῶ: 1 aor. ὤφειλα. An old poetic verb, not to be confounded with ὀφέλλω, "*to owe*." Homer only uses the present and imperfect active and passive, and Æolic opt. aor. ὀφέλλειεν.—Compare line 353.

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Line 510–513.

Ἑ, accus. sing. of the pronoun of the third person, without nominative, and always enclitic. Frequent in Homer, but rare in Attic, as there the compound ἑαυτόν is used for ἑ when the latter is reflexive, and otherwise the simple αὐτόν.—Consult, as regards the old nominative of ἑ, *Anthon's enlarged Greek Grammar*, p. 203.

LINE 511. Νεφεληγερέτα, nom. sing. of νεφεληγερέτᾰ, gen. -ας, ὁ, Epic and Æolic for νεφεληγερέτης, -ου, ὁ, "*the cloud-collector*," used here as an epithet, "*cloud-collecting*," from νεφέλη, *a cloud*," and ἀγείρω, "*to collect*."—The genitive-form νεφεληγερέταο, employed by Homer (*Il.*, v., 631, &c.), is from νεφεληγερέτας, Doric for νεφεληγερέτης.

LINE 512. Ἀκέων, "*in silence*," "*silently*." In form a participle, but used by Homer as an adverb, and occurring even with a plural verb; as, ἀκέων δαίνυσθε (*Od.*, xxi., 89). We find it also in the dual, ἀκέοντε (*Od.*, xiv., 195), but never in the plural. Although ἀκέουσα occurs in the Iliad and Odyssey, yet ἀκέων stands also with feminines (*Il.*, iv., 22).—Akin to the Latin *taceo*. Buttmann supposes an adjective ἄκαος, "*non hiscens*" (*a, priv.*, and χάω, χαίνω, *hisco*), i. e., *silent*: then, from the feminine ἀκάαν would have come into the Ionic dialect ἀκέην and ἀκήν, and from the neuter singular ἄκαον would be formed ἀκέων, according to the analogy of ἵλαον, ἵλεων.—(*Lexil.*, p. 73, *ed. Fishlake.*)

Δήν, adv., "*long*," "*for a long time*."—Akin to δή and ἤδη.

Ἧστο, "*he sat*," 3 sing. imperf. indic. of ἧμαι, "*I sit*:" thus, ἥμην, ἧσο, ἧστο, &c.—Strictly speaking, however, ἧμαι is a perfect, and ἥμην a pluperfect of ἕζομαι: and the literal meaning of the former is, "*I have seated myself, and remain seated*," i. e., "*I sit*;" and of ἥμην, "*I had seated myself, and remained seated*," i. e., "*I sat*:" fut. ἑδοῦμαι. There is no such active as ἕζω, "*to set*," "*to place*;" though, as if from it, we have the transitive tenses, εἷσα, mid. εἱσάμην: fut. mid. εἵσομαι, &c.

Ἥψατο, 3d sing. 1 aor. indic. mid. of ἅπτω, "*to attach*," "*to connect*;" in the middle, "*to attach one's self to any thing*," "*to touch*:" fut. ἅψω: 1 aor. act. ἧψα: 1 aor. mid. ἡψάμην.—Root probably the same as the Sanscrit *ap* (compare the Latin *ap-iscor*), with the copulative prefix ἁ = *sa*: hence, also, *cap-io*, *ap-to*; and hence the German *haften*, *heften*.

LINE 513. Ὥς, for οὕτως. Observe the accentuation.

Ἔχετο, 3 sing. imperf. indic. mid. of ἔχω, "*to hold*," "*to have*;" in the middle, "*to hold one's self to*," "*to cling to*:" fut ἕξω.

Ἐμπεφυυῖα, Epic for ἐμπεφυκυῖα, nom. sing. fem. perf. part. act of

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Line 513–518.

ἐμφύω, "*to grow on,*" "*to grow unto,*" "*to be in,*" &c., "*to be rooted in;*" fut. ἐμφύσω, &c., from ἐν and φύω.

Εἴρετο, "*said,*" "*spoke,*" 3 sing. imperf. indic. mid. of εἴρω, "*to speak,*" "*to say;*" in the middle, besides these meanings, it signifies "*to cause to be told unto one,*" "*to ask.*"

LINE 514. Νημερτές, "*for certain.*" Properly the neuter sing. of the adjective νημερτής, -ές, "*unfailing,*" "*unerring,*" but used here, and more frequently, also, elsewhere, as an adverb.—From νη-, negative prefix, and ἁμαρτάνω, "*to err,*" "*to fail,*" &c.

Ὑπόσχεο, 2 sing. 2 aor. imper. of the middle deponent ὑπισχνέομαι, -οῦμαι, "*to promise:*" fut. ὑποσχήσομαι: 2 aor. ὑπεσχόμην: 2 aor. imper. ὑπόσχου, old form ὑπόσχεσο, Epic and Ionic ὑπόσχεο.—Strictly, only a collateral form of ὑπέχομαι, which accordingly supplies several of its tenses.

Κατάνευσον, 2 sing. 1 aor. imper. act. of κατανεύω, "*to nod,*" especially "*to nod assent,*" "*to ratify a promise with a nod;*" fut. κατανεύσομαι.—From κατά and νεύω.

LINE 515. Ἀπόειπε, Epic for ἀπεῖπε, 2 sing. 2 aor. imper. act., from ἀποειπεῖν, for ἀπειπεῖν, "*to refuse.*" Literally, "*to speak, say,* or *tell out* boldly or bluntly:" from ἀπό and εἰπεῖν.

LINE 517. Ὀχθήσας, nom. sing. masc. 1 aor. part. act. of ὀχθέω strictly, "*to be heavy laden,*" but only used in a metaphorical sense, "*to be heavy* or *big* with anger, wrath, grief," &c., "*to be vexed* or *greatly disturbed in spirit,*" especially in so far as this is expressed in words (consult note); fut. ὀχθήσω.—An Epic term, probably from ἄχθος, "*a burden,*" "*a heavy load,*" only differing from ἄχθομαι in that this was used strictly of bodily burdens, as well as metaphorically, but ὀχθέω only metaphorically.

LINE 518. Λοίγια, nom. plur. neut. of λοίγιος, -ιον, "*mischievous.*" More literally, "*pestilent,*" "*deadly:*" from λοῖγος, "*ruin,*" "*mischief.*"

Ἐχθοδοπῆσαι, 1 aor. infin. act. of ἐχθοδοπέω, "*to quarrel with,*" "*to become an enemy to;*" fut. ἐχθοδοπήσω: from ἐχθοδοπός, "*hateful,*" "*hostile.*" According to Buttmann (*Lexil.*, s. v. ἐχθοδοπῆσαι), the form ἐχθοδοπός comes from ἐχθρος and ὄπτω, ὄψομαι, and signifies, properly, "*hostile-looking;*" but probably it is only a lengthened form of ἐχθρός, like ἀλλοδαπός, ἡμεδαπός, &c., a view which appears to be confirmed by the accent.

Ἐφήσεις, 2 sing. fut. indic. act. of ἐφίημι, "*to incite,*" "*to stir up*" fut. ἐφήσω: 1 aor. ἐφῆκα: Ionic and Epic ἐφέηκα: from ἐπί and ἵημι

Line 519–526.

Line 519. Ἥρῃ. Consult line 400.

Ἐρέθῃσιν, Epic and Ionic for ἐρέθῃ, 3 sing. pres subj. act. of ἐρέθω "*to provoke*," for which its derivative ἐρεθίζω is more usually employed.—Akin to ἔρις.

Ὀνειδείοις, dat. plur. neut. of ὀνείδειος, ον, "*reproachful*," "*injurious*:" from ὄνειδος, "*reproach*," "*blame*," &c.

Ἐπέεσσιν, Epic and Ionic for ἔπεσιν, dat. plur. of ἔπος, εος τό, "*word*."

Line 521. Νεικεῖ, 3 sing. pres. indic. act. of νεικέω, "*to taunt*," "*to vex*," "*to annoy*;" and also, "*to wrangle with*," &c.; fut νεικέσω. This verb is hardly to be found except in Epic poets and Ionic prose; though the substantive νεῖκος is used by the tragic writers, and now and then in Attic prose.

Ἀρήγειν, pres. infin. act. of ἀρήγω, "*to aid*," "*to help*," &c.; fut ἀρήξω.—Akin to ἀρκέω, ἐρύκω, *arceo*, *arx*, *arca*. (*Pott*, *Etymol. Forsch.*, i., 271.)

Line 522. Ἀπόστιχε, 2 sing. 2 aor. imper. act. of ἀποστείχω, "*to go away*;" especially, "*to go back*," "*to go home*;" fut. ἀποστείξω: 2 aor. ἀπέστιχον: from ἀπό and στείχω, "*to go*."

Νοήσῃ, 3 sing. 1 aor. subj. act. of νοέω, "*to perceive*," "*to observe*;" fut. νοήσω, &c. Consult line 343.

Line 523. Μελήσεται, 3 sing. fut indic. mid. of μέλω, "*to be an object of care*;" fut. μελήσω.—Most usually employed in the 3d person sing. and plur. of act. pres. μέλει, μέλουσι: imperf. ἔμελε: fut μελήσει: inf. pres. and fut. μέλειν and μελήσειν. In the present instance the middle is employed in an active sense for μελήσει.—The object is in the nominative, the person in the dative.

Τελέσσω, Epic and Ionic for τελέσω, 1 sing. 1 aor. subj. act. of τελέω, "*to accomplish*;" fut. τελέσω: 1 aor. ἐτέλεσα, &c.: from τέλος, "*an end*," "*an accomplishment*."

Line 524. Πεποίθῃς, 2 sing. 2 perf. subj. act. of πείθω, "*to persuade*;" fut. πείσω: 1 perf. πέπεικα: 1 aor. ἔπεισα: 2 perf. (intransitive), πέποιθα, "*I trust*," "*I rely*."

Line 525. Ἐμέθεν, poetic genitive for ἐμοῦ, in Homer and the Attic writers: never enclitic.

Line 526. Τέκμωρ, τό, Epic indeclinable form for the more usual τέκμαρ, τό, also indeclinable: "*a sign*," "*a token*."

Παλινάγρετον, nom. sing. neut. of παλινάγρετος ον, "*revocable*;" more literally, "capable of being *taken back*:" from πάλιν, "*back*," and ἀγρέω, "*to take*."

Line 526–530.

Ἀπατηλόν, nom. sing. neut. of ἀπατηλός, -όν, "*accustomed to deceive*," "*guileful:*" from ἀπάτη, "*deceit*," "*guile*."

LINE 527. **Ἀτελεύτητον**, nom. sing. neut. of ἀτελεύτητος, -ον, "*not to be accomplished*," "*not coming to an end* or *issue:*" from ἀ *priv.*, and τελευτάω, "*to accomplish*."

Κατανεύσω, 1 sing. 1 aor. subj. act. of κατανεύω. Consult line 514

LINE 528. Ἦ. Consult line 219.

Κυανέῃσιν, Epic and Ionic for κυανέαις, dat. plur. fem. of κυάνεος, *α*, *ον*, "*dark;*" strictly, "*dark blue*," "*glossy blue*."—From κύανος "*a dark-blue substance*," used in the heroic age to adorn works in metal, especially weapons and armor.—Akin, perhaps, to the Sanscrit *cjama*, "dark," "livid." (*Pott*, *Etymol. Forsch.*, i., p. 116.)

Ὀφρύσι, dat. plur. of ὀφρύς, -ύος, ἡ, "*the eyebrow*."—Akin to the Sanscrit *bhru*, Persian *abru*, and English *brow*.

LINE 529. **Ἀμβρόσιαι**, nom. plur. fem. of ἀμβρόσιος, *α*, *ον*, "*immortal*," "*divine*," "*divinely beauteous;*" strictly, "*ambrosial*," *i. e.*, of or belonging to *ambrosia*, the fabled food of the gods, as nectar was their drink. Every thing belonging to the gods is called *ambrosial*, that is, *divine*, or *divinely beauteous;* their hair, their robes, sandals, anointing oil, voice, and song; even the fodder and the mangers of their horses. It is said also of all things that appear more than mortal in greatness or beauty, like our terms "*godlike*," "*divine*." — From ἀμβροσία, "*ambrosia*," with which compare the Sanscrit *amrita*, or cup of immortality, through the intermediate ἄμβροτος, "*immortal*." Consult line 598.

Χαῖται, nom. plur. of χαίτη, ης, ἡ, "*a lock of hair*," "*long, loose, and flowing hair*," used by Homer in both the singular and plural of men's hair, and also of horses' manes. Not used in prose except in the signification of *mane* (*Xen.*, *Eq.*, v., 5 and 7).—Probably akin to χέω, "*to pour out*," &c.

Ἐπεῤῥώσαντο, 3 plur. 1 aor. indic. mid. of the deponent ἐπιῤῥώομαι, "*to flow*," "*to roll downward upon a thing*," "*to stream one upon the other*."—From ἐπί and ῥώομαι, "*to rush*," &c.

LINE 530. **Κρατός**, gen. sing., assigned with the dative κρατί, accusative κρᾶτα, &c., as a collateral and poetic form of κάρα, "*the head*." No nominative κράς is found except in the grammarians. (*Cramer*, *Anecd.*, iii., 385.) Sophocles has τὸ κρᾶτα as nom. and accus. neuter. (*Philoct.*, 1001, &c.) In Homer, also, we have a lengthened genitive and dative κράατος, κράατι, and nom. plur. κράατα, but no nominative κράας is found.—Akin to the Sanscrit *ciras*, "the head," and to be traced in the Latin *cere-brum*, "the brain."

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Line 530–535.

Ἐλέλιξεν, 3 sing. 1 aor. indic. act. of ἐλελίζω, "*to whirl, spin, or twirl round*," "*to make to tremble*" (consult note); fut. ἐλελίξω: 1 aor. ἠλέλιξα.—Poetic form of ἑλίσσω.

LINE 531. Διέτμαγεν, Epic and Ionic (strictly speaking, Doric) for διετμάγησαν, 3 plur. 2 aor. indic. pass., in a middle sense, of **διατμήγω**, "*to cut in twain*," "*to separate*;" fut. διατμήξω: 1 aor. **διέτμηξα**: 2 aor. διέτμᾰγον: 2 aor. pass. διετμάγην.—Epic form for **διατέμνω**, from διά and τμήγω, "*to cut*."

LINE 532. Ἆλτο, Epic syncopated form for ἅλετο, and this for ἥλετο, 3 sing. 2 aor. indic. mid. of ἅλλομαι, "*to leap*," "*to plunge*;" fut. ἁλοῦμαι: 1 aor. ἡλάμην: 2 aor. ἡλόμην. The first aorist is the usual form in prose, and very rarely occurs in Epic poetry, according to Kühner (§ 234, 1). Hermann, on the other hand, maintains that the second aorist of this verb was never used in the *indicative* (*Ad. Soph., O. T.*, 1311).

Αἰγλήεντος, gen. sing. masc. of **αἰγλήεις, εσσα, εν**, "*radiant*," "*bright*."—From αἴγλη, "*brightness*," &c., and this akin to λάω, ἀγλαός, &c.

LINE 533. Ἑόν, accus. sing. neut. from ἑός, ἑή, ἑόν, Epic and Ionic for ὅς, ἥ, ὅν, possessive pronoun of the 3d person, "*his, her, its*."

Ἀνέσταν, Epic and Doric for ἀνέστησαν, 3 plur. 2 aor. indic. act. of **ἀνίστημι**, "*to make to stand up*;" fut. ἀναστήσω: 2 aor. ἀνέστην, "*I stood up*," "*I arose*."

LINE 534. Ἑδέων, gen. plur. of ἕδος, εος, τό, "*a seat*." The word is rare in prose, and is there, in general, only used of temples; as, ἕδη θεῶν.—Akin to Sanscrit *sad*, "to set," "to place;" Latin *sed*-es; Lithuanian *sed*-zin; Doric ἕδσομαι (ἕζομαι).

Σφοῦ, gen. sing. of σφός, σφή, σφόν, possessive pronoun "*their*," like σφέτερος. In later poets, also, σφέος.—From **σφεῖς**.

Ἔτλη, 3 sing. 2 aor. indic. act., as if from a present τλῆμι, which however, does not exist. (*Pors., Phœn.*, 1740), "*to dare*," "*to venture*." Strictly, "*to take upon one's self*;" hence, "*to bear, to suffer, to endure, to dare*."—The verb τλάω is merely a radical form, never found in the present, this being replaced by the perfect **τέτληκα**, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c.

LINE 535. Μεῖναι, 1 aor. infin. act. of μένω, "*to remain*," "*to await*;" fut. μενῶ: 1 aor. ἔμεινα.

Ἀντίοι, nom. plur. masc. of ἀντίος, α, ον, "*opposite*," "*over against*," "*in one's presence*," "*before one*."—From ἀντί, "*over against*," &c.

Line 535–545.

Ἔσταν, Epic and Doric for ἔστησαν, 3 plur. 2 aor. indic. act. of ἵστημι, "*to place;*" fut. στήσω: 2 aor. ἔστην, "*I stood.*" Compare ἐνέσταν, line 533.

Line 536. Καθέζετο. Consult line 360.

Line 537. Ἠγνοίησεν, Epic and Ionic for ἠγνόησεν, 3 sing. 1 aor. indic. act. of ἀγνοέω, "*to be ignorant of,*" "*not to know;*" fut. ἀγνοήσομαι, but also ἀγνοήσω in Isocrates and Demosthenes 1 aor. ἠγνόησα, Epic and Ionic ἠγνοίησα.—From ἀ, *priv.*, and νοέω.

Συμφράσσατο, Epic and Ionic for συνεφράσατο, 3 sing. 1 aor. indic. of the middle deponent συμφράζομαι, "*to take counsel with one,*" "*to concert with one;*" fut. συμφράσομαι: perf. συμπέφρασμαι.—From σύν and φράζομαι, "*to deliberate,*" middle voice of φράζω.

Line 538. Ἀργυρόπεζα, ἡ, "*the silver-footed,*" a regular Homeric epithet of Thetis; applied also by Pindar to Aphrodite or Venus. Hence, in later Greek was formed an adjective, ἀργυρόπεζος, -ον.—From ἄργυρος, "*silver,*" and πέζα, "*the foot,*" originally Doric and Arcadian for πούς.

Ἁλίοιο, Epic and Ionic for ἁλίου, gen. sing. masc. of ἅλιος, α, ον, and also ἅλιος, ον, "*of* or *belonging to the sea.*"—From ἅλς, ἁλός, ἡ, "*the sea.*"

Γέροντος. Consult line 26.

Line 539. Κερτομίοισι, Epic and Ionic for κερτόμιος, ον, "*heart-cutting.*" Observe that here κερτομίοισι appears without a noun (ἔπεσι, ἐπέεσσι,) expressed, as if it were the dative of τὰ κερτόμια, used as a substantive. Elsewhere, however, the full expression, κερτομίοις ἐπέεσσι, is employed.—From κέαρ, "*the heart,*" and τέμνω, "*to cut.*"

Line 540. Δολομῆτα, voc. sing. of δολομήτης, ου, ὁ, "*crafty-minded,*" "*artful.*"—From δόλος, "*deceit,*" "*guile,*" and μῆτις, "*contrivance,*" &c.

Line 541. Ἀπονόσφιν, adverb, "*far away from,*" "*apart from.*"—From ἀπό and νόσφι, "*apart.*"

Line 542. Κρυπτάδια, accus. plur. neut. of κρυπτάδιος, α, ον, "*secret,*" "*clandestine.*"—From κρυπτάζω, frequentative form of κρύπτω, "*to hide.*"

Δικαζέμεν, Epic, Doric, and Æolic for δικάζειν, pres. infin. act. of δικάζω, "*to decide,*" &c.; fut. δικάσω.—From δίκη, "*right,*" &c

Line 543. Πρόφρων. Consult line 77.

Τέτληκας. Consult line 228.

Line 545. Ἐπιέλπεο, Epic and Ionic for ἐπιέλπου, 2 sing. pres. imper. of ἐπιέλπομαι, middle deponent, and Epic form for

Line 515–554.

ἐπέλπομαι, "*to hope*," "*to build hopes upon*."—From ἐπί and ἔλπω, "*to hope*."

LINE 546. Εἰδήσειν, fut. infin. act. of the obsolete radical form εἴδω. Consult line 203.

Ἀλόχῳ, dat. sing. of ἄλοχος, ου, ἡ, "*the partner of one's couch*."—From ἀ, copulative, and λέχος, "*a couch*."

LINE 547. Ἐπιεικές, nom. sing. neut. of ἐπιεικής, ές, "*fitting*," "*meet*," "*suitable*."—From ἐπί and εἰκός, "*fair*," "*reasonable*," &c.

Ἀκουέμεν, Epic, Doric, and Æolic for ἀκούειν. Consult line 381

LINE 548. Εἴσεται, 3 sing. fut. indic. of the radical εἴδω, "*to know*" This form of the future is rarer than εἰδήσω, and most Epic: fut. εἴσομαι: perf. οἶδα.

LINE 549. Ἐθέλωμι, Epic and Ionic for ἐθέλω, pres. subj. act. of ἐθέλω, "*to be willing;*" fut. ἐθελήσω: 1 aor. ἠθέλησα. The synonymous shorter form θέλω never occurs in Homer, or the other Epic writers.

LINE 550. Διείρεο, 2 sing. pres. imper. of the middle deponent διείρομαι, Epic and Ionic for διέρομαι, "*to question thoroughly*," "*to interrogate closely*."—From διά and εἴρομαι, for ἔρομαι, "*to question*."

Μετάλλα, 2 sing. pres. imper. act. of μεταλλάω, "*to pry*," "*to inquire curiously into*." Strictly, "*to inquire* or *seek after other things*" (μετ' ἄλλα); fut. μεταλλήσω.

LINE 551. Βοῶπις, nom. sing. of βοῶπις, ιδος, ἡ, "*large-eyed;*" literally, "*ox-eyed*" (consult note), from βοῦς and ὤψ. The masculine βοώπης is post-Homeric.

Πότνια. Consult line 357.

LINE 552. Αἰνότατε, voc. sing. masc. of αἰνότατος, superlative of αἰνός, ή, όν, which last is an Epic form equivalent to δεινός, "*dread*," "*fear-inspiring*," &c.—Probably, as δεινός comes from δεῖσαι, and means something large and terrible; so αἰνός comes from some verb in a similar manner, and has a similar sense. (*Buttmann, Lexil.*, p. 46, *ed. Fishlake.*)

Κρονίδη, voc. sing. of Κρονίδης, ου, ὁ, "*son of Saturn*," a patronymic formed from Κρόνος, "*Saturn*."

LINE 553. Εἴρομαι. Consult remarks on διείρεο, line 550.

LINE 554. Εὔκηλος, ον, and (in Apollonius Rhodius) εὔκηλος, η, ον Æolic lengthened form of ἕκηλος, "*quiet*," "*calm*," "*gentle*," and also "*undisturbed*," "*uninterrupted*," &c.—Nothing to do with εὖ, but probably from the same root with ἕκων. The idea im

Line 554–561.

plied by εὔκηλος and ἕκηλος, according to Buttmann, is never an absence of motion or labor, but expresses that nothing unpleasant or vexatious (which interrupts labor as well as rest) is produced by trouble or care. (*Lexil.*, p. 280, *ed. Fishlake.*)

Φράζεαι, Epic and Ionic for φράζει, 2 sing. pres. indic. mid. of φράζω, "*to speak;*" in the middle "*to consider.*" (Consult line 83, and also note on φράσαι.) Old form φράζεσαι: Epic and Ionic φράζεαι: Attic φράζει, &c.

Ἅσσα, Ionic for ἅτινα, accus. plur. neut. of ὅστις, "*which,*" &c.—Observe the distinction between this and ἄσσα with the soft breathing, which is Ionic for τινά, "*some,*" &c., or for τίνα, interrogative "*what?*" (*Od.*, xix., 218.)

Ἐθέλησθα, Epic, Doric, and Æolic for ἐθέλῃς, 2 sing. pres. subj act. of ἐθέλω. (*Kühner*, § 123, 3.) Consult line 549.

Line 555. Αἰνῶς, adv. "*greatly.*"—From αἰνός. Consult line 552

Δείδοικα, Epic for δέδοικα, 1 sing. perf. indic. act. of δείδω, "*I fear;*" fut. δείσω: 1 aor. ἔδεισα, but in Homer always in the Epic form ἔδδεισα: perf., (with present signification, "*I fear,*") δέδοικα, also δέδια, with syncopated forms δέδιμεν, δέδιτε, &c.

Παρείπῃ, 3 sing. 2 aor. subj. act. of παρειπεῖν. Consult note

Line 557. Ἠερίη. Consult line 497.

Παρέζετο. Consult line 407.

Line 558. Οἴω. Consult line 59.

Ἐτήτυμον, neuter of the adjective ἐτήτυμος, ον, "*true,*" "*genuine,*" taken as an adverb, "*for certain,*" "*truly.*"—Poetic lengthened form of ἔτυμος: as, ἀταρτηρός for ἀτηρός.

Line 559. Πολέας, Epic for πολλούς, accus. plur. masc. of πολύς πολλή, πολύ, "*many.*" (*Kühner*, § 297, 3, *b.*)

Line 561. Δαιμονίη, Epic and Ionic for δαιμονία, voc. sing. fem. of δαιμόνιος, η, ον, Epic and Ionic for δαιμόνιος, α, ον: in Homer used only in the vocative, in addresses, and always carrying with it some degree of objurgation, but corresponding, at the same time, to the rank or condition of the party addressed: thus, "*strange one;*" "*my good sir,*" "*fellow;*" in Attic Greek, ironical, usually "*my fine fellow!*" like ὦ βέλτιστε.—From Herodotus and Pindar downward, "*any thing depending on or proceeding from the Deity or Fate.*"—The literal meaning is, "*of or belonging to a δαίμων,*" i. e., to *a being from another sphere*, and hence, "*strange,*" "*wonderful,*" "*astonishing,*" as above mentioned.—From δαίμων.

Ὀίεαι, 2 sing. pres. indic. of οἴομαι, "*to imagine,*" "*to think,*" &c old form of the 2d person, οἴεσαι, Epic and Ionic οἴεαι, Attic οἴει

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Line 561-564.

Λήθω, 1 sing. pres. indic. act. of λήθω, "*to escape observation.*" Collateral form of λανθάνω, and whence the latter borrows the fut. λήσω: perf. λέληθα, &c.

LINE 562. Πρῆξαι, Epic and Ionic for πρᾶξαι, 1 aor. infin. act. of πρήσσω, Epic and Ionic for πράσσω. "*to do,*" &c.: fut πράξω: 1 aor. ἔπραξα, &c.

Ἔμπης, adverb, Epic and Ionic for ἔμπας (strictly ἐν πᾶσι) "*wholly,*" "*altogether,*" "*at any rate,*" "*after all,*" "*nevertheless,*" &c. Of frequent occurrence in Homer, though he usually puts δὲ or ἀλλά before it. The adverb ἔμπας never occurs in Attic prose, but it is found in the tragic writers. When joined with the enclitic περ, it gains in force, "*however much,*" "*ever so much.*" Besides ἔμπας, Pindar has the exactly equivalent forms ἐμπᾶν and ἐμπᾶ.

Δυνήσεαι, 2 sing. fut. indic. of δύναμαι. Old form δυνήσεσαι, Epic and Ionic δυνήσεαι, Attic δυνήσει.

LINE 563. Ἔσεαι, 2 sing. fut. indic. of εἰμί, "*to be.*" Old form ἔσεσαι, Epic and Ionic ἔσεαι, Attic ἔσει.

Ῥίγιον, comparative neuter, formed from ῥῖγος ("*frost,*" "*cold*"), and hence literally signifying "*more frosty,*" "*colder;*" whence figuratively, "*more unpleasing,*" "*more painful,*" &c. The masculine form ῥιγίων seems not to occur; but the superlative ῥίγιστος does occur. (*Il.*, v., 873.)—Used also adverbially, "*more unpleasantly,*" "*more painfully.*"

LINE 564. Μέλλει εἶναι. "*It is very likely to prove.*" Μέλλει is here the 3 sing. pres. indic. act. of μέλλω, "*to be on the point of doing* something, or of *suffering* something." This is its radical signification; fut. μελλήσω: 1 aor. ἐμέλλησα. Homer uses only the present and imperfect. It is often joined with the infinitive, usually of the future, more rarely of the present, still more rarely of the aorist. The word differs from the future proper in this, that μέλλω denotes *an action as yet incomplete,* rather than *wholly future.* The usage of μέλλω is so varied, that sometimes it can be rendered only by auxiliary verbs, "*I will,*" "*would,*" &c.; sometimes it expresses mere *possibility;* sometimes, as in the present instance, a high degree of *probability,* &c.—As the radical sense of μέλλω often passes into that of "*to have a mind,*" "*to intend to do,*" like φροντίζω, perhaps μέλλω and μέλω belong to the same root; though Pott would rather refer μέλλω to μολεῖν, "*to be going* to do." Donaldson, again, compares μέν-ω, μέλλ-ω, and the impersonal μέλ-ει, in the general sense of thinking or caring about a thing, with the Gothic *munan*, German *meinen*, and old Nordish *man* (*New Cratylus*, p. 573.—*Grimm*, i., p. 926.)

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Line 565–571.

LINE 565. 'Ἀκέουσα, "*in silence*," "*silently*." Feminine form of ἀκέων. Consult line 512.

Κάθησο, 2 sing. pres. imper. of κάθημαι, "*to sit*;" inf. καθῆσθαι. imperf. ἐκαθήμην. But observe, that κάθημαι is in strictness the perf. of καθέζομαι. Compare line 512, remarks on ἧστο.

'Επιπείθεο, 2 sing. pres. imper. mid. of ἐπιπείθομαι, "*to obey*." Old form ἐπιπείθεσο, Epic and Ionic ἐπιπείθεο, Attic ἐπιπείθου.

LINE 566. Χραίσμωσιν, 3 plur. 2 aor. subj. act. of χραισμέω, "*to aid*." Consult line 242.

LINE 567. 'Ασσον. Consult line 335.

'Ιόνθ'. Consult note.

'Αάπτους, acc. plur. fem. of ἄαπτος, ον, "*not to be touched*," "*unapproachable*," with the collateral notion of terrible strength.—From ἀ, *priv*., and ἅπτομαι, "*to touch*."

'Εφείω, Epic and Ionic for ἐφῶ, 2 aor. subj. act. of ἐφίημι, "*to lay upon*;" more literally, *to fling upon*: 2 aor. subj. ἐφῶ: uncontracted form ἐφέω: Epic and Ionic ἐφείω, ῃς, ῃ, &c.

LINE 568. 'Εδδεισεν. Consult line 33.

Βοῶπις. Consult line 551.

LINE 569. Καθῆστο, 3 sing. imperf. indic. of κάθημαι, Epic and Ionic for ἐκαθῆστο, the augment being dropped. In strictness, however, it is the pluperfect. Consult remarks on κάθησο, line 565, and also on ἧστο, line 512.

'Επιγνάμψασα, nom. sing. fem. 1 aor. part. act. of ἐπιγνάμπτω, "*to bend*," "*to bow down*;" fut. ἐπιγνάμψω.—From ἐπί and γνάμπτω, "*to bend*."

LINE 570. 'Ωχθησαν, 3 plur. 1 aor. indic. act. of ὀχθέω. Consult line 517.

Δῶμα, accus. sing. of δῶμα, ατος, τό, "*a mansion*," "*an abode*."—From δέμω, "*to build*:" 2 perf. δέ-δομ-α.

Οὐρανίωνες, nom. plur. of οὐρανίων, ωνος, ὁ, "*the heavenly one*," like Οὐρανίδης. In Homer always in the plural, and like the Latin *Cælites*.

LINE 571. 'Ηφαιστος, ου, ὁ, "*Hephæstus*," the Latin "*Vulcanus*," or *Vulcan*, god of fire, as used in the arts, and hence master or lord of all the arts that need the aid of fire, and so especially of working in metal. Hence the epithet applied to him in this same line of κλυτοτέχνης. He was the son of Jupiter and Juno, and lame from his birth. (*Il*., xviii., 397.)—Schwenk makes the name 'Ηφαιστος to be properly Φαιστός, with the prefixed η, like λύγη, ἠλύγη: and φαιστός he deduces from φαίω (φαίνω), "*to be bright*," "*to shine*," making it therefore, signify "*the bright one*." (*Etymol. Andeut*., p

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Line 571–577.

167.) Others see in it a resemblance to the name of the Egyptian god *Phthas*. (Compare *Prichard, Egyptian Mythology*, p. 172.)

Κλυτοτέχνης, ου, ὁ, "*illustrious artificer*," "*famous for his art*." An epithet of Vulcan, the fire-god. (Consult preceding remarks on Ἥφαιστος.)—From κλυτός, "*illustrious*," "*famous*," and τέχνη, "*art*," "*skill*."

Ἦρχε, 3 sing imperf. indic. act. of ἄρχω, "*to begin*." Consult line 495.

Ἀγορεύειν. Consult line 109.

Line 572. Ἐπίηρα, accus. plur. neut. of ἐπίηρος, ον, "*agreeable*." The neuter sing. is found in *Lesch*. (*Fr. Hom.*, 56), and the masculine in *Empedocles*, v. 208. Buttmann, however, rejects the word entirely. (Consult note.)—From ἐπί and ἐράω, probably.

Λευκωλένῳ. Consult line 55.

Line 573. Λοίγια. Consult line 518.

Ἀνεκτά, nom. plur. neut. of ἀνεκτός, όν, later ἀνεκτός, ή, όν, "*to be endured*," "*to be borne*," "*bearable*," &c.—From ἀνέχομαι, "*to endure*."

Line 574. Σφώ, nom. dual of personal pronoun σύ.

Ἐριδαίνετον, 2 dual, pres. indic. act. of ἐριδαίνω, "*to wrangle*," "*to quarrel*," "*to contend*;" fut. ἐριδήσω.—From ἔρις, ἔριδος, "*strife*:" ἐρίζω, "*to contend*."

Line 575. Κολῳόν, accus. sing. of κολῳός, οῦ, ὁ, "*a disturbance*," "*a wrangling*."—Poetic only. Akin to κολοιός, "*a jackdaw*:" κολοιάω, "*to scream like a jackdaw*;" and κολοσυρτός, "*noise*," "*din*," &c. The common root of all these words is, according to Buttmann, to be found in καλέω, κέλομαι. (*Lexil.*, p. 390, *seqq.*, *ed Fishlake*.)

Ἐλαύνετον, 2 dual, pres. indic. act. of ἐλαύνω, "*to excite*;" fut. ἐλάσω: 1 aor. ἤλᾰσα: perf. ἐλήλᾰκα, &c. The present ἐλάω, whence ἐλάσω, &c., are borrowed, is very rare. The fut. ἐλάσω is contracted by the Attics into ἐλῶ.

Δαιτός. Consult line 467.

Line 576. Ἐσθλῆς. Consult line 108.

Ἦδος, εος, τό, "*enjoyment*," "*delight*." Akin to ἡδύς, "*sweet*," and ἥδομαι, "*to enjoy*," "*to delight*."

Χερείονα, nom. plur. neut. of χερείων, ον, Epic and Ionic for χείρων, ον, irregular comparative of κακός, formed from the radical χέρης, "*worse*," &c. Χερείονα is, therefore, for χείρονα.

Line 577. Παράφημι, "*I recommend*;" properly, *I sit by the side* of one and *urge a thing upon his* or *her attention*.—From παρά and φημί

Line 577–584.

Νοεούσῃ, Epic and Ionic for νοούσῃ, dat. sing. fem. pres. part. of νοέω, "*to think*," "*to exercise intelligence*," &c.; fut. νοήσω, &c.

Line 579. Νεικείῃσι, Epic and Ionic for νεικῇ (uncontracted form, νεικέῃ), 3 sing. pres. subj. act. of νεικέω, "*to wrangle*;" fut. νεικέσω.—From νεῖκος, "*wrangling*," "*strife*," &c.

Ταράξῃ, 3 sing. 1 aor. subj. act. of ταράσσω, "*to disturb*;" fut ταράξω: 1 aor. ἐτάραξα.—Akin to ἀράσσω, ῥάσσω, ῥήσσω, ῥήγνυμι.

Line 580. Ἐθέλῃσιν. Consult line 408.

Ἀστεροπητής, οῦ, ὁ, "*the flasher-forth-of-the-lightning*," "*the lightener*." An epithet of Jupiter.—From ἀστεροπή, poetic for ἀστραπή. στεροπή, "*lightning*."

Line 581. Ἑδέων. Consult line 534.

Στυφελίξαι, 1 aor. inf. act. of στυφελίζω, "*to hurl*," "*to thrust*." Literally, "*to strike rudely*," "*to smite*;" and, in general, "*to treat roughly and rudely*," "*to maltreat*;" fut. στυφελίξω: 1 aor. ἐστυφέλιξα. —From στυφελός, "*close*," "*solid*," "*hard*," "*rough*;" and this last from στύφω, "*to contract*," "*draw together*," "*make firm, solid, hard*" &c.

Φέρτατος, nom. masc. superlative, from φέρω, like *fortis* from *fero*, in Latin, "*most powerful*," "*mightiest*," &c. Another form is φέριστος, and the comparative is φέρτερος.

Line 582. Καθάπτεσθαι, pres. infin. of the middle deponent καθάπτομαι, "*to soothe*." More literally, "*to lay hold of*," "*to fasten upon*," and then "*to accost*," "*to address one in words*," for the most part in the sense of soothing, and hence most commonly joined with μαλακοῖς or μειλιχίοις ἐπέεσσι, but sometimes, also, *to attack with harsh and angry words* (ἀντιβίοις or χαλεποῖς ἐπέεσσι καθάπτεσθαι). The post-Homeric writers usually employ it in this latter sense.—From κατά, and ἅπτομαι, "*to touch*."

Μαλακοῖσιν, Epic and Ionic for μαλακοῖς, dat. plur. neut. of μαλακός, ή, όν, "*soft*."—Akin in root to βλάξ, "*slack*," "*inactive*," "*sluggish*," the letters μ and β being interchangeable. Compare also the Latin *moll-is*.

Line 583. Ἵλαος, ον, "*soothed*," "*appeased*," "*gracious*," and hence "*propitious*." Attic form ἵλεως, ων

Line 584. Ἀναΐξας, nom. sing. masc. 1 aor. part. act. of ἀναΐσσω, "*to start up*," "*to spring up*;" fut. ἀναΐξω: Attic ἀνάσσω, ἀνᾴττω.—From ἀνά, and ἀΐσσω, "*to move with a quick, shooting motion*," "*to shoot*," "*to rush*," &c.

Δέπας, αος, τό, "*a cup*," "*a goblet*." In Homer it is always of gold, and richly wrought; but, in later writers of earthenware also (*Anthol.*)

Line 584–590

Ἀμφικύπελλον, accus. sing. neut. of ἀμφικύπελλος, ον, in Homer always joined with δέπας, "*a double cup*," such as forms a κύπελλον both at top and bottom. (Consult note.)—From ἀμφί and κύπελλον

LINE 585. Τίθει, Epic and Ionic for ἐτίθει. Consult line 441.

LINE 586. Τέτλαθι, poetic syncopated form of the perfect infinitive active of the radical τλάω, "*to endure*," which last is never found itself in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c.: fut. τλήσομαι: perf. τέτληκα: perf. plur. τέτλαμεν, τέτλατε, τετλᾶσι: dual τέτλατον: imperative τέτλαθι, τετλάτω, &c. Consult line 534.

Ἀνάσχεο, 2 sing. 2 aor. indic. mid. of ἀνέχω, "*to hold up;*" fut. ἀνέξω or ἀνασχήσω: perf. ἀνέσχηκα. In the middle, ἀνέχομαι, "*to hold one's self up* or *upright*," and so "*to hold* or *bear up against a thing*," "*to endure*," "*to restrain one's self*:" fut. ἀνέξομαι or ἀνασχήσομαι: 2 aor., with double augment ἠνεσχόμην: 2 aor. imper ἀνάσχου: old form ἀνάσχεσο, Epic and Ionic ἀνάσχεο.

Κηδομένη, nom. sing. fem. of pres. part. of κήδομαι, "*to be afflicted*," &c. Consult line 56.

LINE 588. Θεινομένην, accus. sing. fem. pres. part. pass. of θείνω, "*to beat*," "*to strike*," "*to wound;*" fut. θενῶ: 1 aor. ἔθεινα: 2 aor. (ἔθενον), probably used only in the infin. θενεῖν, part. θενών, subj. θένω, and imper. θένε.—Akin to κτείνω and θανεῖν

Ἀχνύμενος. Consult line 103.

LINE 589. Χραισμεῖν. Consult line 242.

Ἀργαλέος, nom. sing. masc. of ἀργαλέος, α, ον, "*hard*," "*difficult*." —From ἄλγος, and for ἀλγαλέος, like στόμαργος for στόμαλγος. Compare the German *Arg*, *Ærger*.

Ἀντιφέρεσθαι, pres. infin. pass. of ἀντιφέρω, "*to carry* or *set against*," "*to bear up against*." In the passive, ἀντιφέρομαι, "*to be borne up against*," "*to be opposed*."—From ἀντί and φέρω.

LINE 590. Ἄλλοτε, adverb of time, "*at another time*," "*on another occasion*."

Ἀλεξέμεναι, Epic, Doric, and Æolic for ἀλέξειν, pres. inf. act. of ἀλέξω, "*to aid;*" more literally, "*to ward*," "*to keep off*"—Sophocles is the only one of the tragic writers who has the word, and Xenophon is the chief authority for it in Attic prose. Another form is ἀλεξέω, from which several of the tenses are formed, but which is itself found in the present only (*Pind.*, *Ol.*, xiii 12); fut. ἀλεξήσω

Μεμαῶτα, accus. sing. masc. perf. part. of the radical μάω, "*to desire*:" perf., with present signification, μέμαα: fut. μάσομαι: 1 aor mid. ἐμασάμην.

Line 591–593.

LINE 591. **Ῥῖψε**, Epic and Ionic for ἔρριψε, augment being dropped 3 sing. 1 aor. indic. act. of ῥίπτω, "*to fling*," "*to hurl*;" fut. ῥίψω: 1 aor. ἔρριψα.

Τεταγών, nom. sing. masc. Epic reduplicated 2 aor. part., with no present in use, "*having seized*."—The old grammarians, as far as signification went, rightly recognized τεταγών as a strengthened poetic form for λαβών; but its kin to τείνω, perf. τέτακα, is justly rejected by Schneider, and Buttmann (*Lexil.*, *s. v.*), who assume TA– as the root, which also appears in the old Epic imperative τῆ, "*take*," in the Latin *tango*, and the English *take*.

Βηλοῦ, gen. sing. of βηλός, οῦ, ὁ, "*a threshold*," on which one treads, and hence probably from βαίνω.

Θεσπεσίοιο, Epic and Ionic for θεσπεσίου, gen. sing. masc. of θεσπέσιος, α, ον, and also ος, ον, "*divine*."—Strictly and originally said of the voice, "*divinely sounding*," "*divinely sweet*." Then, "*that can be spoken by none but a god*," and so, "*unspeakable*," "*unutterable*." Hence in most of the Homeric passages it has the general signification of θεῖος, "*divine*." It is also said of any thing "*sent*, *caused*, or *proceeding from a god*," and so, "*unspeakable*," "*awful*," "*fearful*," &c.—From θεός, and εἰπεῖν, ἔσπετε.

LINE 592. **Ἦμαρ**, accus. sing. of ἦμαρ, ἤμᾰτος, τό, poetic form for ἡμέρα, "*day*," especially in Homer, though sometimes he also uses ἡμέρη. Compare the Hebrew *yum*.

Φερόμην, Epic and Ionic for ἐφερόμην, 1 sing. imperf. indic. pass. of φέρω, "*to bear along*," "*to carry*."

Ἠελίῳ, Epic and Ionic for ἡλίῳ, dat. sing. of ἥλιος, ου, ὁ, "*the sun*." The term ἥλιος often occurs also in Homer as a proper name for *Helios*, or the *sun-god*, though it is often doubtful whether the poet means the sun or the god. Wolf mostly prefers the proper name, because of the fondness which the Greeks had for impersonation.—In a later age, *Helios* was identified with Apollo or Phœbus, but certainly not before Æschylus.

Καταδύντι, dat. sing. masc. 2 aor. part. act. of καταδύω or καταδύνω, "*to go down*," "*to go under* the ocean," said here of the sun setting; fut. καταδύσω: 1 aor. κατέδυσα: 2 aor. κατέδυν.—From κατά and δύω or δύνω.

LINE 593. **Κάππεσον**, Epic syncopated form for κατέπεσον, 1 sing. 2 aor. indic. act. of καταπίπτω, "*to fall down*;" fut. καταπτώσω: 2 aor. κατέπεσον: perf. καταπέπτωκα.—From κατά and πίπτω, "*to fall*."

Λήμνῳ, dat. sing. of Λῆμνος, ου, ἡ, "*Lemnos*," an island in the

Line 593–598.

Ægean Sea, between Tenedos, Imbros, and Samothrace, sacred to Vulcan on account of its volcanic fires. Hence Λήμνιον πῦρ became proverbial. The modern name of the island is *Stalimene.*

'Ενῆεν, Epic and Ionic for ἐνῆν, 3 sing. imperf. indic. act. of ἔνειμι, "*to be in,*" "*to remain in.*"

LINE 594. Σίντιες, nom. plur. of Σίντις, ιος, ὁ, "*a Sintian.*" Only found in the plural, as a proper name for the early inhabitants of Lemnos.—From σίντης, "*tearing,*" "*ravenous,*" and this from σίνομαι, "*to tear away,*" "to seize *and carry off* as booty;" for the Sintians are said to have been pirates. (Consult note.)

'Αφαρ. Consult line 349.

Κομίσαντο, Epic and Ionic for ἐκομίσαντο, 3 plur. 1 aor. indic. mid. of κομίζω, "*to take up and carry away.*" The middle here denotes that they bore the god to their own homes, and did this with kindly feelings; fut. κομίσω: 1 aor. ἐκόμισα: 1 aor. mid. ἐκομισάμην.

LINE 595. Μείδησεν, Epic and Ionic for ἐμείδησεν, 3 sing. 1 aor. indic. act. of μειδάω, "*to smile;*" fut. μειδήσω: 1 aor. ἐμείδησα. in which tense Homer always uses it.—Compare the Sanscrit *s-mi*, and English *s-mile.* (*Pott, Etym. Forsch.*, i., 206.)

LINE 596. Κύπελλον, ου, τό, "*a cup,*" "*a goblet.*" Strictly speaking, a diminutive from κύπη, "*a hole,*" "*a hollow.*"

LINE 597. 'Ενδέξια, accus. plur. neut. of ἐνδέξιος, α, ον, used adverbially.—From ἐν and δέξιος. (Consult note.)

LINE 598. Οἰνοχόει, Epic and Ionic for ᾠνοχόει, the augment being dropped, 3 sing. imperf. indic. act. of οἰνοχοέω, "*to pour out wine* for drinking;" fut. οἰνοχοήσω. Homer elsewhere uses ἐῳνοχόει, with double augment. (*Il.*, iv., 3.)

Νέκταρ, ἄρος, τό, "*nectar,*" the drink of the gods, as ambrosia was their food, according to Homer, Hesiod, and Pindar; while in Alcman (16) and Sappho, nectar is their food and ambrosia their drink. (Consult *Meineke, Com. Fragm.*, iii., p. 198.) Homer's nectar is red (ἐρυθρόν), and poured out like wine, and, like it, drunk mixed. At a later period, the term acquired especially the notion of fragrance.—Usually derived from νε- (for νη-, "*not*") and κτείνω (radical κτάω), "*to kill,*" and so, strictly, like ambrosia, an *elixir vitæ;* but this etymology is very doubtful. Pott deduces it from νέκ-ταρ, comparing νεκ- with the Latin *nec-em*, and making the term mean *necem effugiens.* This, however, is rather worse than the other. (*Etymol. Forsch.*, i., 228.)

Κρητῆρος, Epic and Ionic for κρατήρ, ῆρος, ὁ "*a mixer,*" Epic and

Line **598–603.**

Ionic form κρητήρ, ῆρος.—From κεράννυμι, "*to mix.*" (Consult note on line 470.)

Ἀφύσσων, nom. sing. masc. pres. part. act. of ἀφύσσω, "*to draw,*" said of liquids taken in this way from a larger vessel into a smaller; as in the present case the mixed or diluted nectar is taken from the crater, with a small ladle or dipper, and poured into the drinking cups. Every thing here is in accordance with human customs; the nectar is diluted, as wine generally was, and it is then dipped out into cups, as was the common custom at entertainments.

LINE 599. Ἄσβεστος, ον, and also η, ον, "*inextinguishable,*" from ἀ *priv.*, and σβέννυμι, "*to extinguish.*" Homer uses the term here in a metaphorical sense, as *endless, ceaseless*

Ἐνῶρτο, 3 sing. Epic syncopated 2 aor. mid. of ἐνόρνυμι, "*to arouse;*" fut. ἐνόρσω: 1 aor. ἐνῶρσα.—Middle ἐνόρνυμαι, "*to arouse one's self,*" "*to arise;*" 2 aor. mid. ἐνώρμην, ἔνωρσο, ἔνωρτο, &c., for ἐνωρόμην, ἐνώρεσο, ἐνώρετο, &c.—From ἐν and ὄρνυμι.

Μακάρεσσι, Epic and Ionic for μάκαρσι, dat. plur. of μάκαρ, αρος "*blessed,*" "*happy;*" strictly speaking, an epithet of the gods, who are constantly called μάκαρες θεοί in Homer and Hesiod, in opposition to *mortal* men; so that its true notion is of everlasting and heavenly bliss. When said of men, it indicates the highest degree of human happiness.

LINE 600. Ποιπνύοντα, accus. sing. masc. pres. part. act. of ποιπνύω, strictly, "*to blow,*" "*puff,*" "*be out of breath,*" from haste or exertion; hence, in general, "*to hasten,*" "*hurry,*" "*bustle.*" (Consult note.)—Not from πονέω, but formed by reduplication from πνέω, πέπνυμαι, like παιπάλλω from πάλλω, παιφάσσω from ΦΑ- (φάος), ποιφύσσω from φυσάω, and hence its original signification.

LINE 602. Δαίνυντ', κ. τ. λ. Consult line 468.

LINE 603. Φόρμιγγος, gen. sing. of φόρμιγξ, ιγγος, ἡ, "*a lyre,*" "*a phorminx,*" a species of cithara or lyre, the oldest stringed instrument of the Greek bards, often occurring in Homer, especially as the instrument of Apollo.—Strictly speaking, it is the *portable* cithara, from φέρω, φορέω, φόριμος, because it was carried on the shoulder by a strap or belt.

Περικαλλέος, Epic and Ionic for περικαλλοῦς, gen. sing. fem. of περικαλλής, ές, "*very beautiful.*"—From περί in its strengthening sense, "*very,*" and κάλλος, "*beauty.*"

Ἔχε, 3 sing. imperf. indic. act. of ἔχω, "*to hold,*" &c. Epic and Ionic for εἶχε, the augment being dropped.

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Line 604–608.

Line 604. **Μουσάων**, Epic and Ionic for *μουσῶν*, gen. plur. of *μοῦσα*, *ης*, *ἡ*, "*a Muse.*"—Probably from the radical *μάω*, "*to seek out*," "*to invent*," the Muses being merely personifications of the inventive powers of the mind.

Ἄειδον, Epic and Ionic for *ᾔειδον*, 3 plur. imperf. indic. act. of *ἀείδω*, "*to sing.*" Consult line 1.

Ὀπί, dat. sing. of *ὄψ*, *ὀπός*, *ἡ*, "*the voice.*"—From (*ἔπω*), *ἔπος*, *εἰπεῖν*.

Ἀμειβόμεναι, nom. plur. fem. pres. part. mid. of *ἀμείβω*. Consult line 84.

Line 605. **Κατέδυ**, 3 sing. 2 aor. indic. act. of *καταδύνω* or *καταδύω* Consult line 592.

Φάος, *εος*, *τό*, "*light*," for which we have also the contracted *φῶς*, *φωτός*, and then resolved in nom. and accus. *φόως* : plur. *φάεα*, rarely *φῶτα*.—Homer uses *φάος* and *φόως*, never *φῶς*, and forms the oblique cases from *φάος* only. Pindar has only *φάος*, and so the tragic writers almost always in lyrics, while in dialogue they have both *φάος* and *φῶς*, whereas *φῶς* alone is used in Attic prose.—From *φάω*, "*to shine*," "*to be bright.*"

Ἠελίοιο, Epic and Ionic for *ἡλίου*, gen. sing. of *ἥλιος*, *ου*, *ὁ*, "*the sun.*" Consult line 592.

Line 606. **Κακκείοντες**, nom. plur. Epic for *κατακείοντες*, pres. part. of *κατακείω*, desiderative form of *κατάκειμαι*, "*to wish to lie down*," and hence "*to intend to lie down*," "*in order to lie down.*" From *κατά* and *κείω*, Epic desiderative from *κεῖμαι*.

Ἔβαν. Consult line 391.

Οἰκόνδε, poetic form for *οἴκαδε*. Consult Excursus v. p. 427

Line 607. **Ἧχι**, Epic for *ᾗ*, adverb "*where.*"

Περικλυτός, *ή*, *όν*, "*famous*," "*renowned.*" Strictly, "*heard of all around.*"—From *περί*, "*around*," and *κλυτός*, "*heard of*," which last from *κλύω*, "*to hear.*"

Ἀμφιγυήεις, *ὁ*, Homeric epithet of Vulcan, "*he that halts in both legs*," "*lame of both legs.*"—From *ἀμφί*, "*around*," and *γυιός*, "*lame.*" Not from *γυῖον*, "*a limb.*"

Line 608. **Ἰδυίῃσι**, Epic and Ionic for *εἰδυίαις*, dat. plur. fem. part. of *οἶδα* : thus, *εἰδώς*, *εἰδυῖα*, *εἰδώς* or *εἰδός*. As regards the terminations of the neuter *-ώς* and *-ός*, consult *Anthon's enlarged Greek Grammar*, p. 153.

Πραπίδεσσιν, Epic and Ionic for *πραπίσιν*, dat. plur. of *πραπίδες*, *αἱ* strictly, "*the midriff*," "*the diaphragm*" (equivalent to *φρένες*); and since this was deemed the seat of the understanding, hence usually

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like φρένες "*the understanding*," "*mind*," "*skill*," &c.—Probably from φράζω, φρήν.

LINE 609. Ὅν, accus. sing. neut. of the possessive pronoun ὅς, ἥ, ὅν, Epic form ἑός, ἑή, ἑόν, which last is more usual in Homer.

Ἦἰε. Consult line 47.

Ἀστεροπητής. Consult line 580.

LINE 610. Ἔνθα, relative adverb for ὅθι, "*where*."—In the succeeding line, however, it occurs as the mere adverb of place, *there*," "*here*," like the Latin *hic*, *ibi*.—From ἐν.

Κοιμᾶθ', Epic and Ionic for ἐκοιμᾶτο, 3 sing. imperf. indic. mid. of κοιμάω, "*to lull* or *hush to sleep*," "*to put to sleep*;" fut. κοιμήσω: in the middle, "*to lie down*," *i. e.*, to put one's self to sleep, to go to rest.—Akin to κεῖμαι, "*to lie down*;" κῶμα, "*deep sleep*;" and the Latin *cumbo*, *cubo*.

Ἱκάνοι, 3 sing. pres. opt. of ἱκάνω, "*to come*." Consult line 254.

LINE 611. Καθεῦδ', Epic and Ionic for ἐκάθευδε, 3 sing. imperf. indic act. of καθεύδω, "*to lie down to repose*" (consult note); fut. καθευδήσω.—The Attic forms of the imperfect are ἐκάθευδον and καθηῦδον.

BOOK II.

LINE 1. Ἱπποκορυσταί, nom. plur. of ἱπποκορυστής, οῦ, ὁ, "*one who fights armed from a chariot*;" literally, "*one who arms or equips horses*."—From ἵππος and κορύσσω, "*to arm*," "*to equip*." (Consult note.)

LINE 2. Εὗδον, Epic and Ionic for ηὗδον, 3 plur. imperf. indic. act. of εὕδω, "*to sleep*;" fut. εὑδήσω.—The root is the same as that of ἰαύω, ἀωτέω, namely, ἄω, ἄημι, αὕω, "*to breathe*."

Παννύχιοι, nom. plur. masc. of παννύχιος, α, ον, and also ος, ον, "*during the whole night*," "*all night long*."—From πᾶς, and νύξ, "*the night*."

Ἔχε, Epic and Ionic for εἶχε, 3 sing. imperf. indic. act. of ἔχω.

Νήδυμος, ον, "*sweet*," "*refreshing*." For a discussion relative to this term, consult Buttmann's *Lexilogus*, p. 414, *ed. Fishlake*. The difficulty is this, that, if we deduce νήδυμος, as most do, from ἡδύς, and follow at the same time the analogy of the language, the word ought to mean "*not sweet*," and be derived from νη, "*not*," and ἡδύς. Buttmann inclines to the opinion that for νήδυμος and νήδυμον, wherever they occur in the Homeric text, we ought to read ἤδυμος and ἤδυμον. Now, as ἤδυμος was entitled to the digamma, ϝήδυμος

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Book 2. Line 2–11.

no difficulty as to hiatus could possibly occur; and even when the digamma had disappeared from the language, the hiatus which then occurred was at first tolerated by the ear of the rhapsodist; while wherever the ν ἐφελκυστικόν could be introduced, as in Δία δ' οὐκ ἔχε ἥδυμος ὕπνος, the later reciters did not scruple to soften the hiatus in this natural manner; they spoke it ἔχενήδυμος. At a later period again, when the old adjective ἥδυμος was no longer in common use, and the ear knew not how to separate the words in the Homeric passages, whether ἔχε νήδυμος or ἔχεν ἥδυμος, the error of using νήδυμος for ἥδυμος easily arose.

LINE 3. Μερμήριζε, Epic and Ionic for ἐμερμήριζε, 3 sing. imperf. indic. of μερμηρίζω, "*to ponder*," "*to be full of cares*," &c. fut. μερμηρίξω.—From μέρμηρα, ἡ, poetic collateral form of μέριμνα, "*care*," "*trouble*."

LINE 4. Πολέας. Consult book i., line 559.

LINE 6. Οὖλον, accus. sing. masc. of οὖλος, η, ον, "*pernicious*," "*baneful*." Epic adjective, from ὀλῶ, ὄλλυμι, "*to destroy*." Another form is ὀλοός, of frequent occurrence in both Homer and Hesiod.

Ὄνειρον, accus. sing. of ὄνειρος, ου, ὁ, "*a dream*." The plural is usually the irregular form ὀνείρατα.

LINE 7. Καί μιν φωνήσας, κ. τ. λ. Consult book i., line 201.

LINE 8. Βάσκε, 2 sing. pres. imper. of an obsolete form βάσκω, "*to go*," akin to βιβάζω, βαίνω. (Consult note.) Pott compares βάσκειν with the Sanscrit *gatshtshh*, the combination *tshh* corresponding to σκ, σχ. (*Etymol. Forsch.*, i., 169.)

Ἴθι, 2 sing. pres. imper. of εἶμι, "*to go*."

Θοάς. Consult book i., line 12.

LINE 10. Ἀτρεκέως, adverb, "*truly*."—From ἀτρεκής, "*strictly true*," "*real*," "*certain*." This latter word and its derivatives are rare in Attic, though Euripides has it once or twice, ἀκριβής being used instead.

Ἀγορευέμεν, Epic, Doric, and Æolic for ἀγορεύειν. Earliest form ἀγορευέμεναι.

Ἐπιτέλλω, 1 sing. pres. indic. act. of ἐπιτέλλω, "*to enjoin*." Literally, "*to put upon*," hence "*to lay upon*," "*to enjoin*;" fut. ἐπιτελῶ.—From ἐπί and τέλλω.

LINE 11. Θωρῆξαι, 1 aor. inf. act. of θωρήσσω, "*to arm*;" properly, "*to arm with a breast-plate* or *cuirass*;" fut. θωρήξω.—From θώρηξ, Ionic and Epic for θώραξ, "*a cuirass*," &c.

Καρηκομόωντας, accus. plur. Epic lengthened form for καρηκομῶν-

Book 2. Line 11–20.

ντες, pres. part. of a supposed form *καρηκομάω*, "*to have long hair*," "*to let the hair grow long*." As there is no such form as *καρηκομάω* in use, some think that the word ought to be written *divisim*, namely, *κάρη κομάω*, *κάρη κομῶντες*, &c.—From *κάρη*, Epic and Ionic for *κάρα*, "*the head*," and *κομάω*, "*to cherish long hair*," "*to have long hair*."

Line 12. Πανσυδίῃ, adverb, "*with all energy*," "*with all one's might*," &c.—From *πᾶς* and *σεύω*, "*to urge on*," "*to drive*."—Strictly, the dative from a noun *πανσυδίη*, not in use, from which, also, we have the accusative *πανσυδίην* or *πασσυδίην*, in same signification. (*Apoll.*, *Rhod.*, iii., 195.)

Εὐρυάγυιαν, accus. sing. fem. of *εὐρυάγυιος*, *α*, *ον*, "*wide-streeted*," "*with wide, roomy streets*," an Homeric epithet for great cities; as, in this case, of Troy.—From *εὐρύς* and *ἀγυια*, "*a street*," "*a way*."

Line 13. Ἀμφίς, strictly the same with *ἀμφι*, like *μεχρίς* and *μεχρι*, but mostly used as an adverb, "*around*," "*all around*." (Consult note.)

Line 14. Φράζονται, 3 plur. pres. indic. mid. of *φράζω*, "*to speak*:" in the middle, "*to deliberate*," *i. e.*, to speak to or with one's self: fut. *φράσω*: 1 aor. *ἔφρασα*.

Ἐπέγναμψεν. Consult book i., line 569, *ἐπιγνάμψασα*.

Line 15. Κήδεα, nom. plur. of *κῆδος*, *εος*, *τό*, "*trouble*;" more literally, "*care*," "*concern*."—Akin to *κήδω*, "*to make anxious*," "*to trouble*."

Ἐφῆπται, 3 sing. perf. indic. of *ἐφάπτομαι*, "*to be hung over*," "*to impend over*." Homer has only *ἐφάπτομαι* (not *ἐφάπτω*), and this only in the 3 sing. perf. and pluperf. *ἐφῆπται*, *ἐφῆπτο*.—From *ἐπί* and *ἅπτομαι*, "*to be connected* or *fastened to*."

Line 16. Ἄκουσεν, Epic and Ionic for *ἤκουσεν*, 3 sing. 1 aor. indic act. of *ἀκούω*. Consult book i., line 381.

Line 17. Καρπαλίμως. Consult book i., line 359.

Line 18. Ἐκίχανεν, 3 sing. imperf. indic. act. of *κιχάνω*, "*to find*," "*to come upon*," "*to light upon*." Observe that *κιχάνω* is a present used in the indicative only, the other moods following a collateral form *κίχημι*: Homeric subjunctive *κιχείω*, optative *κιχείην*, infinitive *κιχῆναι*, participle *κιχείς*, &c. The Attic form is *κιγχάνω*

Line 19. Ἀμβρόσιος. Consult remarks on *ἀμβρόσιαι*, book i., line 529.

Κέχυτο, Epic and Ionic for *ἐκέχυτο*, 3 sing. pluperf. indic. pass. of *χέω*, "*to diffuse*," "*to pour*;" fut. *χεύσω*: 1 aor. *ἔχευσα*: Attic *ἔχεα*: perf. *κέχυκα*: perf. pass. *κέχυμαι*: pluperf. pass. *ἐκεχύμην* &c

Line 20. Στῆ. Consult book i., line 197

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Book 2. Line 20–25.

Νηληΐῳ, dat. sing. masc. of Νηλήϊος, α, ον, "*Neleian*," "*of or belonging to Neleus.*" Neleus was the son of Neptune and Tyro, and the father of Nestor. (*Od.*, ii., 234.) He was driven from Iolcos, in Thessaly, by his brother Pelias, and wandered south into Messenia in the Peloponnesus, where he founded Pylos. In a war with Hercules he lost eleven sons; the twelfth one, Nestor, alone remained, his tender years having saved him; and he succeeded his father on the throne. (*Il.*, xi., 691, *seqq.*)

Υἷι, Epic dative of υἱός, as if from a stem Υἷς, gen. υἷος, dat. υἷι, accus. υἷα: dual υἷε (distinguished from the vocative singular υἱέ by the accent): plur. υἷες, dat. υἱάσι, accus. υἷας.

Ἐοικώς. Consult book i., line 47.

LINE 21. Νέστορι, dat. sing. of Νέστωρ, ορος, ὁ, "*Nestor*," son of Neleus, and king of the Pylians. Consult book i., line 247, and note.

Τῖ', Epic and Ionic for ἔτιε, 3 sing. imperf. indic. act. of τίω, "*to honor.*"

LINE 22. Εεισάμενος, nom. sing. masc. Epic and Ionic for εἰσάμενος, 1 aor. part. mid. of εἴδω, "*to see.*"—In the middle, "*to make one's self like to,*" "*to liken one's self to;*" fut. εἴσομαι: 1 aor. εἰσάμην

Προςεφώνεε. Consult book i., line 332.

Θεῖος, α, ον, Epic and Ionic η, ον, "*divine.*"—From θεός.

LINE 23. Ἀτρέος, gen. sing. of Ἀτρεύς, έος, ὁ (Attic έως), "*Atreus*" Consult book i., line 7.

Δαΐφρονος, gen. sing. of δαΐφρων, ον, "*of warlike mind,*" "*eager for the fray,*" and hence "*warrior.*"—From δαΐς, "*war,*" "*battle,*" and φρήν, "*mind.*"

Ἱπποδάμοιο, Epic and Ionic for ἱπποδάμου, gen. sing. masc. of ἱππόδαμος, ον, "*tamer of steeds.*"—From ἵππος and δαμάω, "*to tame,*" "*to subdue.*"

LINE 24. Βουληφόρον, accus. sing. masc. of βουληφόρος, ον, "*counsel-bearing,*" "*counseling,*" a constant epithet of princes and leaders.—From βουλή, "*counsel,*" and φέρω, "*to bear.*"

LINE 25. Ὧι, i. e., ᾧ, dat. sing. masc. of ὅς, ἥ, ὅ.

Ἐπιτετράφαται, Epic and Ionic for ἐπιτετραμμένοι εἰσί, 3 plur. perf indic. pass. of ἐπιτρέπω, "*to confide.*" Strictly, "*to turn over,*" "*to throw upon;*" fut. ἐπιτρέψω: 1 aor. ἐπέτρεψα: passive ἐπιτρέπομαι: 1 aor. ἐπετράφθην: perf ἐπιτέτραμμαι.—From ἐπί and τρέπω, "*to turn.*"

Μέμηλεν, 3 sing. 2 perf. act., with present signification, "*are a care,*" for the Attic μεμέληκε, from μέλω, "*to be an object of care;*"

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Book 2. Line 25–38.

ut μελήσω.—After Homer, we now and then find the active μέλω, and middle μέλομαι in an active signification, "*to care for*," "*to take care of*," "*to tend*," like ἐπιμελέομαι.

LINE 26. Ἐμέθεν, poetic genitive for ἐμοῦ.

Ξύνες, 2 sing. 2 aor imper. act. of ξυνίημι for συνίημι, "*to understand.*" Strictly, "*to send, bring*, or *set together*;" fut. ξυνήσω: 1 aor. ξυνῆκα: 2 aor. ξύνην.—Consult, as regards the interchange of ξ and σ, book i., line 8.

Ὦκα. Consult book i., line 402.

LINE 27. Ἄνευθεν, adverb, "*away*," "*apart from.*" Only poetic, and never Attic.—From ἄνευ, "*without.*"

Κήδεται, 3 sing. pres. indic. mid. of κήδω. Consult book i, line 56.

Ἐλεαίρει, 3 sing. pres. indic. act. of ἐλεαίρω, poetic for ἐλεέω, "*to take pity upon*," "*to have compassion on.*"—From ἔλεος, "*pity*," "*compassion.*"

LINE 34. Αἱρείτω, 3 sing. pres. imper. act. of αἱρέω, "*to take*," "*to seize upon*;" fut. αἱρήσω, &c.

Μελίφρων, ον, "*honeyed*," "*sweet*;" more literally, "*honeyed or sweet to the mind.*"—From μέλι, "*honey*," and φρήν.

Ἀνήῃ, Epic and Ionic lengthened form for ἀνῇ, 3 sing. 2 aor. subj. act. of ἀνίημι, "*to send away*," "*to release*;" fut. ἀνήσω: 1 aor. ἀνῆκα: perf. ἀνεῖκα: 2 aor. ἄνην, not used in sing. indicative.

LINE 35. Ἀπεβήσετο, 3 sing. 2 aor. mid. of ἀποβαίνω, "*to depart*;" fut. ἀποβήσομαι: 2 aor. ἀπεβησόμην, the 2d aorist being formed with the characteristic (σ) of the first. Consult book i., line 428.

Αὐτοῦ, adverb. Originally the genitive of αὐτός, and, in full, ἐπ' αὐτοῦ τοῦ τόπου, "*at the very place, there, here, on the spot.*"

LINE 36. Τελέεσθαι, Epic and Ionic for τελέσεσθαι, fut. infin. mid. (in a passive sense) of τελέω, "*to accomplish*;" fut. τελέσω, &c.

Ἔμελλον. Consult book i., line 564.

LINE 37. Φῆ, Epic and Ionic for ἔφη, 3 sing. imperf. indic. act of φημί, "*to say.*" (Consult note.)

Ἤματι, dat. sing. of ἦμαρ. Consult book i., line 592.

LINE 38. Νήπιος, α, ον, Epic and Ionic η, ον, and also Attic ος, ον; strictly, "*not speaking*" (from negative νη- and ἔπος) and so precisely equal to the Latin *infans*, our "*infant.*" Frequently used in Homer, especially with reference to one still unfit to bear arms, *i. e.*, until about the 15th year, as *Il.*, ix., 440. Employed also figuratively of the understanding, "*child*," "*childish*," "*un-*

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Book 2. Line 38–43.

naught," &c. and frequently strengthened in Homer by the addition of μέγα, as μέγα νήπιος (*Il.*, xvi., 46, &c.).

Ἤιδη. Consult book i., line 70.

Μήδετο, Epic and Ionic for ἐμήδετο, 3 sing. imperf. indic. of the middle deponent μήδομαι, "*to meditate*;" fut. μήσομαι.—From μῆδος, "*plan*," "*resolve*," "*counsel*."

LINE 39. Θήσειν, fut. infin. act. of τίθημι, "*to place*," "*to put*," &c., fut. θήσω: perf. τέθεικα.

Ἄλγεα. Consult book i., line 2.

Στοναχάς, accus. plur. of στοναχή, ῆς, ἡ, "*a groan*," "*a groaning*," "*a wailing*."—From στενάχω, "*to groan*."

LINE 40. Ὑσμίνας, accus. plur. of ὑσμίνη, ης, ἡ, "*a battle*." An Epic word, with which compare the Sanscrit *judh-ma*, "a battle."—(*Pott*, *Etymol. Forsch.*, i., 252.)

LINE 41. Ἔγρετο, 3 sing. of the syncopated 2 aor. mid. of ἐγείρω, "*to arouse*:" in the middle, ἐγείρομαι, "*to arise*," "*to awake*," "*to rise from sleep*:" 2 aor. ἠγερόμην, syncopated ἠγρόμην, Epic and Ionic (without augment) ἐγρόμην. Some make it an imperfect from ἔγρομαι, which, according to them, is a shortened form for ἐγείρομαι, but this is opposed by Buttmann. (*Irreg. Verbs*, p. 75, *ed. Fishlake.*)

Ἀμφέχυτο, 3 sing. syncopated pluperfect passive for ἀμφεκέχυτο, from ἀμφιχέω, "*to pour around*," "*to diffuse around*;" fut. ἀμφιχεύσω: perf. pass. ἀμφικέχυμαι: pluperf. pass. ἀμφεκεχύμην.—Some make ἀμφέχυτο a syncopated 2 aor. pass., but with less propriety.

Ὀμφή, ῆς, ἡ, "*a voice*." In Homer always θείη ὀμφή, ὀμφὴ θεῶν or θεοῦ, "*a divine voice*, *prophecy*, *oracle*," especially such as were conveyed in dreams, in the flight of birds, &c., and so any sound or token conveying a divine injunction.—From the root ΕΠ–, εἰπ-εῖν, ὄψ, with μ inserted, like στρόμβος, from στρέφω.

LINE 42. Ἕζετο. Consult book i., line 48.

Ὀρθωθείς, nom. sing. masc. 1 aor. part. pass., in a middle sense, of ὀρθόω, "*to raise*;" fut. ὀρθώσω. (Consult note.)—From ὀρθός, "*erect*."

Μαλακόν. Consult book i., line 582.

Ἔνδυνε, Epic and Ionic for ἐνέδυνε, 3 sing. imperf. indic. act. of ἐνδύνω, "*to put on*;" strictly, "*to go* or *get into*."—From ἐν and δύνω.

Χιτῶνα, accus. sing. of χιτών, ῶνος, ὁ, "*a tunic*." (Consult note.) —It appears to be an Oriental word, in Hebrew *Kĕthôneth*. Gesenius compares *cotton*.

LINE 43. Νηγάτεον, accus. sing. masc. of νηγάτεος, η, ον, "*newly made*." Probably for νεηγάτος, from νέος and γιω, γέγαα and substituted for it *metri gratia*.

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Book 2. Line 43–50.

Φᾶρος, εος, τό, "*a cloak.*" (Consult note.)

LINE 44. **Ποσσί,** Epic for *ποσί,* dat. plural of *πούς, ποδός, ὁ,* "*a foot.*"

Λιπαροῖσιν, dat. plur. masc. Epic and Ionic for *λιπαροῖς,* dat. plur. o *λιπαρός, ά, όν,* Epic and Ionic *ή, όν,* "*white,*" "*bright.*" Originally, "*fatty,*" "*oily,*" "*shiny with oil,*" &c., as referring to the custom of anointing with oil in the *palæstra,* after bathing. Then applied, generally, to the healthy look of the human body or skin, "*shining,*" "*sleek,*" answering to the Latin *nitidus.* So, in the present passage, the reference is to bright, smooth feet, with an allusion, also, to their color, "*bright,*" "*white,*" as above.—From *λίπας,* "*fat,*" "*oil.*"

Ἐδήσατο, 3 sing. 1 aor. indic. mid. of *δέω,* "*to bind;*" fut. *δήσω* : 1 aor. *ἔδησα* : 1 aor. mid. *ἐδησάμην.*

Πέδιλα, accus. plur. neut. of *πέδιλον, ου, τό,* mostly used in the plural (always so in Homer and Hesiod), "*sandals,*" "*a pair of sandals.*" (Consult note.)—From *πέδη,* "*a covering for the foot,*" "*a fetter,*" "*a tie,*" &c.

LINE 45. **Ὤμοισιν,** Epic and Ionic for *ὤμοις,* dat. plur. of *ὦμος, ου, ὁ,* "*the shoulder.*"—From the same root comes the Latin *humerus.*—(Compare *Pott, Etymol. Forsch*, ii., p. 290.)

Ἀργυρόηλον, accus. sing. neut. of *ἀργυρόηλος, ον,* "*silver-studded.*" —From *ἄργυρος,* "*silver,*" and *ἧλος,* "*a nail,*" "*a nail-head,*" "*a stud,*" the studs being formed by the heads of nails.

LINE 46. **Ἄφθιτον,** accus. sing. neut. of *ἄφθιτος, ον,* "*imperishable.*" —From *ἀ, priv.*, and *φθίνω,* "*to perish.*"

LINE 47. **Χαλκοχιτώνων.** Consult book i., line 371.

LINE 48. **Ἠώς,** gen. *ἠόος,* contracted *ἠοῦς,* &c., "*Aurora,*" goddess of the dawn. (Consult note.)

Προςεβήσετο, 3 sing. 2 aor. indic. mid. of *προςβαίνω,* "*to draw near,*" "*to approach;*" fut. *προςβήσομαι,* &c. Observe that here, as in *ἀπεβήσετο,* the 2d aorist is formed with the characteristic letter (*σ*) of the first. Consult line 35 of the present book.

LINE 49. **Ζηνί,** dat. sing. of **Ζεύς,** "*Jupiter.*" The forms **Ζηνός, Ζηνί, Ζῆνα,** &c., are more poetic than **Διός, Διί, Δία,** &c.

Φόως, Epic lengthened form for *φῶς,* which is itself contracted from *φάος,* "*light.*" Consult book i., line 605.

Ἐρέουσα, nom. sing. fem. Epic future participle act. for *ἐροῦσα,* from *ἐρέω,* Epic and Ionic for *ἐρῶ,* fut. of the rare present *εἴρω,* "*to declare,*" "*to announce.*" Consult book i., line 76.

LINE 50. **Κηρύκεσσι,** Epic and Ionic for *κήρυξι,* dat plur of *κῆρυξ, υκος, ὁ,* "*a herald.*"

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Book 2. *Line* 50–71.

Λιγυφθόγγοισι, Epic and Ionic for λιγυφθόγγοις, dat. plur. of λιγυφθογγος, ον, "*clear-voiced.*"—From λίγυς, "*clear,*" "*shrill,*" and φθογγή, "*a voice,*" "*a cry.*"

LINE 51. Κηρύσσειν, pres. infin. act. of κηρύσσω, "*to summon;*" fut. κηρύξω.—From κῆρυξ, "*a herald,*" "*a crier.*"

Ἀγορήνδε. Consult book i., line 54.

Καρηκομόωντας. Consult line 11.

LINE 52. Ἠγείροντο, 3 plur. imperf. indic. mid. of ἀγείρω, "*to collect,*" "*to bring together;*" fut. ἀγερῶ: 1 aor. ἤγειρα. In the middle, ἀγείρομαι, "*to assemble,*" "*to come together.*"—From ἄγω.

LINE 53. Ἷζε, 3 sing. imperf. indic. act. of ἵζω, "*to sit.*" (Consult note.)

LINE 54. Νεστορέῃ, dat. sing. fem. of Νεστόρειος, η, ον, Epic and Ionic for Νεστόρεος, α, ον, "*of* or *belonging to Nestor.*"—From Νέστωρ, ορος, ὁ, "*Nestor.*"

Πυλοιγενέος, Epic and Ionic for Πυλοιγενοῦς, gen. sing. masc. of Πυλοιγενής, ές, "*Pylos-born.*"—From Πύλος, "*Pylos,*" and γίγνομαι.—Consult, as regards Pylos, the residence of Nestor, the note on Πύλῳ, book i., line 252.

LINE 55. Πυκινήν, accus. sing. fem. of πυκινός, ή, όν, poetic lengthened form of πυκνός, ή, όν; literally, "*close,*" "*compact,*" "*solid.*" Then, "*well put together,*" "*well made,*" and figuratively "*skillful,*" "*shrewd,*" &c.

Ἠρτύνετο, 3 sing. imperf. indic. mid. of ἀρτύνω, "*to arrange;*" fut. ἀρτύσω, &c. In the middle, ἀρτύνομαι, "*to arrange for one's self,*" i. e., *to arrange,* having some particular object in view.—From ἄρω, "*to fit,*" "*to adapt.*"

LINE 56. Κλῦτε, 2 plur. Epic 2 aor. imper. of κλύω, "*to hear.*" Thus, κλῦθι, κλύτω, &c. Compare βῆθι, γνῶθι, and consult book i., line 37.

Ἐνύπνιον, neuter of ἐνύπνιος, α, ον, "*in sleep,*" taken adverbially.

LINE 57. Ἀμβροσίην, Epic and Ionic for ἀμβροσίαν, accus. sing. fem. of ἀμβρόσιος, η, ον, Epic and Ionic for Ἀμβρόσιος, α, ον.—From ἀμβροσία, "*ambrosia.*" Consult remarks on book i., line 529.

Δίῳ, dat. sing. masc. of δῖος, δῖα, δῖον, "*noble,*" &c. Consult book i., line 7.

LINE 58. Ἄγχιστα, adverb, superlative of ἄγχι, "*very closely,*" "*very nearly.*"

Ἐῴκει, 3 sing. 2 pluperf. act. of the radical εἴκω, "*to be like.*" 2 perf. ἔοικα, with present signification: 2 pluperf. ἐῴκειν, for ἐοίκειν.

LINE 71. Ὤιχετο, i. e., ᾤχετο, 3 sing. imperf. indic. of the middle deponent οἴχομαι, "*to go*" or, rather "*to be gone,*" "*to have*

gone,' and so opposed to ἥκω, "*to have come*," ἔρχομαι, "*to go or come*," being the strict present to each of them: fut. οἰχήσομαι: perf. ᾤχημαι: Ionic οἴχημαι. (Consult note.)

'Αποπτάμενος, nom. sing. masc. 2 aor. part. mid. of ἀφίπταμαι, "*to fly away*," and assigned to ἀποπέτομαι.—From ἀπό and ἵπταμαι. This present ἵπταμαι, which is the common one in use among the later writers, becomes very suspicious as a form of the older language, although still found in some passages without any various reading. (*Porson, ad Eurip., Med.*, 1.—*Buttmann, Irreg. Verbs*, p. 205, *ed. Fishlake.*)

'Ανῆκεν, 3 sing. 1 aor. indic. act. of ἀνίημι, "*to send away*," "*to release*," &c. (consult note on line 34); fut. ἀνήσω: 1 aor. ἀνῆκα, &c.

LINE 72. Θωρήξομεν, Epic for θωρήξωμεν (the mood-vowel being shortened), 1 plur. 1 aor. subj. act. of θωρήσσω, "*to arm*." Consult line 11.

Υἷας, accus. plur. of υἱός, as if from a stem υἷς. Consult line 20.

LINE 73. 'Εγών, Epic and Æolic for ἐγώ.

Πειρήσομαι, Epic and Ionic for πειράσομαι, 1 sing. fut. indic. mid of πειράω, "*to try*;" fut. πειράσω. But much more frequently as a middle deponent, πειράομαι, fut. πειράσομαι, &c.—From πεῖρα, "*a trial*," "*an attempt*," &c.

Θέμις, ἡ, old and Epic genitive θέμιστος, and in Homer the only form; accus. θέμιν (*Æsch., Agam.*, 1431), &c. So, too, Homer declines the proper name Θέμις, Θέμιστος: accus. Θέμιστα: but Attic Θέμιτος, accus. Θέμιν. Common Gr. Θέμιδος, Ionic Θέμιος, voc. Θέμι (probably from root ΘΕ–, τίθημι), "*that which is laid down or established*," "*law*," like θεσμός, not as fixed by statute, but as established by old usage; answering to the Latin *jus* or *fas*, as opposed to *lex*: hence, generally, "what is *right*," "*fit*," &c.

LINE 74. Πολυκλήϊσι, dat. plur. of πολυκλήϊς, ἶδος, "*of many benches*," "*many-benched*."—From πολύς and κλείς, "*a rowing bench*," Epic and Ionic κληΐς.

LINE 75. 'Ερητύειν, pres. infin. act. of ἐρητύω, "*to restrain*." Consult book i., line 192.

LINE 77. 'Ημαθόεντος, gen. sing. masc. of ἠμαθόεις, όεσσα, όεν, "*sandy*" (consult note), Epic and Ionic for ἀμαθόεντος from ἀμαθόεις, &c.—From ἄμαθος, "*sand*," and this from ἄμος, lengthened form ἄμμος.

LINE 79. 'Ηγήτορες, nom. plur. of ἡγήτωρ, ορος, ὁ, "*a leader*," "*a commander*;" often occurring in Homer, who usually joins ἡγήτορες ἠδὲ μέδοντες, "*leaders and guardians*," i. e., *chiefs in the field and in council*.—From ἡγέομαι, "*to lead*."

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Book 2. Line 79–88.

Μέδοντες, nom. plur. of *μέδων, οντος, ὁ*, "*one who provides for*," "*a guardian*," &c. (Consult remarks on preceding word.)—From *μέδομαι*, "*to provide for*."

LINE 80. **Ἔνισπεν**, 3 sing. 2 aor. indic. act. of *ἐνέπω*, "*to tell*," "*to declare*," a strengthened form of the root or stem of *εἰπεῖν* (ΕΝΠ–, *ἐνέπω*, like ΛΑΚ–, ΛΑΕΚ–, and ΟΡΓ–, *ὀρέγω*). The imperfect (according to form) is *ἔνεπον*: the 2 aor. *ἔνισπον, ἐνισπεῖν ἐνίσπω, ἐνίσποιμι*: fut. *ἐνίψω* and *ἐνισπήσω*. Observe that the aorist here, as compared with the present, is, by its long syllable, at variance with general analogy, but still not without example; as in *ἑσπόμην*, from *ἕπομαι*.

LINE 81. **Φαῖμεν**, Epic for *φαίημεν*, 1 plur. pres. optative of *φημί*, "*to say*," "*to pronounce*."

Νοσφιζοίμεθα, 1 plur. pres. optative middle of *νοσφίζω*, "*to put away*," "*to remove*;" fut. *νοσφίσω*.—In the middle, *νοσφίζομαι*, "*to turn away from*," "*to become estranged*."—From *νόσφι*, "*away*," "*apart*."

LINE 82. **Εὔχεται**. Consult book i., line 91.

LINE 84. **Νέεσθαι**, Epic and Ionic for *νεῖσθαι*, pres. infin. of the middle deponent *νέομαι*, "*to go*," "*to depart*," "*to come*." Only used in the present and imperfect. In the present usually, like *εἶμι*, with future signification: to which, however, the infinitive forms the most frequent exception.—The Sanscrit root is *ní*, "to lead," with which compare the lengthened forms *νείσομαι, νείσσομαι, νίσσομαι*.

LINE 86. **Σκηπτοῦχοι**, nom. plur. of *σκηπτοῦχος, ον*, "*sceptre-bearing*." Consult book i., line 279.

Βασιλῆες, nom. plur. of *βασιλεύς, έως*, Ionic *ῆος, ὁ*, "*a king*."

Ἐπεσσεύοντο, 3 plur. imperf. indic. mid. of *ἐπισεύω*, "*to put in motion against one*."—In the middle, *ἐπισεύομαι*, "*to advance hastily*;" Epic *ἐπισσεύομαι*: imperf. indic. *ἐπεσσευόμην*.

LINE 87. **Ἔθνεα**, Epic and Ionic for *ἔθνη*, from *ἔθνος, εος, τό*, "*a nation*."

Μελισσάων, Epic and Ionic for *μελισσῶν*, gen. plur. of *μέλισσα* or *μέλιττα, ης, ἡ*, "*a bee*."—From *μέλι*, "*honey*."

Ἀδινάων, Epic and Ionic for *ἀδινῶν*, gen. plur. of *ἀδινός, ή, όν*, radical signification, "*close*," "*thick*." Hence, in Homer, "*crowded*," "*thronged*," "*closely-thronging*."—From *ἄδην*, "*enough*," "*to one's fill*."

LINE 88. **Πέτρης**, gen. sing. of *πέτρη, ης, ἡ*, Epic and Ionic for *πέτρα, ας, ἡ*, "*a rock*."

Γλαφυρῆς, gen. sing. fem. of *γλαφυρός, ή, όν*, Epic and Ionic for

Book 2. *Line* 88–94.

γλαφυρός, ά, όν, "*hollow*," "*hollowed*."—From γλάφω, "*to dig out*," '*to hollow out*,' &c.

LINE 89. Βοτρυδόν, adverb, "*in clusters*," "*cluster-like*."—From βότρυς, "*a cluster*."

Πέτονται, 3 plur. pres. indic. of the middle deponent πέτομαι, "*to fly*." Original meaning, "*to spread the wings to fly*;" fut. πετήσομαι in Attic prose usually shortened πτήσομαι, &c.

Εἰαρινοῖσιν, Epic and Ionic for εἰαρινοῖς, dat. plur. neut. of εἰαρινός, ή, όν, Epic and Ionic for ἐαρινός, ή, όν, "*vernal*," "*of spring*."—From ἔαρ, "*spring*."

LINE 90. Ἀλις, adverb, "*in crowds*," "*in great numbers*," &c. Akin to ἀλής, "*thronged*."

Πεποτήαται, Epic and Ionic for πεπότηνται, 3 plur. perf. indic. pass of the deponent ποτάομαι, Epic and Attic poetic form for πέτομαι, "*to fly*," "*to wing one's way*;" fut. ποτήσομαι: perf. πεπότημαι, with present signification.—In Epic we find also ποτέομαι.

LINE 91. Νεῶν. Consult book i., line 48.

LINE 92. Ἠϊόνος, gen. sing. of ἠϊών, όνος, ἡ, "*the shore*," "*a sea-bank*," "*a river-bank*."

Βαθείης, Epic and Ionic for βαθείας, gen. sing. fem. of βαθύς, εῖα, ύ, &c.

Ἐστιχόωντο, Epic and Ionic lengthened form for ἐστιχῶντο, 3 plur. imperf. indic. middle of στιχάω, "*to march*," usually in the middle. —From στείχω, στίχες, στίχος, the literal meaning of the verb being, "*to set* or *place in rows* or *ranks*."

LINE 93. Ἰλαδόν, adverb, "*in squadrons*," "*in troops*." Analogous to the Latin *turmatim*.—From ἴλη, "*a squadron*," "*a troop*."

Ὄσσα, ης, ἡ, "*rumor*."—Properly, "*a voice*," "*report*," or "*rumor*," which, its origin being unknown, is therefore held divine; *a word noised abroad*, one knows not how; hence Ὄσσα, Διὸς ἄγγελος, in the present passage.—Akin to ὄψ, and from it ὀσσεύομαι. But observe, that ὄσσομαι has nothing in common with ὄσσα.

Δεδήει, Epic and Ionic for ἐδέδηει, 3 sing. 2 pluperf. act. of δαίω, "*to light up*," "*to kindle*," and then "*to blaze*."—The Sanscrit root is *dah*, "to burn," whence, probably, δαΐς, δαΐδος, "*a torch*," &c.

LINE 94. Ὀτρύνουσα, nom. sing. pres. part. act. of ὀτρύνω, "*to urge on*," "*to encourage*;" fut. ὀτρυνῶ: 1 aor. ὤτρυνα. Always with collateral notion of zeal and activity.

Ἄγγελος, ου, ὁ, "*a messenger*." In general, "*one that announces or tells*."—The preposition ἀνά appears to enter into the first part of this compound (for such it evidently is), while the latter part is

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Book 2. Line 94–99

compared, by Pott, with the root of *gallus*, the Latin term for the domestic fowl, the reference in either case being to *proclaiming* or *announcing*. (*Etymol. Forsch.*, i., 184.)

Ἀγέροντο, Epic and Ionic for ἠγέροντο, 3 plur. 2 aor. indic. mid. of ἀγείρω, "*to gather together*;" fut. ἀγερῶ: in the middle, "*to gather themselves together*," "*to assemble*:" 2 aor. ἠγερόμην.—From ἄγω.

LINE 95. Τετρήχει, Epic and Ionic for ἐτετρήχει, 3 sing. 2 pluperfect of τάρασσω, "*to disturb*," "*to stir up*," &c.; fut. ταράξω: 1 perf. τετάραχα, "*I have disturbed*:" 2 perf. (intransitive) τέτρηχα, "*I am disturbed*," "*I am in confusion*," &c. The common opinion, that τέτρηχα is perfect of a verb τρήχω (from τρηχύς, "*rough*"), is refuted by Buttmann (*Lexil.*, *s. v.*), after the old grammarians. Later poets, indeed, acted on this opinion, so far as to form a present τρήχω, "*to be rough* or *stiff*;" as *Nicand.*, *Ther.*, 521; and Apollonius Rhodius (iii., 1393) uses τέτρηχα in this signification.—The process of formation in τέτρηχα appears to be as follows: ταράσσω, by transposition τραάσσω, contracted, with τ absorbing the latent aspirate of the ρ, into θράσσω (Attic); fut. θράξω: perf. τέτρᾱχα: Epic and Ionic τέτρηχα. (*Carmichael's Greek Verbs*, p. 278.)

Στεναχίζετο, Epic and Ionic for ἐστεναχίζετο, 3 sing. imperf. indic. mid. of στεναχίζω, "*to groan*," "*to resound*."—From στενάχω, and with a species of frequentative meaning.

LINE 96. Ὅμαδος, ου, ὁ, "*a loud din*," "*an uproar*," &c., said especially of the confused voices of a large crowd.—From ὁμός ὁμάς, "*the whole*," "*together*," &c.

LINE 97. Βοόωντες, enlarged Epic form for βόωντες, nom. plur. masc. pres. part. of βοάω, "*to cry aloud*;" fut. βοήσω.—From βοή, "*a cry*," "*a shout*."

Ἐρήτυον, 3 plur. imperf. indic. act. of ἐρητύω, "*to restrain*," "*to hold back*;" fut. ἐρητύσω.—Akin to ἐρύω, ἐρύκω, "*to draw*," "*to keep in*," "*to check*."

Ἀϋτῆς, gen. sing. of ἀϋτή, ῆς, ἡ, "*a clamor*," "*a cry*," "*a shout*."

LINE 98. Σχοίατο, Epic and Ionic for σχοῖντο, 3 plur. 2 aor. opt. mid of ἔχω, "*to hold*," "*to restrain*."—In the middle, "*to restrain one's self*," "*to refrain*:" 2 aor. mid. ἐσχόμην.

Διοτρεφέων. Consult book i., line 176.

LINE 99. Σπουδῇ, dat. sing. of σπουδή, ῆς, ἡ, "*pains*," "*trouble*," "*difficulty*," taken adverbially. (Consult note.)

Ἐρήτυθεν, Epic contracted form for ἠρητύθησαν, 3 plur. 1 aor. indic. pass. of ἐρητύω, "*to restrain*." Consult line 97.

Ἕδρας, accus. plur. of ἕδρα, ας, ἡ, Epic and Ionic ἕδρη, ης, ἡ, "*a seat*," "*a division* or *row of seats*." (Consult note.)

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Book 2. *Line* 100–104.

Line 100. Κρείων. Consult book i., line 130.

Line 101. Ἥφαιστος. Consult book i., line 571.

Κάμε, Epic and Ionic for ἔκαμε, 3 sing. 2 aor. indic. act. of κάμνω "*to bestow labor upon*," "*to labor*;" fut. καμοῦμαι: 2 aor. ἔκαμον.—Lengthened from a root καμ- in the present, this same root appearing unlengthened in the other tenses.—Bopp compares the Sanscrit root *ksham*, "to endure," &c.

Τεύχων, nom. sing. masc pres. part. of τεύχω, "*to fabricate*," "*to prepare*," "*to get ready*," "*to make*," &c.; fut. τεύξω: 1 aor. ἔτευξα.—Nearly akin to τυγχάνω, the notion implied in which has grown out of the perf. pass. of τεύχω, which represents that which has been made, and so is existing. Hence, in Epic, the forms τέτυγμαι, ἐτετύγμην, ἐτύχθην, are substantially the same with τύγχανω, ἔτυχον: and the active perfect τέτευχα, when used intransitively, is used exactly like τυγχάνω. Farther, τεύχειν is manifestly akin to τίκτω, and the German *zeugen*.

Line 103. Διακτόρῳ, dat. sing. of διάκτορος, ου, ὁ, "*a messenger*." The meaning of this word is disputed. The usual derivation is from διάγω, according to which it would signify "*the conductor*," "*the guide*," which would suit *Il.*, v., 390, where Mercury releases Mars; and *Il.*, xxiv., 339, where he conducts Priam to Achilles. Most commonly, however, the term is interpreted "*the messenger*," as if ὁ διάγων τὰς ἀγγελίας. Later writers certainly used it in this sense; as, for example, Callimachus (*Fr.*, 164), of the owl, as Minerva's attendant. Buttmann (*Lexil.*, *s. v.*) derives it from διάκω, as a collateral form of διώκω, and makes it simply equivalent to διάκονος.

Ἀργειφόντῃ, dat. sing. of Ἀργειφόντης, ου, ὁ, for Ἀργοφονευτής, οῦ, "*the slayer of Argus*." (Consult note.)—From Ἄργος, and φονέω or φονεύω, "*to slay*."

Line 104. Ἑρμείας, ου, ὁ, Epic for Ἑρμῆς, οῦ, ὁ, "*Mercury*."—As a technical term, any four-cornered *post* ending in a head or bust was called Ἑρμῆς, such as were frequent in the public places of Athens; in which signification Winckelmann, Lessing, and others, derive the word from ἕρμα, "*a prop*," "*post*," "*support*," &c.

Πέλοπι, dat. sing. of Πέλοψ, οπος, ὁ, "*Pelops*," son of Tantalus, ... ame to ... ;" and ... indica

steeds;" more literally, "*steed-smiting,*" *i. e.*, with the lash. An Homeric and Hesiodean epithet of heroes, like *ἱππόδαμος*.—From *πλήσσω*, "*to smite,*" and *ἵππος*, "*a courser.*"

LINE 105. Ἀτρέϊ, dat. sing. of Ἀτρεύς, έος, ὁ, "*Atreus.*"—Probably from ἀ, *priv.*, and τρέω, "*to tremble,*" "*to fear.*" Hence *Atreus* may mean, "*the unfearing.*"

Ποιμένι, dat. sing. of *ποιμήν, ένος, ὁ*, "*a shepherd.*"—In general, *one who keeps* or *tends*, and hence a king is called *the shepherd* (*i. e* the keeper or guardian) of his people.—Probably akin to *πέπαμαι*, perf. of *πάομαι*, "*to acquire,*" "*to possess,*" *πᾶμα*, "*possession,*" *πῶϋ* "*a flock,*" &c.

LINE 106. Πολύαρνι, dat. sing. of *πολύαρνος, ον*, "*rich in lambs* or *sheep,*" "*with many lambs* or *sheep.*" Observe that *πολύαρνι* is here a metaplastic dative. (Consult, on Metaplastic Nouns, *Anthon's enlarged Greek Grammar*, p. 120.)—From *πολύς* and *ἀρνός*, genitive assigned to *ἀμνός*, "*a lamb.*"

Θυέστῃ, dat. sing. of *Θυέστης, ου, ὁ*, "*Thyestes,*" son of Pelops grandson of Tantalus, and brother of Atreus, whom he succeeded according to the present passage, in the government of Mycenæ.

LINE 107. Θυέστα, Æolic nominative, gen. *Θυέστας*, for *Θυέστης, ου ὁ*. (Consult note.)

Φορῆναι, Epic pres. infin. of *φορέω*, "*to wield,*" "*to bear*" Another Epic form of the pres. infin. is *φορήμεναι*. Compare *γοήμεναι, καλήμεναι, ποθήμεναι*.

LINE 108. Πολλῇσιν, Epic and Ionic for *πολλαῖς*.

Ἄργεϊ, dat. sing. of Ἄργος, *εος, τό*, "*Argos.*" (Consult note.)

LINE 109. Ἐρεισάμενος, 1 aor. part. mid. of *ἐρείδω*, "*to make one thing lean against another;*" fut. *ἐρείσω*.—In the middle, "*to prop one's self,*" "*to lean upon.*"

Μετηύδα, 3 sing. imperf. indic. act. of *μεταυδάω*, "*to speak among,*" and hence, "*to address.*"—From *μετά* and *αὐδάω*.

LINE 110. Ἥρωες. Consult book i., line 4.

Θεράποντες, nom. plur. of *θεράπων, οντος, ὁ*, "*a servant,*" "*an attendant,*" &c. In Homer and old authors it always differs from *δοῦλος*, as implying free and honorable service. In Chios, however, *θεράποντες* was the name for their slaves. (*Arnold, Thucyd.* viii., 40.)

Ἄρηος, gen. sing. of Ἄρης, *ηος, ὁ*, Epic and Ionic for Ἄρης, *εως, ὁ*, "*Mars,*" son of Jupiter and Juno, god of war and slaughter, represented by Homer as a gigantic warrior. Hence, taken as an appellative for "*war,*" "*slaughter,*" "*murder,*" &c.—Akin to *ἀῤῥην*

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Book 2. Lines 110–117.

ἄρσην, as *Mars* to *mas*, perhaps, also, to *ἀνήρ*, *ἥρως*, and German *herr*; perhaps, also, to *αἴρω*, *ἐναίρω*, Latin *arma*, and to the prefix *ἐρι*. . . . From the same root come *ἀρετή*, *ἀρείων*, *ἄριστος*, the first notion of *goodness* being that of *manhood*, *bravery in war*. (*Donaldson's New Cratylus*, p. 365.)

LINE 111. Ἄτῃ. Consult book i., line 412.

Ἐνέδησε, 3 sing. 1 aor. indic. act. of *ἐνδέω*, "*to bind in*," "*to entangle*;" fut. *ἐνδήσω*: 1 aor. *ἐνέδησα*.—From *ἐν* and *δέω*, "*to bind*."

LINE 112. **Σχέτλιος**, *α*, *ον*, Epic and Ionic *η*, *ον*, "*cruel*," said properly of persons *doing and enduring*, *daring*, *obstinate*, *rash*, *reckless*, &c.—From *ἔχω*, *σχεῖν*, in the sense of *holding on*, *enduring*.

Ὑπέσχετο καὶ κατένευσεν. Consult book i., line 514.

LINE 113. **Ἴλιον.** Consult book i., line 71.

Ἐκπέρσαντα. Consult book i., line 19.

Εὐτείχεον. Consult book i., line 129.

Ἀπονέεσθαι, Epic and Ionic for *ἀπονεῖσθαι*, pres. infin. of the middle deponent *ἀπονέομαι*, "*to depart*," "*to return home*."—From *ἀπό* and *νέομαι*, "*to go*."

LINE 114. **Ἀπάτην**, accus. sing. of *ἀπάτη*, *ης*, *ἡ*, "*deceit*," "*fraud*," &c.—From *ἅπτω*, *ἀφάω*, "*to touch*," i. e., "*to cheat*," answering to the Latin *palpare*. (*Buttmann*, *Lexil.*, *ed. Fishlake*, p. 118.)

Βουλεύσατο, Epic and Ionic for *ἐβουλεύσατο*, 3 sing. 1 aor. indic. mid. of *βουλεύω*, "*to deliberate with another*;" fut. *βουλεύσω*: 1 aor. *ἐβούλευσα*: in the middle, *βουλεύομαι*, "*to deliberate with one's self*," "*to resolve upon*," &c.; fut. *βουλεύσομαι*: 1 aor. *ἐβουλευσάμην*.—From *βουλή*, "*counsel*," "*advice*," &c.

LINE 115. **Δυσκλέᾰ**, Epic and Ionic for *δυσκλεᾶ*, accus. sing. masc. of *δυσκλεής*, *ές*, "*inglorious*."—From *δυς-* and *κλέος*, "*glory*," "*fame*."

Ἄργος, accus. sing. neut. of Ἄργος, *εος*, *τό*, "*Argos*." Consult book i., line 30.

Ἱκέσθαι. Consult book i., line 19.

Ὤλεσα, 1 sing. 1 aor. indic. act. of *ὄλλυμι*, "*to lose*," "*to destroy*," fut. *ὀλέσω*: 1 aor. *ὤλεσα*.

LINE 116. **Μέλλει.** Consult book i., line 564.

Ὑπερμενέϊ, dat. sing. masc. of *ὑπερμενής*, *ές*, "*superior in might*," "*exceeding mighty*," a frequent epithet, in Homer and Hesiod, of Jupiter and of kings. In later writers, in a bad sense also, "*overweening*," "*insolent*."—Poetic word; from *ὑπέρ* and *μένος*, "*might*," "*strength*," &c.

LINE 117. **Πολλάων**, Epic for *πολλῶν*

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Book 2. *Line* 117–125.

Κατέλυσε, 3 sing. 1 aor. indic. act. of *καταλύω*, "*to destroy*," "*to lay low*."—From *κατά* and *λύω*, "*to loosen*," "*to relax*," &c.

Κάρηνα, accus. plur. of *κάρηνον, ου, τό*, "*a head*," "*a summit*." By the "*summits of cities*" are meant, properly, the *fortresses* or *citadels* of places, that is, their loftiest and strongest parts.

Line 119. **Αἰσχρόν**, nom. sing. neut. of *αἰσχρός, ά, όν*, "*disgraceful*," "*causing shame*," and hence derived from *αἶσχος*, "*shame*," &c.

Εσσομένοισι, Epic and Ionic for *ἐσομένοις*, fut. part. mid. of *εἰμι* "*to be*."

Line 120. **Μάψ**, adverb, "*to no purpose*," "*in vain*." This word, with all its compounds, is solely poetic, and mostly Epic.—According to some, from *αἶψα*, "*quick*," "*on a sudden*:" better, perhaps, from *μάρπτω*, "*to grasp*," 2 aor. infin. Epic *μαπέειν*, and equivalent to *ἐμμαπέως*, "*hastily*," "*hand over hand*," and so "*rashly*," "*in vain*," &c.

Line 121. **Ἄπρηκτον**, Epic and Ionic for *ἄπρακτον*, accus. sing. masc. of *ἄπρηκτος, ον*, "*fruitless*," "*unavailing*," "*unprofitable*."—From *ἀ*, *priv.*, and *πρήσσω* (Epic and Ionic for *πράσσω*), "*to accomplish*," "*to effect*."

Line 122. **Παυροτέροισι**, Epic and Ionic for *παυροτέροις*, dat. plur. masc. of *παυρότερος, α, ον*, "*fewer*," comparative of *παῦρος, α, ον*, "*few*."—Compare *φαῦρος, φαῦλος*, and the Latin *paulus* and *paucus*.

Πέφανται, 3 sing. perf. indic. pass. of *φαίνω*, "*to show*;" fut. *φανῶ*: later perf. *πέφαγκα*: 2 perf. (intrans.) *πέφηνα*: in the middle, *φαίνομαι*, "*to appear*;" perf. pass. (strictly mid.) *πέφασμαι, πέφανσαι, πέφανται*, &c.

Line 124. **Ὅρκια**, accus. plur. of *ὅρκιον, ου, τό*, "*a league*." (Consult note.)

Ταμόντες, nom. plur. masc. 2 aor. part. act. of *τέμνω*, "*to cut*," "*to strike*;" fut. *τεμῶ*: 2 aor. *ἔταμον* later *ἔτεμον*.—Lengthened from a root ΤΕΜ-, ΤΑΜ-.

Ἀριθμηθήμεναι, Epic and Ionic for *ἀριθμηθῆναι*, 1 aor. infin. pass. of *ἀριθμέω*, "*to number*," "*to count*," fut. *ἀριθμήσω*.—From *ἀριθμός*, "*number*."

Line 125. **Λέξασθαι**, 1 aor. infin. mid. of *λέγω*, "*to select*" fut. *λέξω*. (Consult note.)

Ἐφέστιοι, nom. plur. masc. of *ἐφέστιος, ον*, "*an inhabitant*." Literally, "*on the hearth*," *i. e.*, at home, by one's own fireside; and hence, "*settled in a place*," "*having a house and home*," "*a house*

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keeper" (in the legal sense), or "*householder*," "*an inhabitant*," &c. —From ἐπί, "*upon*," and ἑστία, "*a hearth*."

Ἔασιν, Epic for εἰσί, 3 plur. pres. indic. of εἰμί, "*to be*."

LINE 126. Δεκάδας, accus. plur. of δεκάς, άδος, ἡ, "*a decad*," "*a body of ten men*." Corresponding to the Latin *decuria*.—From δέκα, "*ten*," with which compare the Sanscrit *dacan*, our *ten*, and the German *zehn*.

Διακοσμηθεῖμεν, Epic syncopated form for διακοσμηθείημεν, 1 plur. 1 aor. opt. pass. of διακοσμέω, "*to distribute in order*;" fut. διακοσμήσω.—From διά and κοσμέω, "*to arrange in order*."

LINE 127. Ἑλοίμεθα, 1 plur. 2 aor. opt. mid. of αἱρέω, "*to choose*," &c.

Οἰνοχοεύειν, pres. inf. act. of οἰνοχοεύω, "*to pour out wine*," another form for οἰνοχοέω. Consult book i., line 598.

LINE 128. Δευοίατο, Epic and Ionic for δεύοιντο, 3 plur. pres. opt. of the middle deponent δεύομαι, poetic form for δέομαι, "*to want*."

Οἰνοχόοιο, Epic and Ionic for οἰνοχόου, gen. of οἰνοχόος, ου, ὁ, "*a cup-bearer*."—From οἶνος, "*wine*," and χέω, "*to pour*."

LINE 129. Πλέας, accus. plur. of πλέες, Epic comparative of πολύς, only found in the nom. and accus. plur. masc.; and hence the Doric contracted form πλεῖς.

Υἷας, accus. plur., as from a stem υἱς. Consult line 20, and also book i., line 162.

LINE 130. Ναίουσι, 3 plur. pres. indic. act. of ναίω, "*to dwell*;" fut. mid. νάσομαι: 1 aor. ἐνασάμην: perf. νένασμαι. The 1 aor. act. ἔνασσα (for ἔνασα) is used in a transitive sense, especially in poetry, "*to make to dwell in* or *inhabit*," "*to give one to dwell in*," but this occurs also in the 1st aor. pass. and mid.; as, πατὴρ ἐμὸς Ἄργεϊ νάσθη, "my father *settled* at Argos" (*Il.*, xiv., 119); and νάσσατο ἄγχ' Ἑλικῶνος. (*Hes.*, *Op.*, 637.)

Ἐπίκουροι, nom. plur. of ἐπίκουρος, ου, ὁ, "*an ally*," always used as a substantive by Homer, and especially of the barbarian allies of Troy. Properly, however, an adjective, "*helping*," "*aiding*," "*defending*." In Attic Greek, especially, οἱ ἐπίκουροι are "*mercenary troops*," also called ξένοι, opposed to the national army, and literally μισθοφόροι, "*hirelings*," a less honorable name than σύμμαχοι.—From ἐπί and κοῦρος, "*a youth*," "*one in youthful prime*." Some distinguished ἐπίκουροι from σύμμαχοι, by making the former refer to the allies of those attacked or invaded; and σύμμαχοι to the allies of those who attack, invade, or bring the war.

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Book 2. Line 131–135.

LINE 131. Πολλέων, Epic for πολλῶν. Homer takes -ῶν, arising by contraction from the old form in -άων, and opens it again by the insertion of ε, producing thus an ending in έων, which, regularly, must be pronounced as one syllable by synizesis. (*Kühner G. G.*, § 201, 3.)

Ἐγχέσπαλοι, nom. plur. masc. of ἐγχέσπαλος, ον, "*spear-brandishing*," "*wielding the spear or lance*."—From ἔγχος, "*a spear*," and πάλλω, "*to brandish*," "*to wield*."

LINE 132. Πλάζουσι, 3 plur. pres. indic. act. of πλάζω, "*to cause to wander*;" fut. πλάγξω: 1 aor. ἔπλαγξα.—In the middle, "*to cause one's self to wander*," i. e., "*to wander*."—As if from a root ΠΛΑΓΧ–.

Εἰῶσι, 3 plur. pres. indic. act. of εἰάω, εἰῶ, Epic and Ionic for ἐάω, ἐῶ, "*to permit*," "*to allow*." Hence εἰῶσι is for ἐῶσι.

LINE 134. Βεβάασι, Epic and syncopated form for βεβήκασι (another syncopated, and, at the same time, contracted form for which is βεβᾶσι), 3 plur. perf. indic. act. of βαίνω, "*to go*." Homer has βεβάασι, part. βεβαώς, βεβαυῖα, and infin. βεβάμεν. Later writers have also βεβώς, βεβῶσα, βεβώς.—All these forms, however, are rare, except in poetry.

Ἐνιαυτοί, nom. plur. of ἐνιαυτός, οῦ, ὁ, "*a year*." This word, though common in all Greek, is most frequent in the poets. It meant *any complete space*, or *period of time*; and hence we have (*Od.*, i., 16) ἔτος ἦλθε περιπλομένων ἐνιαυτῶν, "*as times* rolled on the year came round."—From ἔνος, "*a year*," with which compare the Latin *annus*. The derivations ἐνὶ αὐτῷ, "*self-contained*," and ἐν, ἰαύω, are mere subtleties.

LINE 135. Δοῦρα, contracted from δούρατα, and both these Epic and Ionic forms for δόρατα, nom. plur. of δόρυ, ατος, τό, "*wood*," and any thing made therefrom, "*the timbers*" of a ship, "*a spear*," &c.—Compare the Sanscrit *daru*, "the stem of a tree." (*Eichhoff, Vergleich.*, p. 205.)

Σέσηπε, 3 sing. 2 perf. indic. act. of σήπω, "*to make rotten*," "*to corrupt*;" fut. σήψω: 2 perf. as a present, with intransitive or passive force, σέσηπα, "*I am rotten*."—The root, strictly, is ΣΑΠ–, as it appears in the second aorist passive ἐ-σάπ-ην, σαπ-ῆναι, and in the adjective σαπ-ρός. The adjective σαθ-ρός is akin.

Σπάρτα, nom. plur. of σπάρτον, ου, τό, "*a rope*," "*a cable*."—From σπείρω, "*to twist*," according to some, although this same σπείρω is found only in the grammarians. Not, certainly, from σπάρτος "*Spanish broom*," which was unknown to the Greeks in Homer's time. (Consult note.)

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Book 2. Line 135–144.

Λέλυνται, 3 plur. perf. indic. pass. of λύω, "*to loosen*," "*to untwist*;" fut. λύσω: perf. λέλυκα: perf. pass. λέλυμαι, &c.

Line 136. **Ἄλοχοι**, nom. plur. of ἄλοχος, ου, ἡ. Consult book i., line 546.

Νήπια. Consult line 38.

Line 137. **Εἵαται**, Epic and Ionic for ἧνται, 3 plur. of ἧμαι, "*I sit.*" Consult book i., line 565.

Μεγάροις, dat. plur. of μέγαρον, ου, τό, "*a hall*;" properly, *any large room* or *chamber*. Mostly used in the plural, like *ædes* in Latin, because the house consisted of many rooms; hence ἐν μεγάροις often gets the general meaning of "*at home*," with the notion of peace and quiet, as opposed to war and traveling.—From μέγας.

Ποτιδέγμεναι, nom. plur. fem. Epic and Doric for προσδέγμεναι, syncopated 2 aor. part. of προσδέχομαι, "*to wait for*," "*to expect*." According to some, προσδέγμεναι is for προσδεδεγμέναι, perf. part. of προσδέχομαι; but consult *Buttmann*, *Irreg. Verbs*, p. 63, *ed. Fishlake*, and compare book i., line 22, remarks upon δέχθαι.—The participle, it must be observed, has here the force, not of the aorist properly, but merely of *waiting for*, *expecting*. (*Buttmann*, *l. c.*)

Ἄμμι, Epic and Æolic for ἡμῖν.

Line 138. **Αὔτως.** Consult book i., line 133.

Ἀκράαντον, nom. sing. neut. of ἀκράαντος, ον, "*unfinished*," "*without result*."—From ἀ, *priv.*, and κραιαίνω, "*to accomplish*;" Epic lengthened form for κραίνω: fut. κρᾰνῶ: so that ἀκράαντον is itself a lengthened form for ἄκραντον. Consult book i., line 41.

Εἵνεκα, Epic and Ionic for ἕνεκα.

Line 140. **Φεύγωμεν**, 1 plur. pres. subj. act. of φεύγω, "*to flee*." Consult book i., line 173.

Πατρίδα, accus. sing. of πατρίς, ίδος; strictly, poetic feminine of πάτριος, "*native*," "*of one's fathers*." Used especially in conjunction with γαῖα, αἶα, &c., "*one's native land*," "*one's fatherland*."—From πατήρ, "*a father*."

Line 142. **Στήθεσσιν.** Consult book i., line 83.

Ὄρινεν, Epic and Ionic for ὤρινεν, 3 sing. 1 aor. indic. act. of ὀρίνω, "*to arouse*."—From ὄρω, ὄρνυμι, "*to arouse*," "*to excite*."

Line 143. **Πληθύν**, accus. sing. of πληθύς, ύος, ἡ, "*a throng*," Ionic and Epic form for πλῆθος, εος, τό.—From πλήθω, "*to fill*."

Line 144. **Κινήθη**, Epic and Ionic for ἐκινήθη, 3 sing. 1 aor. indic. pass. of κινέω, "*to move*," "*to agitate*," "*to excite*;" fut. κινήσω: 1 aor. ἐκίνησα, &c.—From κίω, "*to go*," the literal meaning of κινέω being "*to set a going*."

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Book 2. *Line* 145–148.

LINE 145. Πόντου, gen. sing. of πόντος, ου, ὁ, "*the deep*," "*the open sea*."—Akin to βένθος, "*depth*," βάθος, βυθός, and Latin *fundus*.

Ἰκαρίοιο, Epic and Ionic for Ἰκαρίου, gen. sing. masc. of Ἰκάριος, η, ον, Epic and Ionic for Ἰκάριος, α, ον, "*Icarian*," "*of* or *belonging to the island of Icaria*."—From Ἰκαρία, Epic and Ionic Ἰκαρίη, "*Icaria*." (Consult note.)

Εὖρος, ου, ὁ, "*the southeast wind*," the Latin *Eurus* or *Vulturnus*.—According to some, from αὔρα, "*the fresh air of morning*;" according to others, from ἠώς, ἕως, "*morning*," as indicating the *morning wind*.

Νότος, ου, ὁ, "*the south wind*," or, strictly, "*the southwest wind*," the Latin *Notus*. It brought fogs, damp, and rain. That there was an original notion of moisture in the word is clear from its derivatives, νότιος, "*wet*," "*damp*;" νότις, "*moisture*;" νοτίζω, "*to moisten*," &c.

LINE 146. Ὤρορε, 3 sing. 2 aor. of ὄρνυμι, "*to raise*," "*to excite*," reduplicated form for ὦρε, according to the analogy of ἤραρε, ἤκαχε, &c. Consult the remarks of Buttmann (*Irreg. Verbs*, p. 193, *ed. Fishlake*), who controverts the earlier opinion, that ὤρορε is a perfect with the quantities transposed.

Ἐπαΐξας, nom. sing. masc. 1 aor. part. act. of ἐπαΐσσω, "*to rush*," "*to burst forth*;" fut. ἐπαΐξω.—Attic form, ἐπᾴσσω or ἐπᾴττω; fut. ἐπᾴξω.—From ἐπί and ἀΐσσω, "*to rush*."

LINE 147. Κινήσῃ, 3 sing. 1 aor. subj. act. of κινέω. Consult line 144.

Ζέφυρος, ου, ὁ, "*the northwest wind*;" strictly, "*the north-northwest*." (Consult note.)—Commonly derived from ζόφος, "*darkness*," "*gloom*," which etymology, if correct, will allude to the dark clouds it often brought with it; clouds, however, not accompanied by rain, but by cold weather. Many, however, make Ζέφυρος "*the west wind*," and, deriving it likewise from ζόφος, consider it equivalent to "*the evening wind*;" but consult note as above.

Λήϊον, ου, τό, "*standing corn*," "*the crop standing on the land*."—Commonly, but not very correctly, it would seem, derived from λήϊα, or λεία, "*booty*," "*spoil*," such a crop being an attractive object of plunder. The reference, probably, is to its being now ready to be *borne away by the husbandman*.

LINE 148. Λάβρος, ον, "*impetuous*," "*blustering*."—Probably from a root ΛΑΒ- (compare λαμβάνω), as referring to that which *seizes* and bears forcibly away.

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Book 2. *Line* 148–154.

Ἐπαιγίζων, nom. sing. masc. pres. part. act. of ἐπαιγίζω, "*to rush upon*."—From ἐπί and αἰγίς, "*a rushing storm*," "*a hurricane*."

Ἠμύει, 3 sing. pres. indic. act. of ἠμύω, "*to bend*," "*to bow down*," "*to sink*," &c.; fut. ἠμύσω: 1 aor. ἤμυσα: perf., with reduplication, ἐμήμῡκα; without it, ἤμῡκα.—Akin to μύω, "*to close*," &c.

Ἀσταχύεσσιν, Epic and Ionic for ἀστάχυσιν, dat. plur. of ἄσταχυς, υος, ὁ, "*an ear of corn*."—From ἀ, euphonic, and στάχυς, "*an ear of corn*;" and this last akin to the German *achel*, *stachel*.

Line 149. **Ἀλαλητῷ**, dat. sing. of ἀλαλητός, οῦ, ὁ, "*a shouting*;" strictly, "*a war-cry*."—From ἀλαλά, "*a war-cry*."

Line 150. **Ἐσσεύοντο**, 3 plur. imperf. indic. mid. of σεύω, "*to put in quick motion*," "*to drive*," "*to urge on*:" in the middle, "*to rush*," "*to urge one's self on*."—Akin to θέω, θεύσομαι, "*to run*:" just as the Laconian dialect changed θ into σ.

Ὑπένερθε, adverb, "*from beneath*," "*beneath*."

Κονίη, Epic and Ionic for κονία, ας, ἡ, "*dust*," especially as stirred up by men's feet.—From κόνις, "*dust*."

Line 151. **Ἵστατο**, 3 sing. imperf. indic. mid. of ἵστημι, "*to place*:" in the middle, "*to place one's self*," "*to stand*."

Ἀειρομένη, nom. sing. fem. pres. part. pass. of ἀείρω, "*to raise*," "*to excite*," Epic and Ionic for the Attic αἴρω: fut. ἀερῶ (Attic ἀρῶ): 1 aor. ἤειρα and ἄειρα (Attic ἦρα).

Line 152. **Ἑλκέμεν**, Epic, Doric, and Æolic for ἕλκειν, pres. infin. act. of ἕλκω, "*to drag*." Consult book i., line 194.

Εἰς ἅλα δῖαν. Consult book i., line 141.

Line 153. **Οὐρούς**, accus. plur. of οὐρός, οῦ, ὁ, "*a trench*" or "*channel*" for hauling up ships and launching them again. When these got choked, they had to be cleared out before the ships could be launched. In Apollonius Rhodius a trench of this kind is called ὁλκός.—Probably from OP–, the root of ὄρνυμι.

Ἐξεκάθαιρον, 3 plur. imperf. indic. act. of ἐκκαθαίρω, "*to clean out*;" fut. ἐκκαθαρῶ: 1 aor. ἐξεκάθηρα.—From ἐκ and καθαίρω, "*to clean*."

Αὐτή. Consult line 97.

Ἶκεν, 3 sing. imperf. indic. act. of ἵκω, "*to go*," &c., which is the root of ἱκνέομαι. It is used in Epic and in Pindar, never in Herodotus, and very rarely in Attic.

Line 154. **Ἱεμένων**, gen. plur. pres. part. mid. of ἵημι, "*to send*:" in the middle, ἵεμαι, "*to send one's self after a thing*," "*to desire*," &c. (Consult note.)

Ἥιρεον, *i. e.*, ᾕρεον, Epic and Ionic for ᾕρουν, 3 plur. imperf. indic. act. of αἱρέω, "*to take*."

Book 2. Line 154–162.

Ἕρματα, accus. plur. of ἕρμα, ατος, τό, "*a prop.*" Consult book i., line 486.

LINE 155. Ὑπέρμορα, accus. plur. neut., taken adverbially, of ὑπέρμορος, ον, "*contrary to fate,*" "*over, above,* or *beyond fate*;" said of those who by their own fault add to their destined share of misery. The idea properly involved is that of *addition* to fate; and so far, therefore, as this is effected, men are said to act contrary to fate, bringing upon themselves what fate did not, *to that extent*, decree. (Consult note.)

Νόστος, ου, ὁ, "*a return,*" usually *home* or *homeward*. — Akin to νέομαι.

Ἐτύχθη, 3 sing. 1 aor. indic. pass. of τεύχω, "*to effect,*" "*to make,*" &c. Consult line 101.

LINE 157. Πόποι. Consult book i., line 254.

Αἰγιόχοιο. Consult book i., line 202.

Ἀτρυτώνη, voc. sing. fem. of ἀτρύτωνος, η, ον, "*unwearied,*" "*tameless,*" an epithet of Minerva. (Consult note.)—From ἀ, *priv.*, and τρύω, "*to weary.*"

LINE 159. Φεύξονται, 3 plur. fut. indic. of φεύγω, "*to flee.*" Observe that φεύξομαι, though middle in form, is active in meaning; and that φευξοῦμαι (Doric) is also occasionally employed in Attic, along with φεύξομαι.

Εὐρέα, accus. plur. neut. of εὐρύς, εῖα, ύ, "*broad.*"

Νῶτα, accus. plur. of νῶτος, ου, ὁ, "*the back.*" Homer uses only the masculine in the singular, and, like Hesiod, only the neuter in the plural. Consult, as regards the force of the plural here, *Anthon's enlarged Greek Grammar*, p. 59.

LINE 160. Κάδ. Consult note.

Εὐχωλήν, accus. sing. of εὐχωλή, ῆς, ἡ, "*a boast.*"—From εὔχομαι.

LINE 161. Ἑλένην, accus. sing. of Ἑλένη, ης, ἡ, "*Helen,*" daughter of Jupiter and Leda, and sister of Castor, Pollux, and Clytemnestra. She married Menelaus, and became by him the mother of Hermione. She was famed for her beauty, and her abduction by Paris gave rise to the Trojan war. After this contest was ended, she returned to Sparta with Menelaus.—They who regard the proper names of the principal personages in the Iliad as merely descriptive appellations to suit the characters of the parties, deduce Ἑλένη from ἑλένη, "*a fire-brand,*" "*a torch,*" as indicative of the cause of the war.

LINE 162. Τροίῃ, Epic and Ionic for Τροίᾳ, dat. sing. of Τροία, ας

Book 2. *Line* 162–169.

[illegible], Epic and Ionic for Τροία, *ας*, *ἡ*, "*Troy*," "*the plain of Troy*," which latter is its meaning in the present passage.

Ἀπόλοντο, Epic and Ionic for *ἀπώλοντο*, 3 plur. 2 aor. mid. of *ἀπόλλυμι*, &c.

Αἴης, Epic and Ionic for *αἴας*, gen. sing. of *αἶα*, "*land*," "*earth*," collateral form for *γαῖα*.—Döderlein well compares with *αἶα*, *γαῖα*, the German *Au*, *Gau*.

Line 163. **Χαλκοχιτώνων**, gen. plur. of *χαλκοχίτων*, *ωνος*. Consult book i., line 371

Line 164. **Ἀγανοῖς**, dat. plur. neut. of *ἀγανός*, *ή*, *όν*, "*mild*," "*bland*." —From *γάνος*, "*brightness*," "*beauty*," &c., the *ἀ* being merely euphonic.

Ἐρήτυε, 2 sing. pres. imper. act. of *ἐρητύω*, "*to restrain*," "*to detain*."

Φῶτα, accus. sing. of *φώς*, *φωτός*, *ὁ*, "*a man*," i. e., a brave and good one; much like *ἀνήρ*.—Probably from *φάω*, *φημί*, "*one who has the gift of speech*," like *μέροψ*.

Line 165. **Εἴα**, 2 sing. pres. imper, act. of *εἰάω*, "*to suffer*," "*to permit*," Epic and Ionic for *ἐάω*, imperative *ἔα*. Consult line 132.

Ἀμφιελίσσας, accus. plur. fem. An Epic adjective used only in this feminine form in Homer, and always said of ships; usually rendered, "*impelled on both sides by oars*," "*rowed on both sides*." But, as Rost remarks, the signification of *ἑλίσσω* (the word coming from *ἀμφί* and *ἑλίσσω*, "*to roll*," &c.), and the usage of the later Epic writers, may lead to another interpretation; for they use it in the signification of "*twisting in all ways*," "*wavering*," "*doubtful*;" and so in Homer, probably, *ναῦς ἀμφιέλισσα* may mean the ship "*swaying to and fro*," the "*rocking ship*."

Line 166. **Ἀπίθησε**. Consult book i., line 220.

Γλαυκῶπις. Consult book i., line 206.

Line 167. **Ἀΐξασα**, nom. sing. fem. 1 aor. part. act. of *ἀΐσσω*, "*to rush*," fut. *ἀΐξω*. Consult line 146.

Line 168. **Καρπαλίμως**. Consult book i., line 359.

Ἵκανε. Consult book i., line 431.

Line 169. **Μῆτιν**, accus. sing. of *μῆτις*, *ιος*, *ἡ*, "*counsel*," "*the faculty of advising*."—Compare the Sanscrit *mati*, "thought," "counsel:" from *man* "to think;" and also the German *muth*, and Latin *mens*.

Ἀτάλαντον, accus. sing. masc. of *ἀτάλαντος*, *ον*, "*equal to*," '*equivalent to.*' Strictly, '*equal in weight*."—From *ἀ*, copulative and *τάλαντον*, "*weight*"

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Book 2. *Line* 170–183.

LINE 170. 'Εσταότα Epic syncopated form for ἑστηκότα, accus. sing perf. part. act. of ἵστημι, "*to place*;" fut. στήσω: perf. ἕστηκα, "*I stand*," &c.

'Εϋσσέλμοιο, Epic and Ionic for εὐσέλμου, gen. sing. fem. of εὔσελμος, ον, "*well-benched*," "*with good banks of oars*."—From εὖ and σέλμα, "*a rowing-bench*."

LINE 171. Ἄχος. Consult book i., line 188.

LINE 172. 'Αγχοῦ, adverb, "*near*," equivalent to ἄγχι.—The form ἄγχος, which is found in Hesychius, comes nearest the root: hence ἔναγχος, ἐγγύς, as also ἄγχω, and Latin *ango*. Compare the German *eng*, *engen*.

'Ισταμένη, nom. sing. fem. pres. part. mid. of ἵστημι, "*to place*." In the middle, ἵσταμαι, "*to place one's self*," "*to stand*," &c.

LINE 173. Διογενές. Consult book i., line 337.

Πολυμήχανε, voc. sing. masc. of πολυμήχανος, ον, "*of many expedients*," "*abounding in resources*," "*inventive*," "*ever ready*," frequently occurring in Homer as an epithet of Ulysses.—From πολύς, and μηχανή, "*a contrivance*," "*a scheme*," &c.

LINE 175. Πολυκλήϊσι. Consult line 74.

LINE 179. 'Ερώει, 2 sing. pres. imper. act. of ἐρωέω, "*to retreat*," "*withdraw*," "*delay*." Strictly, "*to flow*," "*stream*," "*burst out*;" hence the substantive ἐρωή, *of any quick motion*, but the verb has this signification only of *sudden checks*; whence the meanings first given, namely, "*to retreat*," &c.

LINE 182. Ξυνέηκε, Epic for συνῆκε, 3 sing. 1 aor. indic. act. of συνίημι "*to understand*," "*to recognise*." Literally, "*to send bring*, or *set together*," &c. Consult book i., line 8.

'Όπα, accus. sing. of ὄψ, ὀπός, ἡ, "*the voice*," whether speaking, calling, or singing.—From ἔπω (radical form), ἔπος, εἰπεῖν.

LINE 183. Θέειν, Epic and Ionic for θεῖν, pres. infin. act. of θέω, "*to run*;" fut. θεύσομαι.—Hence θοός, "*swift*."—Akin to σεύω, where the υ or Ϝ appears as in the future θεύσομαι. Compare Sanscrit *dhâv*.

Χλαῖναν, accus. sing. of χλαῖνα, ης, ἡ, "*a woollen cloak*." (Consult note.)—No doubt the root was the same as that of the Latin *lana*, "wool;" *læna*, with χ prefixed; whence also λῆνος, λάχνη, λάχνος, λάσιος: hence, likewise, χλανίς and χλαμύς.

'Εκόμισσεν, Epic for ἐκόμισεν, 3 sing. 1 aor. indic. act. of κομίζω, "*to take care of*," "*to take up and carry away*," especially in order to keep or save, &c.; fut. κομίσω, Attic form κομιῶ: 1 aor ἐκόμισα.—From κομέω, "*to take care of*," &c.

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Book 2. *Line* 184–191.

LINE 184. 'Ιθακήσιος, α, ον, Epic and Ionic η, ον, "*the Ithacensian*, i. e., native of Ithaca, a small island of the Ionian Sea, between the coast of Epirus and the island of Cephallenia. It was the home of Ulysses. On the question whether the modern *Thiaki* is Homer's Ithaca, consult *Nitzsch, Præf. ad Od.*, xviii.

'Οπήδει, 3 sing. imperf. indic. act. of ὀπηδέω, "*to accompany*," "*to follow after*," Epic and Ionic for ὀπαδέω.—From ὀπαδός (Epic and Ionic ὀπηδός), "*an attendant*."—Homer uses only the 3 sing. pres. ὀπηδεῖ, and the 3 sing. imperf. ὀπήδει, as in the present passage; the latter always without the augment

LINE 185. 'Ατρείδεω, Epic for 'Ατρείδου, gen. of 'Ατρείδης, ου, "*Atrides*." The old genitive form 'Ατρείδαο is contracted into 'Ατρείδω, and then the final syllable is opened again by the insertion of ε. (*Kühner*, § 261, 2.)

'Αντίος. Consult book i., line 535.

LINE 186. Πατρώϊον. Consult note on line 46.

LINE 187. Χαλκοχιτώνων. Consult book i., line 371.

LINE 188. Ἔξοχον, accus. sing. masc. of ἔξοχος, ον, "*distinguished*," "*prominent*;" more literally, "*standing out*," "*having one's self standing forth to view*."—From ἐξ and ἔχω.

Κιχείη, 3 sing. pres. opt. of κίχημι, a collateral and unused form of κιχάνω, "*to meet with*," "*to light upon*," "*to find*," &c. Observe, however, that κιχάνω itself is a present used in the indicative only, the other moods following κίχημι. The Attic form is κιγχάνω. Consult book i., line 26.

LINE 189. 'Ερητύσασκε, 3 sing. of the iterative form (Epic and Ionic) of the 1 aor. indic. act. of ἐρητύω, "*to check*," "*to restrain*," and, consequently, for ἠρήτυσε. This iterative form, which occurs in the imperfect and two aorists, is an Epic and Ionic peculiarity, and is employed to denote a repeated action. (*Anthon's enlarged Greek Grammar*, p. 379.)—Consult, as regards ἐρητύω, line 97.

LINE 190. Δαιμόνιε, voc. sing. masc. of δαιμόνιος. Consult note, and also book i., line 561.

Δειδίσσεσθαι, pres. inf. of the middle deponent δειδίσσομαι, used only in this passage in a passive sense, "*to be terrified*;" every where else as an active transitive, i. e., deponent verb, "*to terrify*;" fut. δειδίξομαι.—From δείδω.

LINE 191. Κάθησο. Consult book i., line 565.

Ἵδρυε, 2 sing. pres. imper. of ἱδρύω, "*to cause to sit down*;" fut. ἱδρύσω.—In the passive, "*to be seated*," "*to be still*."—From ἵζω, "*to cause to sit*."

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Book 2. *Line* 192–199.

LINE 192. Πω, adverb, "*as yet.*" With the circumflex, (πῶ,) it signifies *where?* and is then said to be Sicilian Doric for ποῦ; —This πω appears to be a Doric genitive from the old radical ΠΟΣ, for που or πόθεν.

Σάφα, poetic adverb, "*clearly,*" from the adjective σαφής, "*clear,*" &c. The common form is σαφῶς.

Οἶσθα. Consult book i., line 85.

Ἀτρείωνος, gen. sing. of Ἀτρείων, ωνος, "*the son of Atreus.*" A patronymic, the same in force as Ἀτρείδης.

LINE 193. Πειρᾶται, 3 sing. pres. indic. mid. of πειράω, "*to make trial of;*" fut. πειράσω, &c.: in the middle, πειράομαι, "*to make trial for one's self,*" *i. e.*, for purposes best known to one's self, or for one's own private advantage.—From πεῖρα, "*trial.*"

Ἴψεται, 3 sing. fut. of the middle deponent ἴπτομαι; strictly, "*to press hard upon,*" "*to press down,*" and then figuratively, "*to afflict,*" "*to harm,*" "*to hurt,*" "*to smite;*" fut. ἴψομαι.—From the root ἶπος, "*a burden,*" "*a heavy pressure.*"

LINE 195. Χολωσάμενος, 1 aor. part. mid. of χολόω. Consult book i., line 9.

Ῥέξῃ, 3 sing. 1 aor. subj. act. of ῥέζω, "*to do;*" fut. ῥέξω.—Observe that ῥέζω is merely a transposed form of ἔρδω, and consult book i., line 315.

LINE 196. Διοτρεφέος, Epic and Ionic for διοτρεφοῦς, gen. sing. masc. of διοτρεφής, ές, "*Jove-nurtured.*"—Consult book i., line 176.

LINE 197. Μητίετα, nom. sing. Epic and Æolic for μητιέτης. Consult book i., line 508.

LINE 198. Δήμου, gen. sing. of δῆμος, ου, ὁ, "*the common people.*" Probably, at first, this word meant "*a country district,*" "*a tract of enclosed* or *cultivated land,*" and hence was opposed to πόλις: and, therefore, as in early times the common people were scattered through the country, while the chiefs held the city, it came to signify *the lower orders, the commons,* &c.—According to some, from δέμω, "*to build,*" "*to settle;*" but better, perhaps, from δέω, "*to bind,*" "*to connect.*" (Consult *Arnold, Thucyd.*, vol. i., *Append.* 3.)

Βοόωντα, Epic and Ionic lengthened form for βόωντα, accus. sing. masc. pres. part. of βοάω. Consult line 97.

LINE 199. Ἐλάσασκεν, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ἐλαύνω, "*to strike;*" strictly, "*to drive or urge on,*" and hence "*to strike,*" as the most effectual mode of driving on; fut. ἐλάσω: 1 aor. ἤλασα: and hence ἐλάσασκεν is for ἤλασεν. Consult remarks on ἐρητύσασκε, line 189.

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Book 2. *Line* 199–205.

'Ομοκλήσασκε, 3 sing. Epic and Ionic iterative form of 1 aor. indic act. of ὁμοκλέω, "*to reprove*;" strictly, "*to call out, shout to*," whether to encourage or upbraid, but mostly in the latter sense. Properly speaking, it refers to a number calling out, and so, in the plural, "*to call out together*;" though this signification, even in Homer, gave way to the other, where the verb is in the singular: fut. ὁμοκλήσω: 1 aor. ὡμόκλησα: and hence ὁμοκλήσασκε is for ὡμόκλησε. Homer however, never uses the augment. A rarer form of the verb is ὁμοκλάω.—From ὁμός, ὁμοῦ, and καλέω.

LINE 200. 'Ατρέμας, adverb, "*quietly*;" literally, "*without trembling*," and so *moveless*, *fixed*, &c. Before a consonant it is written ἀτρέμα, and before a vowel ἀτρέμας.—From ἀ, *priv.*, and τρέμω, "*to tremble*."

'Ησο, 2 sing. imperative of ἧμαι.

LINE 201. 'Απτόλεμος, ον, "*unwarlike*," poetic form for ἀπόλεμος.—From ἀ, *priv.*, and πτόλεμος, Epic for πόλεμος.

'Αναλκις, ιδος, ὁ, ἡ, "*weak*," "*cowardly*."—From ἀ, *priv.*, and ἀλκή, "*strength*."

LINE 202. 'Εναρίθμιος, ον, "*counted in*," "*reckoned in*," "*taken into account*," "*valued*."—From ἐν and ἀριθμός, "*number*."

'Ενί, poetic form for ἐν, both Epic and Attic, and occurring also in Ionic prose.

LINE 203. Πως, adverb, "*by any means*," "*at all*." With the circumflex it is interrogative, "*how?*" "*in what way?*"—Strictly speaking, πῶς is the adverb of πός, whence ποῦ, πῶ, ποί, &c.

Βασιλεύσομεν, 1 plur. fut. indic. act. of βασιλεύω, "*to be king*," "*to rule*;" fut. βασιλεύσω.—From βασιλεύς.

LINE 204. Πολυκοιρανίη, ης, ἡ, Epic and Ionic for πολυκοιρανία, ας, ἡ, "*the government of many*."—From πολύς and κοίρανος, "*a ruler*."

Κοίρανος, ου, ὁ, "*a ruler*," "*a leader*," "*a commander*."—From κῦρος, "*supreme power*," "*authority*," &c., like κοινός, from ξυνός. Akin to κάρα, κάρανος, as also to τύραννος.

LINE 205. Κρόνου, gen. sing. of Κρόνος, ου, ὁ, "*Saturn*," son of Uranus and Gaia, husband of Rhea, and father of Jupiter, before whom he ruled in heaven until his son dethroned him. He reigned after this in Latium, and his time was the golden age. Later writers interpreted his name as equivalent to χρόνος, "*time*."

'Αγκυλομήτεω, Epic and Ionic for ἀγκυλομήτου, gen. sing. of ἀγκυλομήτης, ου, ὁ, ἡ, "*crafty*," "*wily*:" more literally, "*crooked of counsel*."—From ἀγκύλος, "*crooked*," and μῆτις "*counsel*" (Consult note.)

Book 2. Line 206–213.

LINE 206. Θέμιστας, accus plur. of θέμις, ιστος, ἡ, "*a privilege*," &c. Consult book i., line 238, and book ii., line 73.

LINE 207. Κοιρανέων, pres. part. of κοιρανέω, "*to act as chief*," "*to be the leader*," &c.—From κοίρανος, "*a leader*," "*a chief*," &c.

Δίεπε, Epic and Ionic for διεῖπε, 3 sing. imperf. indic. act. of διέπω, "*to arrange*," "*to manage an affair*;" fut. διέψω.—From διά and ἕπω, "*to be about* or *with*," "*to be busied with*," &c.

LINE 208. Ἐπεσσεύοντο. Consult line 86.

LINE 209. Ἠχῇ, dat. sing. of ἠχή, ῆς, ἡ, "*a tumult*," "*a noise*" of any sort, in Homer especially of the confused noise of a crowd, the roar of the sea, of trees in a wind, &c. It is mostly poetic; whereas ἦχος is more frequently in prose.

Πολυφλοίσβοιο. Consult book i., line 34, and also note on the same.

LINE 210. Αἰγιαλῷ, dat. sing. of αἰγιαλός, οῦ, ὁ, "*the shore*," "*the seashore*." According to some, from ἄγνυμι, "*to break*," and ἅλς, "*the sea*," and so, like ἀκτή, that on which the *sea breaks*, better, according to others, from ἀΐσσω, and ἅλς, like αἰγίς, that *over* which the sea *rushes*.

Βρέμεται, 3 sing. pres. indic. mid. of βρέμω, "*to roar*," said of the waves, and corresponding in both form and meaning to the Latin *fremo*: in the middle βρέμομαι, with same signification as the active. —Akin to βροντή. Compare the Latin *fremo*, as above.

Σμαραγεῖ, 3 sing. pres. indic. act. of σμαραγέω, "*to crash*," said of various loud noises, as of thunder, of the sea, of the battle of the Titans, &c., hence "*to echo again*," "*to re-echo*."—The word appears to be an onomatopœia, that is, formed in imitation of the sound to which it refers.

LINE 211. Ἕζοντο, 3 plur. imperf. indic. of ἕζομαι, "*to seat one's self*;" fut. ἑδοῦμαι. Consult book i., line 48.

Ἐρήτυθεν. Consult line 99.

LINE 212. Μοῦνος, Epic and Ionic for μόνος, η, ον, "*alone*."

Ἀμετροεπής, ές, "*intemperate of speech*," "*immoderate in words*;" or, according to Döderlein, "*not measuring his words*."—From ἀ, *priv.*, μέτρον, "*a measure*," and ἔπος.

Ἐκολῴα, 3 sing. imperf. indic. act. of κολῳάω, "*to be loudly clamorous*," "*to cry*," "*shout*," "*bawl*," &c.—Akin to κολοιάω, "*to scream like a jackdaw*," and this from κολοιός, "*a jackdaw*."

LINE 213. Ἧισιν, *i. e.*, ᾗσιν, Epic and Ionic for αἷς, dat. plur. fem of ὅς, ἥ, ὅν, "*his*," "*her*," "*its*."

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Book 2. Line 213–219.

Ἄκοσμα, accus. plur. of ἄκοσμος, ον, "*indecorous.*" Strictly, "*without order,*" "*disorderly,*" "*confused.*" In Homer, however, it only occurs in a moral signification, "*indecorous,*" "*unseemly,*" "*indecent,*" &c.—From ἀ, *priv.*, and κόσμος, "*order.*"

Ἠιδη, *i. e.*, ᾔδη. Consult book i., line 70.

LINE 214. Μάψ. Consult line 120.

Ἐριζέμεναι, Epic, Æolic, and Doric for ἐρίζειν, pres. infin act. of ἐρίζω, "*to contend;*" fut. ἐρίσω.—From ἔρις, "*strife.*"

LINE 215. Εἴσαιτο, 3 sing. 1 aor. opt. mid. of the radical εἴδω, "*to see.*"—Epic and Ionic, passive and middle, εἴδομαι, "*to be seen,*" "*to appear,*" "*to seem;*" 1 aor. εἰσάμην, &c.

Γελοίϊον, Epic and Ionic for γέλοιον, nom. sing. neut. of γέλοιος, α, ον, "*laughable,*" "*absurd,*" "*a subject* or *cause for laughter.*"—From γέλως, "*laughter.*"

LINE 217. Φολκός, όν, "*bandy-legged.*" (Consult note.) A verbal form, which may be referred to ἕλκω, ὁλκός, as φοξός to ὀξύς, φοῖτος to οἶτος, &c. Compare the Latin *valgus*. The old derivation of the term, in its supposed sense of "*squint-eyed,*" was from φάος, "*the eye,*" and ἕλκω, "*to twist,*" "*to distort.*"

Χωλός, ή, όν, "*lame,*" "*halting,*" "*limping.*"—From the same root as the Sanscrit *hval*, "titubare," "vacillare;" our "*halt,*" "*halting;*" Latin *clodus, claudus.* (*Pott, Etymol. Forsch.*, p. 265.)

Ὤμω, nom. dual of ὦμος, ου, ὁ, "*the shoulder.*"

LINE 218. Κυρτώ, nom. dual masc. of κυρτός, ή, όν, "*crooked,*" "*curved,*" "*bent.*"—Akin to the Latin *curvus*, English *curb*, &c.

Συνοχωκότε, nom. dual masc. of the part. of the old Epic and Ionic 2 perf. (with intransitive force) of συνέχω, "*to hold together;*" 2 perf. συνόκωχα: and hence συνοχωκότε is, by transposition, for συνοκωχότε. The 2 perf. is supposed to have been originally σύνωχα, whence, by reduplication, came συνόκωχα, and by transposition συνόχωκα.—From σύν and ἔχω, 2 perf. ὦχα, by reduplication ὄκωχα, by transposition ὄχωκα.

LINE 219. Φοξός, ή, όν, "*pointed,*" "*tapering to a point,*" applied to Thersites, and indicating, according to some, a species of sugar-loaf head.—From ὀξύς. Compare the remarks on φολκός, line 217.

Ἔην, Epic and Ionic for ἦν, 3 sing. imperf. indic. of εἰμί.

Ψεδνή, nom. sing. fem. of ψεδνός, ή, όν, "*rubbed off,*" and so "*spare,*" "*thin,*" "*scanty.*"—From ψέω, "*to rub off.*"

Ἐπενήνοθε, 3 sing. perf. indic. of ἐπένθω or ἐπενέθω, "*to lie upon.*" Consult Buttmann, *Irreg. Verbs*, p. 95, *ed. Fishlake; Lexil.*, p. 110, *seqq.*

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Book 2. *Line* 219–228.

Λαχνη, ης, ἡ, "*soft woolly hair.*"—The same as ἄχνη, akin to χλαῖνα, χλανίς, Latin *læna, lana.*

LINE 221. Νεικείεσκε, 3 sing. imperf. indic. act. iterative form for ἐνείκει, from νεικέω, "*to revile*;" fut. νεικέσω.—From νεῖκος, "*railing,*" "*reproach,*" &c.

LINE 222. Ὀξέα, accus. plur. neut. of ὀξύς, εῖα, ύ, taken adverbially.

Κεκληγώς, nom. sing. masc. 2 perf part. of κλάζω, "*to cry out,*" "*to make a loud clamor,*" &c.; fut. κλάγξω: 1 perf. κέκλαγγα: 2 perf. κέκληγα, but only Epic. Consult book i., line 46.

Λέγε, Epic and Ionic for ἔλεγε, 3 sing. imperf. indic. act. of λέγω, "*to utter.*"

Ὀνείδεα. Consult book i., line 291.

LINE 223. Ἐκπάγλως. Consult book i., line 268.

Κοτέοντο, Epic and Ionic for ἐκοτέοντο, 3 plur. imperf. indic. pass of κοτέω, "*to be incensed.*" Consult book i., line 181.

Νεμέσσηθεν, Epic and Doric for ἐνεμεσήθησαν, 3 plur. 1 aor. indic. pass. of νεμεσσάω, Epic and Ionic for νεμεσάω, "*to be indignant,*" "*to be wroth.*" Strictly, to be indignant, &c., at undeserved good or bad fortune; and so, properly, of the gods: fut. νεμεσήσω.—From νέμεσις "*anger* at any thing unjust or unfitting," &c.

LINE 224. Νείκεε, Epic and Ionic for ἐνείκει, 3 sing. imperf. indic. act. of νεικέω, "*to revile,*" "*to abuse.*" Consult line 221.

LINE 225. Τέο, Epic, Doric, and Ionic for τίνος, gen. of interrogative τίς.

Ἐπιμέμφεαι, Epic and Ionic for ἐπιμέμφει, 2 sing. pres. indic. of the middle deponent ἐπιμέμφομαι, "*to complain*;" fut. ἐπιμέμψομαι.—From ἐπί and μέμφομαι, "*to blame.*"

Χατίζεις, 2 sing. pres. indic. act. of χατίζω, "*to want,*" "*to have need of.*"—From χατέω, "*to want.*"

LINE 226. Πλεῖαι, Epic and Ionic for πλέαι, from πλεῖος, for πλέος, "*full.*"

Χαλκοῦ, gen. sing. of χαλκός, οῦ, ὁ. Consult book i., line 236.

LINE 227. Κλισίῃς, Epic and Ionic for κλισίαις, dat. plur. of κλισία, ας, ἡ, "*a tent.*" Consult book i., line 306.

Ἐξαίρετοι, nom. plur. fem. of ἐξαίρετος, ον, "*selected from.*"—From ἐξ and αἱρέω, "*to take,*" "*to choose.*"

LINE 228. Πρωτίστῳ, dat. sing. masc. of πρώτιστος, η, ον, poetic superlative of πρῶτος, "*first of all,*" "*first of the first.*" (Consult note.)

Πτολίεθρον, ου, τό, "*a city.*" In *form* a diminutive from πτόλις

poetic for *πόλις*; but in *usage* just equal to *πόλις*. Frequent in Homer and Hesiod, never found, however, in the form *πολίεθρον*.

LINE 229. '*Επιδεύεαι*, Epic and Ionic for *ἐπιδεύει*, 2 sing. pres. indic. of the middle deponent *ἐπιδεύομαι*; fut. *ἐπιδευήσομαι*, "*to be in want of*," Epic and Ionic for *ἐπιδέομαι*; fut. *ἐπιδεήσομαι*.

LINE 230. '*Ιπποδάμων*. Consult line 23.

'*Αποινα*. Consult book i., line 13.

LINE 231. '*Αγάγω*, 1 sing. 2 aor. subj. act. of *ἄγω*, "*to lead away*

LINE 232. '*Ηέ*, poetic, and especially Epic, for *ἤ*, "*or*."

Μίσγεαι, Epic and Ionic, with the shortened mood-vowel, for *μίσγῃ*, 2 sing. pres. subj. mid. of *μίσγω*, "*to unite*." Old form *μίσγησαι*: Epic and Ionic *μίσγηαι* (*μίσγεαι*): Attic *μίσγῃ*.—Akin to Latin *misceo*, German *mischen*, English *mix*, Sanscrit *mischla*.

LINE 233. '*Απονόσφι*, adverb, "*apart*."—From *ἀπό* and *νόσφι*, "*apart*," "*aloof*."

Κατίσχεαι, Epic and Ionic for *κατισχῇ*, 2 sing. pres. subj. mid. of *κατίσχω*, "*to hold back*," "*to retain*;" collateral form of *κατέχω*, the mood-vowel being shortened; consult note.

LINE 234. '*Αρχόν*, accus. sing. of *ἀρχός*, *οῦ*, *ὁ*, "*a leader*," "*a ruler*."

'*Επιβασκέμεν*, Epic, Doric, and Æolic for *ἐπιβάσκειν*, pres. inf. act of *ἐπιβάσκω*, "*to lead on*," &c. (Consult note.)

LINE 235. *Πέπονες*, voc. plur. of *πέπων*, *ον*, gen. *ονος*, "*faint-hearted*." Strictly, said of fruit, "*cooked* by the sun," *i. e.*, *ripe* hence, in general, "*mellow*," "*soft*," and so, figuratively of persons "*faint-hearted*," "*effeminate*," &c.—The root is the same as *πέσσω* "*to soften*," of which *πέπτω*, "*to cook*," is another form.

'*Ελέγχεα*, voc. plur. of *ἔλεγχος*, *εος*, *τό*, "*a reproach*," "*a disgrace*." In Homer especially, "*shameful cowardice*," the bitterest reproach in the heroic age. Not to be confounded with *ἔλεγχος*, *ου*, *ὁ*, "*proof*," "*trial*," &c.

'*Αχαιΐδες*, Epic and Ionic for '*Αχαΐδες*, voc. plur. of '*Αχαιΐς*, *ίδος*, *ἡ* (Attic '*Αχαΐς*, *ίδος*, *ἡ*), "*a Grecian woman*." The term is properly an adjective, *γυνή* being understood. So, '*Αχαιΐς*, "*the Achaian land*:" supply *γαῖα* or *γῆ*.

LINE 236. *Νεώμεθα*, 1 plur. pres. subj. of *νέομαι*, "*to go back*," "*to return*."

'*Εῶμεν*, 1 plur. pres. subj. act. of *ἐάω*, *ῶ*, "*to permit*," &c.

LINE 237. *Γέρα*, accus. plur. of *γέρας*, "*a prize*," &c. Consult book i., line 118.

Πεσσέμεν, Epic, Doric and Æolic for *πέσσειν*, pres. infin. of *πέσσω*

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Book 2. Line 237–247.

'to enjoy.' Original meaning, "to soften," "to make soft," hence, of the sun "to ripen;" and of artificial means, "to boil," "to cook." "to dress." then, of the action of the stomach, "to digest;" and hence, "to feed on," "to brood over," "to enjoy;" fut. πέψω: perf. pass. πέπεμμαι. Homer only uses the present.—The root, no doubt, is ΠΕΠ-, as appears from the collateral form πέπ-τω, and the derivative πόπ-ανον, "any thing baked." It occurs, also, in the Sanscrit pach, with which compare the German backen, and the Phrygian βέκ-ος.

LINE 238. Προςαμύνομεν, 1 plur. pres. indic. act. of προςαμύνω, "to aid," "to come to the aid of one;" fut. προσαμυνῶ, &c.—From πρός and ἀμύνω.

LINE 239. Ἕο, Epic and Ionic for οὗ, pronoun of the third person in a reflexive sense.

Φῶτα. Consult line 164.

LINE 240. Ἠτίμησεν, κ. τ. λ. Consult book i., line 11.

LINE 241. Χόλος, ου, ὁ. Consult book i., line 81.

Μεθήμων, ον, gen. ονος, "careless," "remiss."—From μεθίημι, "to be remiss."

LINE 242. Ἦ γὰρ ἄν, κ. τ. λ. Consult book i., line 232.

LINE 244. Ὦκα. Consult book i., line 402.

Παρίστατο, 3 sing. imperf. indic. mid. of παρίστημι, &c.

LINE 245. Ὑπόδρα. Consult book i., line 148.

Ἠνίπαπε, 3 sing. lengthened form of 2 aor. indic. act. of ἐνίπτω, "to rebuke;" fut. ἐνίψω: 2 aor. ἤνιπον, lengthened by the Epic writers into ἠνίπαπον.—Homer has also another 2d aorist, ἐνένιπτε, for which Buttmann, with Wernicke (ad Tryphiod., p. 355), proposes every where to follow several MSS. in reading ἐνένιπε. (Lexil., s. v. ἀνήνοθεν.)

LINE 246. Θερσῖτα, voc. sing. of Θερσίτης, ου, ὁ, "Thersites."

Ἀκριτόμυθε, voc. sing. of ἀκριτόμυθος, ον, "recklessly or confusedly talking," "a random babbler." (Consult note.)—From ἄκριτος, "unarranged," "confused," and μῦθος, "any thing delivered by word of mouth."

Λιγύς. Consult note, and also book i., line 248.

Ἀγορητής, οῦ, ὁ, "a declaimer;" generally, "a speaker," "an harangner," before an ἀγορά, or public assembly.

LINE 247. Ἴσχεο, Epic and Ionic for ἴσχου, 2 sing. pres. imper. mid of ἴσχω, "to hold," "to check," &c. Consult book i., line 214.

Οἴος. Consult book i., line 118

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Book 2. Line 248–260.

LINE 248. Χερειότερον, accus. sing. masc. of χερειότερος, α, ον. Epic and Ionic η, ον, "*baser*," poetic, and especially Epic comparative for χερείων, itself also an Epic form for χείρων, irregular comparative of κακός, but formed from the old positive χέρης.

Βροτόν, accus. sing. of βροτός, οῦ, ὁ, "*a mortal*."—Akin to μορος, μορτός, Latin *mori*, *mors*, Sanscrit *mri*.

LINE 249. Ἀτρείδῃς, Epic and Ionic for Ἀτρείδαις, dat. plur. of Ἀτρείδης, ου, ὁ, "*Atrides*," "*son of Atreus*."—In the plural, Ἀτρεῖδαι, "*the Atridæ*," "*the sons of Atreus*."

LINE 251. Σφιν. Consult book i., line 73.

Φυλάσσοις, 2 sing. pres. opt. act. of φυλάσσω, "*to be on the watch for*." More literally and commonly, "*to guard*;" fut. φυλάξω.

LINE 252 Ἴδμεν, Epic, Doric, and Ionic for ἴσμεν, 1 plur. of οἶδα, "*I know*," &c.—The regular forms, οἴδαμεν, οἴδατε, οἴδασι, appear only seldom in the Ionic and later writers. (*Kühner*, § 240, 1.)

LINE 253. Νοστήσομεν, 1 plur. fut. indic. act. of νοστέω, "*to return home*;" fut. νοστήσω.—From νόστος, "*a return*."

LINE 255. Ὀνειδίζων, nom. sing. masc. pres. part. of ὀνειδίζω, "*to heap abuse upon*;" fut. ὀνειδίσω.—From ὄνειδος, "*abuse*," "*reproach*."

LINE 256. Κερτομέων, nom. sing. masc. pres. part. act. of κερτομέω, "*to taunt, mock*, or *sneer at*," "*to scoff*," &c.; fut. κερτομήσω.—From κέρτομος, ον, strictly, "*heart-cutting*," hence "*stinging*," "*taunting*."

LINE 257. Ἀλλ' ἔκ τοι, κ. τ. λ. Consult book i., line 212.

LINE 258. Ἀφραίνοντα, accus. sing. masc. pres. part. of ἀφραίνω, "*to play the fool*," "*to be silly*;" ἀφρανῶ. —From ἄφρων, "*silly*," "*foolish*."

Κιχήσομαι, 1 sing. fut. indic. mid. of κιχάνω, "*to catch*." "*to find*." Consult note, and also line 188.

LINE 259. Κάρη, Epic and Ionic for κάρα, τό, "*the head*." Indeclinable in Homer, or, rather, used by him only in the nominative and accusative singular. Later writers, however, supplied the defective cases, as if κάρη were of the 1st declension, namely, κάρης, κάρῃ, κάρην.—Sanscrit *ciras*, *cirsha* (compare κόρση, "*the side of the head*," "*the temple*"), with which compare Latin *cere-brum*, German *gehirn*, &c.

LINE 260. Τηλεμάχοιο, Epic and Ionic for Τηλεμάχου, gen. of Τηλέμαχος, ου, ὁ, "*Telemachus*," son of Ulysses and Penelope; so called, according to Eustathius (*ad Od.*, iv., 11), because rear-

ed when his father was fighting afar; from τῆλε, "*afar*," and μάχομαι, "*to fight*." When grown up, he sought his father, and was accompanied by Minerva, in the guise of Mentor. On his return to Ithaca he found his parent already there, and aided him in destroying the suitors.

Κεκλημένος εἴην, 1 sing. perf. opt. pass. of καλέω, "*to call*;" fut. καλέσω.

LINE 261. **Εἵματα**, accus. plur. of εἷμα, ατος, τό, "*a vestment*," "*a garment*."—From ἕννυμι, "*to attire*."

Δύσω, 1 sing. fut. indic. act. of δύω, "*to enter*;" fut. δύσω: 1 aor. ἔδυσα. Observe that δύω has in the present, as also in the future and first aorist active, the transitive meaning, likewise, of "*to wrap up*," and hence in the present passage, when united in translation with ἀπό, we have the signification "*to strip*."

LINE 262. **Χλαῖναν**. Consult line 183.

Χιτῶνα, accus. sing. of χιτών, ῶνος, ὁ, "*a tunic*," "*an under-garment* or *frock*," answering in some measure to the Latin *tunica*, and said both of men and women. Consult note on line 42.

Αἰδῶ, accus. sing. of αἰδώς, όος, contracted οῦς, ἡ, "*nakedness*."

Ἀμφικαλύπτει, 3 sing. pres. indic. act. of ἀμφικαλύπτω, "*to cover*," "*to cover all around*."—From ἀμφί and καλύπτω.

LINE 263. **Ἀφήσω**, 1 sing. fut. indic. act. of ἀφίημι, "*to send away*;" fut. ἀφήσω, &c.

LINE 264. **Πεπληγώς**, nom. sing. masc. part. 2 perf. of πλήσσω, "*to strike*," "*to whip*," "*to chastise*;" fut. πλήξω: 2 perf. πέπληγα.

Ἀεικέσσι, Epic for ἀεικέσι, dat. plur. fem. of ἀεικής, ές, "*disgraceful*," "*unseemly*." Consult book i., line 341.

Πληγῇσιν, Epic and Ionic for πληγαῖς, dat. plur. of πληγή, ῆς, ἡ, "*a blow*," "*a stripe*."—From πλήσσω, "*to strike*," &c.

LINE 265. **Μετάφρενον**, ου, τό, "*the back*;" strictly, "*the part behind the midriff*" (from μετά, "*after*," and φρένες, "*the midriff*"); hence "*the part between the shoulder blades*," and, in general, "*the back*."

Ὤμω, accus. dual of ὦμος, ου, ὁ, "*the shoulder*."

LINE 266. **Πλῆξεν**, 3 sing. 1 aor. indic. act. of πλήσσω, "*to strike*;" fut. πλήξω: 1 aor. ἔπληξα: Epic and Ionic πλῆξα, without augment.

Ἰδνώθη, 3 sing. 1 aor. indic. pass. of ἰδνόω, "*to bend*," "*to crook*," "*to bow*."—Observe that the passive aorist has here a middle force "*to bend one's self*" "*to double one's self up*"

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Book 2. Line 266–273

Θαλερόν, nom. sing. neut. of θαλερός, ά, όν Epic and Ionic (. . . Consult note.)—From θάλλω, "*to bloom*," "*to be luxuriant*," &c.

Ἔκπεσε, Epic and Ionic for ἐξέπεσε, 3 sing. 2 aor. indic. act. of ἐκπίπτω, "*to fall from*," &c.; fut. ἐκπτώσω: 2 aor. ἐξέπεσον.

LINE 267. **Σμῶδιξ**, ιγγος, ἡ, "*a weal*," "*a swollen bruise*," especially from a blow, answering to the Latin *vibex*.

Αἱματόεσσα, Epic and Ionic for αἱματοῦσσα, nom. sing. fem. of αἱματόεις, όεσσα, όεν, Epic and Ionic for αἱματοῦς, αἱματοῦσσα, αἱματοῦν "*bloody*."—From αἷμα.

LINE 268. **Τάρβησεν**, Epic and Ionic for ἐτάρβησεν, 3 sing. 1 aor. indic. act. of ταρβέω, "*to be terrified*," "*to be alarmed*," "*to fear*;" fut. ταρβήσω. An intransitive verb.—From τάρβος, "*fright*," "*alarm*," "*terror*."

LINE 269. **Ἀλγήσας**, nom. sing. 1 aor. part. act. of ἀλγέω, "*to suffer pain*."—From ἄλγος, any pain, whether of body or of mind

Ἀχρεῖον, accus. sing. neut. of ἀχρεῖος, ον, rarely α, ον, "*useless*," "*unprofitable*," "*good for nothing*." Homer uses the word twice: viz., of Thersites, in the present passage, after being beaten by Ulysses, "having looked *foolishly*," or, more closely, "having given a *helpless* or *puzzled* look" (consult note); and of Penelope, trying to disguise her feelings, ἀχρεῖον ἐγέλασσε, "she laughed *without use* or *cause*," i. e., made a *forced* laugh. (*Od.*, xviii., 163.)—From ἀ, *priv.*, and χρεία, "*use*."

Ἀπομόρξατο, Epic and Ionic for ἀπεμόρξατο, 3 sing. 1 aor. indic. mid. of ἀπομόργνυμι, "*to wipe away*;" fut. ἀπομόρξω.—In the middle, ἀπομόργνυμαι, "*to wipe away from one's self*;" fut. ἀπομόρξομαι: 1 aor. ἀπεμορξάμην.—From ἀπό and ὀμόργνυμι, "*to wipe*."

LINE 270. **Ἀχνύμενοι**, nom. plur. masc. pres. part. mid. of ἄχνυμαι, "*to grieve*," "*to trouble one's self*." Only used in present and imperfect.—From ἄχος, "*grief*," &c.

Γέλασσαν, Epic and Ionic for ἐγέλασαν, 3 plur. 1 aor. indic. act. of γελάω, "*to laugh*;" fut. γελάσω: 1 aor. ἐγέλασα.

LINE 271. **Εἴπεσκεν**, 3 sing. iterative form of the 2 aor. of the radical ἔπω, "*to say*," "*to speak*;" 2 aor. εἶπον, iterative εἴπεσκον. Consult remarks on ἐρητύσασκε, line 189.

LINE 272. **Μυρία**. Consult book i., line 2

Ἐσθλά. Consult book i., line 108.

Ἔοργεν, 3 sing. 2 perfect of ἔρδω, "*to do*," "*to perform*;" fut. ἔρξω: 2 perf. ἔοργα.

LINE 273. **Ἐξάρχων**, nom. sing. masc. pres. part. act. of ἐξάρχω, "*to originate*," "*to begin*," &c.; fut. ἐξάρξω.—From ἐξ and ἄρχω, "*to begin*."

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Book 2. Line 273–282.

Κορύσσων, nom. sing. masc. pres. part. act. of *κορύσσω*, "*to arouse.*" Strictly, "*to arm* with helm," "*to helm*" (consult note); fut. *κορύξω*. —From *κόρυς*, "*a helmet.*"

LINE 274. Ἔρεξεν, 3 sing. 1 aor. indic. act. of *ῥέζω*, "*to do*," &c.; fut. *ῥέξω*: 1 aor. *ἔρεξα*. Consult book i., line 444.

LINE 275. Λωβητῆρα, accus. sing. of *λωβητήρ*, *ῆρος*, *ὁ*, "*a slanderer*," "*a reviler*."—From *λωβάομαι*, "*to insult*," "*to revile*," "*to outrage*;" and this from *λώβη*, "*outrage*," "*insult*," &c.

Ἐπεσβόλον, accus. sing. masc. of *ἐπεσβόλος*, *ον*, "*of unbridled tongue*," "*abusive*." Strictly, "*throwing words about*."—From *ἔπος* and *βάλλω*.

Ἔσχε, 3 sing. 2 aor. indic. act. of *ἔχω*, "*to restrain*," &c. More literally, "*to hold in*," i. e., "*to check*."

Ἀγοράων, Epic and Ionic for *ἀγορῶν*, gen. plur. of *ἀγορά*, *ᾶς*, *ἡ*, "*an harangue*," &c.

LINE 276. Θήν, enclitic particle, used chiefly in Epic, rarely in Attic poetry: akin to *δή*, and expressing strong conviction; "*assuredly*." (Consult note.)

Ἀνήσει, 3 sing. fut. indic. act. of *ἀνίημι*, "*to excite*." Literally, "*to send up* or *forth*," hence, "*to let go*," "*to let loose*" (as a dog); "*to set upon*," "*to excite*," &c.; fut. *ἀνήσω*, &c.—From *ἀνά* and *ἵημι*.

Ἀγήνωρ, *ορος*, *ὁ*, *ἡ*, "*insolent*." Literally, "*manly*" (from *ἄγαν* and *ἀνήρ*); but, in Homer, frequently with the collateral notion o "*headstrong*, *haughty*, *insolent*," &c.

LINE 277. Ὀνειδείοις, dat. plur. masc. of *ὀνείδειος*, *ον*, "*abusive*," &c. —From *ὄνειδος*, "*abuse*," "*reproach*," &c.

LINE 278. Φάσαν, Epic and Ionic for *ἔφασαν*, 3 plur. imperf. indic act. of *φημί*.

Πτολίπορθος, *ον*, "*city-sacking*."—From *πτόλις*, old form for *πόλις*, and *πέρθω*, "*to sack*."

LINE 279. Γλαυκῶπις. Consult book i., line 206.

LINE 280. Εἰδομένη, nom. sing. fem. pres. part. mid. of *εἴδω* Consult line 22.

Σιωπᾶν, pres. infin. act. of *σιωπάω*, "*to be silent*;" fut. *σιωπήσομαι*. 1 aor. *ἐσιώπησα*.

Ἀνώγει, Epic and Ionic for *ἠνώγει*, 3 sing. pluperf. indic. act. assigned to *ἄνωγα*, an old Epic perfect with a present signification, "*I command*," "*I order*;" hence *ἀνώγειν*, "*I commanded*," "*I ordered*." —Derivation uncertain. Buttmann derives it from an old root *ἄγγω*, thus connecting it with *ἀγγέλλω*.

LINE 282. Ἐπιφρασσαίατο, Epic and Ionic for *ἐπιφράσαιντο*, 3 plur

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1 aor. opt. mid. of ἐπιφράζω, "*to say besides.*" But more usually ἐπι-φράζομαι, in the middle, "*to ponder upon,*" "*to perceive,*" "*to understand.*"—From ἐπί and φράζω. Consult book i., line 83.

Line 283. Ὅ σφιν ἐϋφρονέων, κ. τ. λ. Consult book i., line 73.

Line 285. Ἐλέγχιστον, accus. sing. masc. of ἐλέγχιστος, η, ον, irregular superlative of ἐλεγχής, "*most disgraced,*" "*most visited with reproach.*"—From ἔλεγχος, "*reproach,*" &c.

Θέμεναι, Epic, Æolic, and Doric for θεῖναι, 2 aor. infin. act. of τίθημι, &c.

Μερόπεσσι, Epic and Ionic for μέροψι, dat. plur. of μέροψ, οπος Consult book i., line 250.

Line 286. Ἐκτελέουσιν, Epic and Ionic for ἐκτελοῦσιν, 3 plur. pres. indic. act. of ἐκτελέω, "*to fulfill,*" "*to perform;*" fut. ἐκτελέσω.—From ἐκ and τελέω.

Ὑπόσχεσιν, accus. sing. of ὑπόσχεσις, εως, ἡ, "*a promise.*"—From ὑπισχνέομαι.

Ὑπέσταν, Epic and Æolic for ὑπέστησαν, 3 plur. 2 aor. indic. act. of ὑφίστημι, "*to stand under,*" "*to undertake;*" fut. ὑποστήσω: perf ὑφέστηκα.—From ὑπό and ἵστημι.

Line 287. Στείχοντες, nom. plur. pres. part. act. of στείχω, "*to come,*" "*to go,*" "*to proceed;*" especially, "*to go one after another,*" "*to go in line* or *order,*" *i. e.*, to battle, &c.; fut. στείξω: 1 aor. ἔστειξα: 2 aor. ἔστιχον.—The root appears to be found in the Latin *ve-stig-ium.*

Ἱπποβότοιο, Epic and Ionic for ἱπποβότου, gen. sing. of ἱππόβοτος, ον, "*steed-nurturing;*" more literally, "*fed on by horses,*" *i. e.*, good for their grazing.—From ἵππος and βόσκω, "*to feed.*"

Line 288. Ἴλιον ἐκπέρσαντ', κ. τ. λ. Consult line 113.

Line 289. Νεαροί, nom. plur. masc. of νεαρός, ά, όν, "*young.*" Mostly a poetic term, or else occurring in late prose, as in Plutarch.

Χῆραι, nom. plur. fem. of χῆρος, α, ον, also ος, ον, "*widowed;*" literally, "*bereaved,*" "*bereft.*"—The root XH-, XHP-, occurs in the Sanscrit *há*, *hi*, "to desert," "to abandon," so that χῆρος is strictly "*deserted,*" "*left.*"

Line 290. Ὀδύρονται 3 plur. pres. indic. of middle deponent ὀδύρομαι, "*to wail,*" "*to mourn,*" &c. No active ὀδύρω occurs —From the same root as δύη, "*misery,*" &c., and ὀδύνη, "*pain,*" "*distress.*"

Line 291. Ἀνιηθέντα, Epic and Ionic for ἀνιαθέντα, accus. sing. masc 1 aor. part. pass. of ἀνιάω, "*to distress,*" "*to trouble,*" "*to*

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ιππου," "*to expose to privations*," &c.; fut. ἀνιάσω: 1 aor. ἠνίασα: 1 aor. pass. ἠνιάθην: Epic and Ionic ἀνιήσω, ἀνίησα, ἀνιήθην, &c.

LINE 292. **Μῆνα**, accus. sing. of μήν, μηνός, ὁ, "*a month*."—From μήν comes μήνη, and these, with our *moon*, the German *mond*, and Latin *men-sis*, may all be traced to the Sanscrit *má*, "to measure." The Persian word for month is also *máh*. (*Pott*, *Etymol. Forsch.*, i., p. 194.)

Ἧς, gen. sing. fem. of the possessive ὅς, ἥ, ὅν, "*his*, *her*, *its*."

LINE 293. **Ἀσχαλάᾳ**, Epic and Ionic for ἀσχαλᾷ, 3 sing. pres. indic. act. of ἀσχαλάω, "*to be vexed*," "*to be grieved*," &c. Only used in the present, of which Homer has, besides ἀσχαλάᾳ, the following irregular forms: 3 plur. ἀσχαλόωσι: infin. ἀσχαλάαν: part. ἀσχαλόων. He also once has the form ἀσχάλλω. (*Od.*, ii., 193.) Both forms occur now and then in the tragic writers. The form ἀσχάλλειν is found in Herodotus (iii., 152), and late prose: sometimes even in Attic prose.—According to Dindorf and Grashof, akin to ἄχος, as ἴσχω to ἔχω.

Πολυζύγῳ, dat. sing. fem. of πολύζυγος, ον, "*of many benches*," "*many-benched*;" referring to the rowers' benches.—From πολύς and ζυγόν, "*a rowing bench*."

Ἄελλαι, nom. plur. of ἄελλα, ης, ἡ, "*a blast*," "*a tempest*."—Probably akin to εἴλω, "*to drive*."

LINE 294. **Χειμέριαι**, nom. plur. fem. of χειμέριος, α, ον, "*wintry*," "*stormy*."—From χεῖμα, "*winter*," the root of which is ΧΙ–, or *hi*–, which appears in χιών, "*snow*." Compare the Sanscrit *himan*, "snow," whence the *Himalaya* mountains, *i. e.*, *the house of snow*; also Mount *Imäus*, and likewise *Emodus*. The Latin *hiems* is related to χεῖμα, as *hir* to χείρ, *heres herinaceus* to χήρ.

Εἰλέωσιν, Epic and Ionic for εἰλῶσιν, 3 plur. pres. subj. act. of εἰλέω, ῶ, "*to hem*, *shut*, or *coop in*" (consult note); fut. εἰλήσω.

Ὀρινομένη, nom. sing. fem. pres. part. pass. of ὀρίνω, "*to agitate*;" fut. ὀρινῶ.—In passive, ὀρίνομαι, "*to be agitated*," "*to be troubled*."—Akin to ὄρω, ὄρνυμι.

LINE 295. **Εἴνατος**, Epic and Ionic for ἔνατος, "*the ninth*."

Περιτροπέων, nom. sing. masc. pres. part. of περιτροπέω, "*to revolve*," Epic and Ionic collateral form of περιτρέπω.

Ἐνιαυτός. Consult line 134.

LINE 296. **Μιμνόντεσσι**, Epic and Ionic for μίμνουσι, dat. plur. pres. part. of μίμνω, "*to remain*," lengthened by reduplication from μένω, and, therefore, shortened from μιμένω. It is used for

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Book 2. *Line* 296–300.

μενω, when the first syllable is wanted to be long, and hence is only poetic, and only employed in the present and imperfect.

Νεμεσίζομαι, 1 sing. pres. indic. of middle deponent νεμεσίζομαι (like νεμεσάω), "*to be angry* with one," "*to blame* one."—Compare remarks on νεμεσάω, line 223.

LINE 297. **Κορωνίσιν**, dat. plur. of κορωνίς, ίδος, ἡ, "*of bending stern,*" "*curved,*" "*bending,*" "*crooked-beaked;*" in Homer an epithet always applied to ships from the outline of their prow and stern, especially the latter.—From κορώνη, the curved stern of a ship, especially the crown, ornamented top of it.

Ἔμπης. Consult book i., line 562.

Δηρόν, accus. sing. neut. of δηρός, ά, όν, "*long,*" used adverbially, which is commonly the case in Homer.—From δήν, "*long,*" "*for a long time.*"

Κενεόν, accus. sing. neut. of κενεός, ή, όν, Epic and Ionic for κενός, ή, όν, "*empty,*" "*empty-handed,*" used adverbially.

LINE 299. **Τλῆτε**, 2 plur. 2 aor. imper. act. of τλάω, "*to endure,*" "*to bear;*" strictly, "*to take upon one's self.*"—Observe that τλάω is a radical form never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c., fut. τλήσομαι: 2 aor. ἔτλην (as if there were a present τλῆμι, which there is not. *Pors.*, *Phœn.*, 1740): 2 aor. imper. τλῆθι: perf., with present signification, τέτληκα.—Τλ-άω is radically the same as τολμάω, Sanscrit *tul*, Latin *tul-isse*, *tol-erare*, (*t*)*latus*, &c.

Μείνατε, 2 plur. 1 aor. imper. act. of μένω, "*to remain;*" fut. μενῶ 1 aor. ἔμεινα.

Δαῶμεν, 1 plur. 2 aor. subj. pass. of δάω, an old root, with the signification of "*to teach,*" "*to learn,*" the latter of which meanings applies here. To this sense of "*to learn*" belong the future δαήσομαι: the perfect forms δεδάηκα, δεδαηκώς, δεδαημένος: the 2 aor. pass. ἐδάην, subj. δαῶ, δαείω, infin. δαῆναι, δαήμεναι, part. δαείς.—Akin to δήω, Latin *di-sco*. Consult *Pott*, *Etymol. Forsch.*, i., p. 185.

LINE 300. **Ἐτεόν**, accus. sing. neut. of ἐτεός, ά, όν, "*true.*" Homer only employs the neuter, and usually as an adverb, "*in truth,*" "*really,*" "*verily,*" answering to the Latin *revera;* more rarely, as in the present passage, with the meaning of "*truly.*" Seemingly never found as a masculine or feminine adjective. The Ionians also use the dat. fem. ἐτεῇ as an adverb, "*in truth.*"

Μαντεύεται, 3 sing. pres. indic. of the middle deponent μαντεύομαι "*to divine,*" "*to predict;*" fut. μαντεύσομαι.—From μάντις, "*a diviner,*" "*a predicter.*"

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Book 2. Line 301–307.

LINE 301. Ἴδμεν. Consult book i., line 121.

LINE 302. Μάρτυροι, nom. plur. of μάρτυρος, ου, ὁ, "*a witness.*" Older Epic form for μάρτυς. The grammarian Zenodotus wholly rejected this form.

Κῆρες, nom. plur. of Κήρ, κηρός, ἡ, "*the goddess of death,*" also "*goddess of fate,*" especially as bringing violent death; often occurring in Homer, who sometimes, as in the present instance, has also the plural Κῆρες, "*the Fates.*"

Ἔβαν. Consult book i., line 391.

LINE 303. Χθιζά, adverb, "*yesterday.*"—From χθιζός, ή, όν, "*of yesterday,*" and this from χθές.—Observe that χθές is the Sanscrit *hyas*, Latin *hesi* and *hesiternus*, afterward *heri* and *hesternus*. Compare the German *gestern*, English *yestreen*, *yesterday*, &c.

Πρώϊζα, adverb, "*the day before yesterday.*"—From πρώϊζος, and this from πρωΐ.

Αὐλίδα, accus. sing. of Αὐλίς, ίδος, ἡ, "*Aulis,*" a small place in Bœotia, near which was a large harbor, where the Grecian fleet had their rendezvous before sailing against Troy, and where they were detained by head winds until Iphigenia was sacrificed to Diana by Agamemnon, the father of the former. It was situate on the shores of the Euripus, and nearly opposite to Chalcis in Eubœa. The modern name of the harbor is *Vathi*.

LINE 304. Ἠγερέθοντο, 3 plur. imperf. indic. of ἠγερέθομαι, Epic form of ἀγείρομαι, as a passive verb, "*to be gathered together*" Homer uses it only in the 3 plur. present and imperfect.

LINE 305. Κρήνην, accus. sing. of κρήνη, ης, ἡ, "*a spring,*" "*a fountain.*"—From the same root as κρουνός, "*a spring,*" and perhaps κάρα, κάρηνον, like the Latin *caput aquæ*.

Βωμούς, accus. plur. of βωμός, οῦ, ὁ, "*an altar.*" Consult book i., line 440.

LINE 306. Ἔρδομεν, 1 plur. imperf. indic. act. of ἔρδω, "*to offer up*" Consult book i., line 315.

Τελεήσσας. Consult book i., line 315.

Ἑκατόμβας. Consult book i., line 65.

LINE 307. Πλατανίστῳ, dat. sing. of πλατάνιστος, ου, ἡ, "*a plane tree.*" Same as πλάτᾰνος, "*the Oriental plane.*" Latin *platănus*, a tree of the maple kind.—From πλάτος, "*breadth;*" πλατύς, "*broad;*" because of its broad leaves and spreading form.

Ῥέεν, Epic and Ionic for ἔρρεεν, 3 sing. imperf. indic. act. of ῥέω "*to flow;*" fut. ῥεύσομαι: 1 aor. ἔρρευσα. In Attic, more usually fut. ῥυήσομαι and 2 aor. ἐρρύην, always in an active signification

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hence is formed the perfect ἐῤῥύηκα.—The root is PE–, PY–, Sanscrit *sru*.

Ἀγλαόν, nom. sing. neut. of ἀγλαός, ή, όν, "*limpid*," "*clear*." An old Epic and Lyric word, being found only twice or thrice in the Attic poets.—Akin to αἴγλη, "*brightness*," and ἀγάλλομαι.

LINE 308. **Ἐφάνη**, 3 sing. 2 aor. indic. pass., in a middle sense, of φαίνω, "*to show*;" fut. φανῶ: 1 aor. ἔφηνα: later perfect πέφαγκα. In the middle, φαίνομαι, "*to appear*," *i. e.*, to show one's self: 2 aor. pass. ἐφάνην.—Lengthened from root ΦΑ–, which appears in φάος, "*light*." Compare Sanscrit *bhâ*. "lucere." (*Pott*, *Etymol. Forsch.*, i., 194.)

Σῆμα, ατος τό, "*a sign*," "*omen*."—Probably connected with θέα and θεάομαι, by the common Laconian change of θ into σ, and so, strictly, "*that by which something is seen*."

Δράκων, οντος, ὁ, "*a dragon*," "*a large serpent*." A species of Homeric creation. The poet describes it as a creature of huge size, coiled like a snake, of blood-red color, or shot with many changing tints: indeed, in *Il.*, xi., 40, he describes a three-headed one.—Supposed to come from δέρκω, "*to look earnestly* or *piercingly*;" 2 aor. ἔδρακον: part. δρακών, from its fabled keenness of vision.

Νῶτα, accus. plur. of νῶτον, ου, τό, "*the back*." Consult line 159

Δαφοινός, όν, late also ή, όν, "*all blood-red*."—From δα, intensive, and φοινός, "*blood-red*," and this from φόνος, "*bloodshed*," &c.

LINE 309. **Σμερδαλέος**, α, ον, Ionic η, ον, "*fearful to the view*," "*terrible to behold*."

Ἧκε, 3 sing. 1 aor. indic. act. of ἵημι, "*to send*;" fut. ἥσω: 1 aor. ἧκα.

Φόωςδε, adverb, "*to the light*," "*into the light*."—From φόως, lengthened Epic form of φῶς, which is itself contracted from φάος, and the suffix δε, denoting motion toward.

LINE 310. **Ὑπαΐξας**, nom. sing. masc. 1 aor. part. of ὑπαΐσσω, "*to glide from under*;" fut. ὑπαΐξω.—From ὑπό and ἀΐσσω.

Ὄρουσεν, Epic and Ionic for ὤρουσεν, 3 sing. 1 aor. indic. act. of ὀρούω, "*to dart forward*;" fut. ὀρούσω: 1 aor. ὤρουσα.—From ὄρω "*to arouse*," "*to excite*."

LINE 311. **Ἔσαν**, Epic and Ionic for ἦσαν, 3 plur. imperf. of εἰμί.

Στρουθοῖο, Epic and Ionic for στρουθοῦ, gen. sing. of στρουθός, οῦ, ὁ and ἡ, "*a sparrow*."

Νεοσσοί, nom. plur. of νεοσσός, οῦ, ὁ, "*a young bird*;" hence νεοσσοί, "*the young ones*."—From νέος.

LINE 312. **Ὄζῳ**, dat sing. of ὄζος, ου, ὁ, "*a bough*," "*a branch*."—

Perhaps akin to ὄσχος, the German *ast*, and, according to Pott, to *angere*. (*Etymol. Forsch.*, i., 223.)

Πετάλοις, dat. plur. of πέταλον, ου, τό, "*a leaf*." In the dative plural it forms πέταλσι as well as πετάλοις (*Buttmann, Ausf. Gr.*, § 56, *Anm.*, 13, *n.*)—From πετάννυμι, "*to spread out*," "*to expand*."

Ὑποπεπτηῶτες, Epic and Ionic syncopated form for ὑποπεπτηκότες nom. plur. masc. perf. part. act. of ὑποπτήσσω, "*to cower beneath*," "*to crouch under*;" fut. ὑποπτήξω: perf. ὑποπέπτηκα.—From ὑπό and πτήσσω, "*to crouch*," "*to cower down*."

LINE 314. Ἐλεεινά, accus. plur. neut. of ἐλεεινός, ή, όν, "*piteous*," "*pitiable*," taken adverbially, "*piteously*."—From ἔλεος "*pity*," "*compassion*."

Κατήσθιε, 3 sing. imperf. indic. act. of κατεσθίω, "*to devour*," "*to eat up*;" fut. κατέδομαι.—From κατά and ἐσθίω, "*to eat*."—To this verb κατέφαγον is assigned as a second aorist.

Τετριγῶτας, Epic and Ionic for τετριγότας, accus. plur. masc. perf. part. of τρίζω, "*to twitter*," "*to cry sharp and shrilly*;" fut. τρίξω. perf., with present signification, τέτριγα.

LINE 315. Ἀμφεποτᾶτο, 3 sing. imperf. indic. of the middle deponent ἀμφιποτάομαι, "*to fly* or *flutter around*."—From ἀμφί, and ποτάομαι, Epic and Attic-poetic form for πέτομαι, "*to fly*."

LINE 316. Ἐλελιξάμενος, 1 aor. part. mid. of ἐλελίζω, "*to wind*," "*to twirl round*," &c.; fut. ἐλελίξω.—In the middle, "*to wind one's self round*," "*to form one's self into a coil*."

Πτέρυγος, gen. sing. of πτέρυξ, υγος, ἡ, "*a wing*."—From πτερόν, "*a wing*."

Ἀμφιαχυῖαν, accus. sing. fem. irregular perfect participle of ἀμφιάχω, "*to sound on all sides*," "*to make a loud cry round about*;" fut. ἀμφιαχήσω: perf. ἀμφίαχα: perf. part. ἀμφιαχώς, υῖα, ός.—From ἀμφί and ἰάχω, "*to cry aloud*."

LINE 317. Ἔφαγε, 3 sing. 2 aor. indic. act., with no present φάγω in use, but used as the 2d aor. of ἐσθίω, "*to eat*," which is itself only used in the present and imperfect ἤσθιον, other tenses being supplied by ἔδω, and the aorist being, as already remarked, ἔφαγον.

LINE 318. Ἀρίζηλον, accus. sing. neut. of ἀρίζηλος, ον, also η, ον, Epic form for ἀρίδηλος, "*very conspicuous*."—From ἀρι-, intensive, and δῆλος, "*manifest*," &c. (Consult note.)

Ἔφηνεν, 3 sing. 1 aor. indic. act. of φαίνω, "*to show*," "*to display to view*."

Book 2. *Line* 319–331.

LINE 319. Λᾶαν, accus. sing. of λᾶας, gen. λᾶος, dat. λᾶϊ, accus. λᾶαν, "*a stone.*"

'Αγκυλομήτεω, Epic and Ionic for ἀγκυλομήτης, ου, ὁ. Consult line 205.

LINE 320. 'Εσταότες, Epic and Ionic syncopated form for ἑστηκότες, nom. plur. masc. perf. part. act. of ἵστημι, "*to place,*" &c.: fut. στήσω: perf. ἕστηκα, with intransitive force, "*I stand.*"

Θαυμάζομεν, Epic and Ionic for ἐθαυμάζομεν, 1 plur. imperf. indic. act. of θαυμάζω, "*to wonder;*" fut. θαυμάσω: perf. τεθαύμακα.

'Ετύχθη, 3 sing. 1 aor. indic. pass. of τεύχω, "*to do,*" &c. Consult line 101.

LINE 321. Πέλωρα, nom. plur. neut. of πέλωρον, ου, τό, "*a prodigy.*" —From πέλωρ, τό, indeclinable, "*a monster,*" "*a prodigy,*" and this probably from πέλω.

'Εκατόμβας. Consult book i., line 65.

LINE 322. Θεοπροπέων. Consult book i., lines 85 and 109.

LINE 323. Τίπτ'. Consult book i., line 202.

'Ανέω, adverb, "*without a sound,*" "*mute.*" Less correctly written ἄνεῳ, as if a nominative plural from the obsolete adjective (Attic form) ἄνεως, gen. ἄνεω, ὁ, ἡ. (Consult note.)

Καρηκομόωντες. Consult line 11.

LINE 324. Τέρας, accus. sing. of τερας, ατος, Epic αος, τό, "*a sign,*" "*a wonder,*" "*a marvel.*" Nom. plur. τέρατα, Epic τέραα: gen. τερῶν, Epic τεράων: dat. τέρασι, Epic τεράεσσι.—Akin to τέρμα

Μητίετα, nom. sing.—Consult book i., lines 175, 508, &c.

LINE 325. 'Οψιμον, accus. sing. neut. of ὄψιμος, ον, "*late in coming*" Poetic form of ὄψιος.—From ὀψέ, "*late.*"

'Οψιτέλεστον, accus. sing. neut. of ὀψιτέλεστος, "*late of fulfillment,*" "*to be late fulfilled.*"—From ὀψέ and τελέω, "*to fulfill,*" "*to accomplish.*"

'Ολεῖται, 3 sing. fut. mid. of ὄλλυμι, "*to destroy.*"—Middle, ὄλλυμαι, "*to perish,*" "*to pass away;*" fut. ὀλοῦμαι: 2 aor. ὠλόμην.

LINE 328. Τοσσαῦτα, Epic for τοσαῦτα, accus. plur. of τοσοῦτος, τοσαύτη, τοσοῦτο, "*so many,*" "*so much.*"

Πτολεμίξομεν, 1 plur. fut. indic. act. of πτολεμίζω, Epic form for πολεμίζω, "*to war,*" "*to wage war;*" fut. πτολεμίξω.—From πτόλεμος, Epic form for πόλεμος.

LINE 330. Τελεῖται, 3 sing. pres. indic. pass. of τελέω, "*to accomplish;*" fut. τελέσω.

LINE 331. Μίμνετε, 2 plur. pres. imper. of μίμνω, "*to remain.*" Consult line 296.

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Book 2. Line 331–339

Ἐυκνήμιδες. Consult book i., line 17.

LINE 332. Εἰςόκεν, conjunction, "*until.*" In Homer usually joined with the subjunctive or future indicative.—Compounded of εἰς ὅ κεν or κε.

LINE 333. Ἴαχον, 3 plur. imperf. indic. act. of ἰάχω, "*to shout;*" fut. ἰαχήσω: perf. ἴαχα.—Probably from ἰα, "*a voice,*" "*a cry.*"

LINE 334. Κονάβησαν, Epic and Ionic for ἐκονάβησαν, 3 plur. 1 aor. indic. act. of κοναβέω, "*to resound,*" "*to ring;*" fut. κοναβήσω: 1 aor. ἐκονάβησα.—From κόναβος, "*a resounding,*" "*ringing,*" and this, according to Buttmann, from κόμπος, "*a noise,*" "*din,*" &c.

Ἀῡσάντων, gen. plur. masc. 1 aor. part. act. of αὔω, "*to shout;*" fut. ἀΰσω: 1 aor. ἤῦσα (for, in the present and imperfect, αυ- is a diphthong; but in the future ἄῡ, and in aor. two syllables).—The root in Sanscrit is *wa*, "to blow," &c.

LINE 336. Γερήνιος, ὁ, "*the Gerenian,*" an Homeric epithet of Nestor. (Consult note.)

Ἱππότα, Epic and Æolic nominative (gen. ἱππόταο) for ἱππότης, ου, ὁ, "*ruler of steeds;*" more literally, "*a horseman,*" "*a driver of steeds,*" &c.—From ἵππος.

LINE 337. Ἀγοράασθε, Epic lengthened form for ἀγορᾶσθε, 2 plur. pres. indic. of the middle deponent ἀγοράομαι, "*to harangue;*" more literally, "*to meet in assembly,*" "*to sit in debate,*" &c.; fut. ἀγοράσομαι: Epic and Ionic ἀγορήσομαι, &c.—From ἀγορά, "*an assembly,*" Epic and Ionic ἀγορή.

LINE 338. Νηπιάχοις, dat. plur. masc. of νηπίαχος, ον, "*infant,*" "*young.*" Poetic form for νήπιος, "*infant,*" the -αχος being a mere termination. Consult line 38.

Μέλει, 3 sing. pres. indic. act. (impersonal form) of μέλω, "*to be a care to,*" "*to be an object of concern to;*" fut. μελήσω.—Akin to μέλλω Consult book i., line 564.

Πολεμήϊα, Epic and Ionic for a supposed form πολέμεια, nom plur. neut. of πολεμήϊος, ον "*warlike,*" "*appertaining to war,*" Epic and Ionic for a supposed form πολέμειος.—From πόλεμος.—The common form is πολέμιος.

LINE 339. Πῇ, interrogative adverb, "*whither,*" equivalent here to ποῖ, and the dative, in fact, of an obsolete form πός, of which πῶς is the adverb.

Συνθεσίαι, nom. plur. of συνθεσία, ας, ἡ, "*an agreement*".—From συντίθημι.

Ὅρκια, nom. plur. of ὅρκιον, ου, τό, "*a sworn pledge*" (Consult note.)—From ὅρκος, "*an oath.*"

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Book 2. *Line* 340–346.

LINE 340. Γενοίατο, Epic and Ionic for γένοιντο, 3 plur. 2 aor. opt. of γίγνομαι.

Μήδεα, nom. plur. of μῆδος, εος, τό, "*a plan*," "*a resolve*," "*any thing planned and done cunningly* or *skillfully*." Hardly found save in the plural μήδεα.—Akin to μῆτις.

LINE 341. Σπονδαί, nom. plur. of σπονδή, ῆς, ἡ, "*a libation*," "*a drink offering*," the Latin *libatio*.—From the same root come the Latin *spondeo*, *sponsus*, *sponsio*, originally used of solemn covenants.

Ἄκρητοι, Epic and Ionic for ἄκρατοι, nom. plur. fem. of ἄκρητος, ον, Epic and Ionic for ἄκρατος, ον, "*pure*," "*unmixed*." (Consult note.)—From ἀ, *priv.*, and κεράννυμι, "*to mix*."

Ἧις, *i. e.*, ᾗς, Epic and Ionic for αἷς, dat. plur. fem. of ὅς, ἥ, ὅ, "*who which, what*."

Ἐπέπιθμεν, 1 plur. of the Epic syncopated form of the 2 pluperf of πείθω, "*to persuade*," &c., for ἐπεποίθειμεν. The 2 perf. πέποιθα has an intransitive force, "*I confide in*," "*I rely on*;" hence the 2 pluperf. ἐπεποίθειν, "*I confided in*," "*I relied on*."

LINE 342. Ἐριδαίνομεν, 1 plur. pres. indic. act. of ἐριδαίνω, "*to contend*," "*to wrangle*," &c. Consult book i., line 574.

Μῆχος, εος, τό, "*a remedy*," "*an expedient*." An old poetic root of μηχανή.—Akin, in all likelihood, to μῆδος, μήδομαι, μῆτις.

LINE 343. Εὑρέμεναι, Epic, Doric, and Æolic for εὑρεῖν, 2 aor. infin act. of εὑρίσκω, "*to devise*;" fut. εὑρήσω, &c.

Δυνάμεσθα, Epic for δυνάμεθα, 1 plur. pres. indic. of δύναμαι, "*to be able*."

LINE 344. Ἀστεμφέα, Epic and Ionic for ἀστεμφῆ, accus. sing. fem. of ἀστεμφής, ές, "*unshaken*," "*firm*."—From ἀ, *priv.*, and στέμβω, "*to shake by stamping*." Compare the Sanscrit *stabh*, "niti;" *stambha*, "columna;" and the English *stamp*, *step*.

LINE 345. Ἄρχευε, 2 sing. pres. imper. act. of ἀρχεύω, "*to rule over*," "*to command*," "*to lead*." Poetic form for ἄρχω.

Ὑσμίνας, accus. plur. of ὑσμίνη, ης, ἡ, "*a conflict*," "*a fight*." In this same book of the Iliad (*v.* 863), and also in viii., 56, we have a metaplastic Epic dative ὑσμῖνι, as if from ὑσμίν or ὑσμίς.—Pott compares the Sanscrit *judh*, "to fight," and *judh-ma*, "a battle." (*Etym. Forsch.*, i., p. 252.)

LINE 346. Ἔα, 2 sing. pres. imper. of ἐάω, "*to suffer*," "*to let*," "*to permit*;" fut. ἐάσω: 1 aor. εἴασα, &c.

Φθινύθειν, pres. inf. act. of φθινύθω, "*to perish*," "*to waste away*," &c. Poetic form for φθίνω, the more usual present for φθίω, "*to perish*," &c.; fut φθίσω

Book 2. Line 346–354

Τοί, Epic and Ionic for οἱ, "*who.*"

Line 347. **Νόσφιν.** Consult book i., line 349.

Ἄνυσις, εως, ἡ, "*an accomplishment.*"—From ἀνύω, "*to accomplish.*"

Line 348. **Ἄργοσδε,** adverb, "*to Argos.*" Consult note on book i. line 30.

Line 349. **Γνώμεναι,** Epic, Doric, and Æolic for γνῶναι, 2 aor. inf. of γιγνώσκω, "*to know;*" fut. γνώσομαι, &c. Consult book i., line 199.

Ὑπόσχεσις, εως, ἡ, "*a promise.*"—From ὑπισχνέομαι, "*to promise.*"

Line 350. **Καταινεῦσαι.** Consult book i., line 514.

Line 351. **Ἤματι.** Consult book i., line 592.

Ὠκυπόροισιν. Consult book i., line 421.

Line 352. **Φόνον,** accus. sing. of φόνος, ου, ὁ, "*slaughter,*" "*carnage,*" analogous to the Latin *cædes.*—From the radical φένω, "*to slay.*"

Κῆρα, accus. sing. of Κήρ. κηρός, ἡ, "*Fate,*" "*death.*" (Consult note, and compare book i., line 228.)

Line 353. **Ἀστράπτων,** nom. sing. masc. pres. part. of ἀστράπτω, "*to flash forth lightning,*" "*to lighten;*" fut. ἀστράψω.—From ἀστραπή, "*a flash of lightning.*"

Ἐπιδέξια, accus. plur. neut. of ἐπιδέξιος, ον, "*to the right,*" taken adverbially.—From ἐπί and δεξιός.—In Homer the term always carries with it the meaning of motion *toward,* namely, "*from left to right,*" "*toward the right,*" &c. But with the post-Homeric writers the signification of motion *toward* died away, and the word became equivalent, in general, to δεξιός, "*on the right;*" as, τἀπιδέξια (*Arist., Av.,* 1493), "*the right side.*" (Compare, however, *Arist., Pac.,* 957.)

Ἐναίσιμα, accus. plur. neut. of ἐναίσιμος, ον, "*auspicious,*" "*favorable.*" Literally, "*sent by destiny,*" "*fated,*" but especially in a good signification.—From ἐν and αἶσα, "*fate,*" "*destiny.*"

Line 354. **Ἐπειγέσθω,** 3 sing. pres. imper. middle of ἐπείγω, "*to urge* or *drive on another;*" fut. ἐπείξω: in the middle, ἐπείγομαι, "*to hasten,*" "*to make haste,*" i. e., "*to urge one's self on.*"

Line 356. **Τίσασθαι,** 1 aor. infin. mid. of τίνω, "*to pay a price,*" by way of a return or recompense (whereas τίω is confined to the signification of *paying honor*); fut. τίσω: 1 aor. ἔτισα: perf. τέτικα: in the middle, τίνομαι, "*I make another pay the price* or *penalty of a thing,*" "*I take vengeance,*" "*I avenge;*" fut. τίσομαι: 1 aor. ἐτισάμην.

Ὁρμήματα, accus. plur. of ὅρμημα, ατος, τό, "*vexation,*" "*any violent act* or *feeling,*" &c. (Consult note.)—From ὁρμάω.

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Book 2. Line 356–362.

Στοναχάς, accus. plur. of στοναχή, ῆς, ἡ, "*a groan*."—From στενάχω, "*to groan*."

LINE 357. Ἐκπάγλως, adverb. The special meaning, "*terribly*," "*fearfully*" (consult book i., line 268), frequently passes as in the present instance, into the general notion, "*greatly*," "*exceedingly*," "*beyond measure*." Among the post-Homeric writers it implies merely the notion of something *astonishing, wonderful*.

LINE 358. Ἁπτέσθω, 3 sing. pres. imper. middle of ἅπτω, "*to connect*," "*fasten to*," &c.: in the middle, ἅπτομαι, "*to touch*," "*to lay hands upon*."

Ἧς, gen. sing. fem. of ὅς, ἥ, ὅν, "*his, her, its*."

Ἐϋσσέλμοιο. Consult line 170.

LINE 359. Πρόσθε, adverb, "*before*," "*sooner than*."

Πότμον, accus. sing. of πότμος, ου, ὁ, "*fate*," "*destiny*," especially, "*an evil fate*," "*a mishap*," in which sense Homer always employs it.—From a root ΠΕΤ–, analogous to the Sanscrit *pat*, "to fall," *i. e.*, "*to fall out*," "*to befall*," and whence we have ἔπεσον, &c., πίτνω, πίπτω, &c.

Ἐπίσπῃ, 3 sing. 2 aor. subj. act. of ἐφέπω, "*to go after*," "*to seek after*," "*to pursue*." A frequent Homeric phrase is θάνατον καὶ πότμον ἐπισπεῖν, "*to seek out death and fate*," i. e., "*to incur*" them · 2 aor. ἔπεσπον.

LINE 360. Μήδεο, Epic and Ionic for μήδου, 2 sing. pres. imper. of μήδομαι, "*to deliberate*" (consult note); fut. μήσομαι.—From μῆδος, "*plan*," "*deliberation*," &c.

LINE 361. Ἀπόβλητον, nom. sing. neut. of ἀπόβλητος, ον, "*deserving of being rejected*;" more literally, "*to be thrown* or *cast away* as worthless."—From ἀπό and βάλλω.

LINE 362. Κρῖνε, 2 sing. pres. imper. act. of κρίνω, "*to separate*," "*to parcel off*," "*to tell off*;" fut. κρῖνῶ: perf. κέκρῖκα. Compare the Sanscrit *krt*, "to separate," and the Latin *cerno*.

Φῦλα, accus. plur. of φῦλον, ου, τό, "*a tribe*." More generally, "*a stock, race, kind*." (Consult note.)

Φρήτρας, accus. plur. of φρήτρη, ης, ἡ, Epic and Ionic for φράτρα, ας, ἡ, "*a family*," "*a kindred*," "*a body of persons of kindred race*" (consult note), and forming a component part of a φῦλον, or *tribe*. This appears to have been its meaning in *heroic times*. In *historical times* it denoted *a political division of people*, which no doubt took its first rise from ties of blood and kinship. Every φυλή at Athens consisted of three φράτραι or φρατρίαι, whose members were called

Book 2. *Line* 361–371.

φρατερες, and were bound together by various religious rites peculiar to each.—If we suppose that the root of the word is to be traced in the Latin *frater*, Sanscrit *bhratri*, English *brother*, the original sense of the word *φρατρία* will be "*brotherhood.*"

Line 362. Φρήτρηφιν, dat. sing., with the suffix -φιν, of φρήτρη, ης, ἡ. Consult page 283, *seqq.*, remarks on the suffix φι or φιν.

Ἀρήγῃ, 3 sing. pres. subj. act. of ἀρήγω, "*to lend aid.*" Consult book i., line 521.

Line 364. Ἔρξῃς, 2 sing. 1 aor. subj. act. of ἐρδω, "*to do.*" Consult book i., line 315.

Line 365. Γνώσῃ, 2 sing. fut. indic. mid. of γιγνώσκω, fut. γνώσομαι, &c. The Attic form is γνώσει.

Line 366. Ἔῃσι, Epic and Ionic for ᾖ (intermediate form ἔῃ), 3 sing pres. subj. of εἰμί, "*to be.*"

Σφέας, Epic and Ionic for σφᾶς, accus. plur. of σφεῖς.

Μαχέονται, Epic and Ionic for μαχέσονται, 3 plur. fut. indic. of μάχομαι, "*to fight;*" fut. μαχέσομαι, Epic and Ionic μαχέομαι, Attic μαχοῦμαι.

Line 367. Γνώσεαι, Epic and Ionic for the common form γνώσῃ (Attic γνώσει), 2 sing. fut. indic. of γιγνώσκω.—Old form γνώσεσαι, Epic and Ionic γνώσεαι, common form γνώσῃ, Attic γνώσει.

Θεσπεσίῃ, dat. sing. fem. of θεσπέσιος, α, ον, and also ος, ον, "*divine.*" Consult note, and also book i., line 591.

Ἀλαπάξεις, 2 sing. fut. indic. act. of ἀλαπάζω, "*to sack;*" more literally, "*to empty,*" "*drain,*" especially of power and strength; fut. ἀλαπάξω: 1 aor. ηλάπαξα.—From ἀ, euphonic, and λαπάζω, "*to empty.*"

Line 368. Κακότητι, dat. sing. of κακότης, ητος, ἡ, "*cowardice;*" literally, "*badness,*" "*unfitness for a thing;*" hence of men, and especially warriors, "*cowardice.*"—From κακός.

Ἀφραδίῃ, Epic and Ionic for ἀφραδίᾳ, dat. sing. of ἀφραδίη, ης, ἡ, Epic and Ionic for ἀφραδία, ας, ἡ, "*inexperience,*" "*want of proper deliberation,*" "*ignorance.*" Epic word for the prose term ἀφροσύνη.—From ἀ, *priv.*, and φράζομαι, "*to reflect, consider,*" &c.

Line 370. Μάν, Epic and Doric for μήν, an affirmative particle, "*in truth,*" "*verily.*" Not rare in the Iliad, but occurring in the Odyssey only once (xvii., 170). It is sometimes, as in the present instance, strengthened by the addition of ἡ.—It is probable that μάν, and μά the particle of swearing, are near of kin.

Line 371. Αἴ, adverbial exclamation of strong desire, "*would that! O that!*" and answering to the Latin *utinam*. However

always joins *αἲ γάρ*, *αἲ γὰρ δή*; the Attics have *εἰ γάρ* or *ἢ γάρ*: it is only in Æolic and Doric that *αἰ* stands by itself.

LINE 372. Συμφράδμονες, nom. plur. of *συμφράδμων*, *ονος*, *ὁ*, "*a fellow-counselor.*" Properly an adjective, "*advising with one.*" —From *συμφράζομαι*, "*to counsel with one,*" "*to deliberate together.*"

Εἶεν, contracted form for *εἴησαν*, 3 plur. pres. opt. of *εἰμί*. Very common afterward in Attic Greek.

LINE 373. Ἠμύσειε, 3 sing. Epic and Æolic 1 aor. opt. act. of *ἠμύω*, "*to sink* in ruins," "*to bow down,*" &c. Consult note, and also line 148.

LINE 374. Ἡμετέρῃσιν, Epic and Ionic for *ἡμετέραις*, dat. plur. fem. of *ἡμέτερος*, &c.

Ἁλοῦσα, nom. sing. fem. 2 aor. part. act. (in a passive sense) of *ἁλίσκομαι*, "*to be taken,*" a defective passive, the active (*ἁλίσκω*) being supplied by *αἱρέω*: fut. (with passive signification) *ἁλώσομαι*: 2 aor. act. (with passive signification) in the form *ἥλων*, Attic usually *ἑάλων*: 2 aor. part. *ἁλούς*, ("*taken*"): perf. *ἥλωκα*, *ἑάλωκα*, also passive in meaning, "*I have been taken,*" &c.

Περθομένη, nom. sing. fem. of pres. part. pass. of *πέρθω*, "*to sack.*" Consult book i., line 125.

LINE 376. Ἀπρήκτους, accus. plur. masc. of *ἄπρηκτος*, *ον*. Consult line 121.

Νείκεα, accus. plur. of *νεῖκος*, *εος*, *τό*, "*a quarrel,*" "*a contention.*"

LINE 377. Μαχεσσάμεθα, Epic and Ionic for *ἐμαχεσάμεθα*, 1 plur. 1 aor. indic. mid. of *μάχομαι*, "*to contend;*" fut. *μαχέσομαι*: 1 aor. *ἐμαχεσάμην*.—From *μάχη*.

Κούρης. Consult book i., line 98.

LINE 378. Ἀντιβίοις. Consult book i., line 304.

Χαλεπαίνων, nom. sing. masc. pres. part. act. of *χαλεπαίνω*, "*to become angry;*" strictly, "*to be hard, severe, grievous;*" then used metaphorically of men, "*to deal severely, harshly,*" especially from anger, "*to be harsh,*" "*to be ill-tempered,*" "*to become bitterly angry,*" &c.—From *χαλεπός*, "*harsh,*" "*severe,*" &c.

LINE 380. Ἀνάβλησις, *εως*, *ἡ*, "*a deferring,*" "*a putting off.*"—From *ἀναβάλλω*, "*to defer.*"

Ἠβαιόν, accus. sing. neut. of *ἠβαιός*, *ή*, *όν*, Epic and Ionic for *βαιός*, "*small,*" "*little,*" &c., taken adverbially: hence *οὐδ' ἠβαιόν*, "*not even in a small degree,*" i. e., not in the least.

LINE 381. Δεῖπνον, *ου*, *τό*, "*a meal,*" used by Homer, quite generally, sometimes as equivalent to the *ἄριστον*, or morning meal, which is the case here; sometimes for the *δόρπον* the afternoon or

Book 2. *Line* 381–387.

evening meal. Nitzsch regards it as *the principal meal*, whenever taken: in Attic certainly it means the chief meal, and answers to our *dinner*, or the Latin *coena*, begun toward evening, and often prolonged till night.

Ξυνάγωμεν, 1 plur. pres. subj. act. of ξυνάγω, "*to join*;" fut. ξυνάξω, &c.

Ἄρηα, Epic and Ionic for Ἄρεα, accus. sing. of Ἄρης, εος, ὁ "*Mars*," god of war; put here, figuratively, for the fight itself.

LINE 382. **Θηξάσθω**, 3 sing. 1 aor. imper. middle of θήγω, "*to sharpen*;" fut. θήξω: 1 aor. ἔθηξα: in the middle, θήγομαι, "*to sharpen something belonging to one's self*;" fut. θήξομαι: 1 aor. ἐθηξάμην.—Compare the Sanscrit *tji*, "to sharpen," which points to a connection with θιγεῖν, θιγγάνω, &c.

Ἀσπίδα, accus. sing. of ἀσπίς, ίδος, ἡ, "*a shield*," a round shield, in Homer large enough to cover the whole man, usually of bull's hide, and overlaid with metal plates, with a boss (ὀμφαλός) in the middle. At a later period it belonged to the Greek heavy-armed troops (ὁπλῖται), as opposed to the Thracian πέλτη, and Persian γέῤῥον.

LINE 383. **Ὠκυπόδεσσιν**, Epic and Ionic for ὠκυπόδεσιν, dat. plur. of ὠκυποδής, ές, "*swift-footed*." Poetic term for ὠκύπους, ποδος.

LINE 384. **Ἅρματος**, gen. sing. of ἅρμα, ατος, τό, "*a chariot*," especially "*a war-chariot*," with two wheels, in Homer used very often in the plural for the singular.

Μεδέσθω, 3 sing. pres. imper. of μέδομαι, "*to think of*," "*to prepare for*."—Observe that μέδομαι is an older form than μήδομαι, the latter being merely an Ionic form for the former.

LINE 385. **Πανημέριοι**. Consult book i., line 472.

Στυγερῷ, dat. sing. masc. of στυγερός, ά, όν, "*hateful*."—From στυγέω, "*to hate*."

Κρινώμεθα, 1 plur. pres. subj. mid. of κρίνω "*to separate*:" in the middle, κρίνομαι, "*to single out for one's self*," i. e., a combatant or opponent, and thus "*to contend*."

Ἄρηϊ, dat. of Ἄρης. Consult line 381.

LINE 386. **Παυσωλή**, ῆς, ἡ, "*rest*," "*a respite*."—From παύω, "*to cause to cease*."

Μετέσσεται, Epic and Ionic for μέτεσται, 3 sing. fut. of μέτειμι, "*to be between*," "*to intervene*."

LINE 387. **Διακρινέει**, Epic and Ionic for διακρινεῖ, 3 sing. fut.

Book 2 Line 387–395.

ind. aot. of διακρίνω, "*to part*," "*to separate*." Old form. διακρίνεσει, Epic and Ionic διακρινέει, Attic διακρινεῖ

Μένος. Consult book i., line 103.

LINE 388. Ἱδρώσει, 3 sing. fut. indic. act. of ἱδρόω, "*to sweat*," "*to perspire*;" fut. ἱδρώσω.—From ἱδρως, "*sweat*."

Τευ, Epic, Ionic, and Doric for τινός.—Observe that τεῦ, on the other hand, is for the interrogative τίνος.

Τελαμών, ῶνος, ὁ, "*a strap*," "*a belt*." (Consult note.)—No doubt from τλῆναι, "*to bear*," whence, also, the hero Telamon probably took his name.

LINE 389. Ἀμφιβρότης, gen. sing. fem. of ἀμφίβροτος, η, ον, "*man-protecting*," "*covering the whole man*." Consult remarks on the Grecian ἀσπίς, line 382.

Ἔγχει, dat. sing. of ἔγχος, εος, τό, "*a spear*," consisting of two parts, αἰχμή and δόρυ, *head* and *shaft*, *Il.*, vi., 319, where its length is eleven cubits: the shaft was usually ashen. The ἔγχος served for both throwing and thrusting, but, from its weight, was only used by the stoutest men, and when near the enemy; hence the most honorable weapon.

Καμεῖται, 3 sing. fut. indic. of κάμνω, "*to toil*," "*to labor*," "*to be fatigued*;" fut. καμοῦμαι: perf. κέκμηκα.

LINE 390. Ἐΰξοον, accus. sing. neut. of ἐΰξοος, ον, "*well-polished*," "*bright*."—From εὖ and ξέω.

Τιταίνων, nom. sing. masc. pres. part. act. of τιταίνω, "*to draw*;" fut. τιτανῶ: 1 aor. ἐτίτηνα. An Epic verb synonymous with τείνω, τανύω, and signifying, literally, "*to stretch*."

LINE 392. Μιμνάζειν, pres. infin. act. of μιμνάζω, "*to linger*," "*to stay*," "*to remain*," "*to loiter*." Poetic form for μίμνω.

Κορωνίσιν. Compare line 297.

LINE 393. Ἄρκιον, nom. sing. neut. of ἄρκιος, α, ον, and ος, ον, "*on which one may rely*," "*safe*," "*sure*." (Consult note.)—From ἀρκέω, "*to be of use*," "*to suffice*," &c.

Ἐσσεῖται, Epic and Doric 3 sing. fut. indic. of εἰμί, from a Doric form ἐσσοῦμαι, for the common ἔσομαι.

Φυγέειν, Epic and Ionic for φυγεῖν, 2 aor. infin. act. of φεύγω, "*to escape*;" fut. φεύξομαι: perf. πέφευγα: 2 aor. ἔφυγον.

LINE 394. Ἴαχον. Consult line 333.

LINE 395. Ἀκτῇ, dat. sing. of ἀκτή, ῆς, ἡ, "*the shore*," "*the beach*," "*the strand*;" strictly, *the place where the waves break*, and thus opposed to λιμήν. Hence it is usually accompanied by epithets denoting a high, rugged coast, as in the present instance.—From ἄγνυμι "*to break*."

Book 2. Line 395–403.

Ὑψηλῇ, dat. sing. fem. of ὑψηλός, ή, όν, "*lofty*," "*high-towering*." From ὕψι, "*on high*;" whence, also, ὕψος, "*height*."

Νότος, ου, ὁ, "*the south wind*." Consult line 145.

LINE 396. **Προβλῆτι**, dat. sing. of προβλής, ῆτος, ὁ, ἡ (without neuter), "*projecting*," "*jutting*;" strictly, "*thrown before* or *forward*."—From πρό and βάλλω.

Σκοπέλῳ, dat. sing. of σκόπελος, ου, ὁ, "*a rock*," "*a lofty rock*;" strictly, like σκοπιά, "*a look-out place*." Compare the Latin *scopulus*.—From σκοπέω, "*to take a survey*," &c.

LINE 397. **Παντοίων**, gen. plur. masc. of παντοῖος, α, ον, "*of all kinds*," "*of all sorts*."—From πᾶς.

LINE 398. **Ἀνστάντες**, nom. plur. masc. of the Epic shortened form (for ἀναστάντες) of the 2 aor. part. act. of ἀνίστημι, "*to place up*," &c.; fut. ἀναστήσω: 2 aor. ἀνέστην, "*I arose*," "*I stood up*."

Ὀρέοντο, Epic and Ionic for ὡροῦντο, 3 plur. imperf. indic. mid. of ὀρέομαι, "*to make a rush*."—From ὄρω.

Κεδασθέντες, nom. plur. masc. 1 aor. part. pass. of κεδάννυμι or κεδάζω, "*to disperse*," "*to scatter*;" fut. κεδάσω. A poetic form for σκεδάννυμι.

LINE 399. **Κάπνισσαν**, Epic and Ionic for ἐκάπνισαν, 3 plur. 1 aor. indic. act. of καπνίζω, "*to make a smoke*," "*to raise a smoke*;" fut. καπνίσω.—From καπνός, "*smoke*."

Ἕλοντο, Epic and Ionic for εἵλοντο, 3 plur. 2 aor. indic. mid. of αἱρέω, "*to take*;" 2 aor. mid. εἱλόμην.

LINE 400. **Ἔρεζε**, 3 sing. imperf. indic. act. of ῥέζω, a transposed form for ἔρδω, "*to sacrifice*." Consult book i., lines 443 and 315.

Αἰειγενετάων, Epic for ἀειγενετῶν, gen. plur. of ἀειγενέτης, ές, "*ever lasting*," "*immortal*."—From αἰεί, Epic and Ionic for ἀεί, "*ever*," and the radical γένω.

LINE 401. **Εὐχόμενος**. Consult book i., line 43.

Μῶλον, accus. sing. of μῶλος, ου, ὁ, "*toil*."—Referred by Pott to the same root as μῶλυ: perhaps, also, akin to μολεῖν, and the Latin *moles*, *molior*; and so, again, to μόγος, μόχθος.

Ἄρηος, Epic and Ionic for Ἄρεος, gen. sing. of Ἄρης. Consult line 381.

LINE 402. **Ἱέρευσεν**, 3 sing. 1 aor. indic. act. of ἱερεύω, "*to offer up*," "*to sacrifice*:" fut. ἱερεύσω: aor. ἱέρευσα, Epic and Ionic ἱέρευσσα.—From ἱερός, "*sacred*."

LINE 403. **Πίονα**, accus. sing. masc. of πίων, ονος, ὁ, ἡ, "*fat*," "*well fed*," "*sleek*." Compare book i., line 40.

Book 2. Line 403–412.

Πενταέτηρον, accus. sing. masc. of *πενταέτηρος, ον*, "*five year old.*" Poetic form for *πενταετής, ές*.—From *πέντε* and *ἔτος*, "*a year.*"

Line 404. **Κίκλησκεν**, Epic and Ionic for *ἐκίκλησκεν*, 3 sing. imperf indic. act. of *κικλήσκω*, "*to invite,*" Ionic form for *καλέω*, used only in the present and imperfect.

Ἀριστῆας, accus. plur. of *ἀριστεύς, έως, ὁ*, Epic and Ionic *ῆος*, and hence *ἀριστῆας*, for *ἀριστέας*. Consult book i., line 227.

Παναχαιῶν, gen. plur. of *Παναχαιοί, οἱ*, "*all the Greeks.*" Literally, "*all the Achaians.*" (Consult note.)

Line 405. **Ἰδομενῆα**, Epic and Ionic for *Ἰδομενέα*, accus. sing of *Ἰδομενεύς, έως, ὁ*, Epic and Ionic *ῆος*, "*Idomeneus.*" Consult book i., line 145.

Line 406. **Αἴαντε**, accus. dual of *Αἴας, αντος, ὁ*, "*Ajax.*" Consult book i., line 138, and note on this line.

Τυδέος, gen. sing. of *Τυδεύς, έος, ὁ*, Epic for *Τυδεύς, έως*, "*Tydeus,*" father of Diomede. He was the son of Œneus, king of Calydon in Ætolia, and, having slain his uncle Alcathous, fled to Adrastus at Argos. Here he received in marriage Deïphyle, one of the daughters of the Argive monarch. He went with Polynices to the Theban war, and was slain by Melanippus.

Line 407. **Ἕκτον**, accus. sing. masc. of *ἕκτος, η, ον*, *sixth.*"—From *ἕξ*, "*six.*"

Ὀδυσῆα, *κ. τ. λ.* Consult line 169.

Line 408. **Αὐτόματος**, *η, ον*, and Attic *ος, ον*, "*acting of one's own will,*" "*of one's own accord,*" "*unbidden,*" "*uncalled.*"—From *αὐτός*, and the radical *μάω* (*μέμαα*), "*to strive after,*" "*to attempt,*" "*to desire,*" &c.

Βοήν, accus. sing. of *βοή, ῆς, ἡ*, "*a cry,*" whether of joy or grief "*shout,*" "*cry for succor.*" In Homer, however, it is usually "*the battle-cry,*" "*the alarm,*" and even the *battle* itself. (Consult note.)

Line 409. **Ἤιδεε**, *i.e.*, *ᾔδεε*, 3 sing. uncontracted form of the pluperfect for *ᾔδη*. Consult book i., line 70.

Ἐπονεῖτο, 3 sing. imperf. indic. of the middle deponent *πονέομαι*, "*to toil,*" "*to labor.*" In early Greek this deponent alone appears; in later Greek, the form *πονέω* takes its place.

Line 410. **Περιστήσαντο**, 3 plur. 1 aor. indic. mid. of *περιΐστημι*, "*to place around:*" in the middle, "*to place one's self around,*" &c. Observe that *περιστήσαντο* is Epic and Ionic for *περιεστήσαντο*.

Οὐλοχύτας. Consult book i., line 449.

Ἀνέλοντο. Consult book i., line 449.

Line 412. **Κύδιστε**, voc. sing. masc. of *κύδιστος, η, ον*, "*most glo-*

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Book 2. Line 412–417

...ιστε." Superlative of κυδρός, ά, όν (formed, however, in reality from κῦδος: as, αἴσχιστος, from αἶσχος). Compare book i., line 122.

Κελαινεφές, voc. sing. masc. of κελαινεφής, ές, "*dark cloud-enveloped.*" Consult book i., line 397.

Αἰθέρι, dat. sing. of αἰθήρ, έρος, ὁ, "*ether,*" "*the upper regions of air,*" "*the pure sky,*" as opposed to ἀήρ, the lower atmosphere. Hence "*heaven,*" as the abode of the gods.—From αἴθω, "*to light up,*" "*to kindle.*"

Ναίων, nom. sing. masc. pres. part. of ναίω, "*to inhabit.*" Consult line 130.

LINE 413. Δῦναι, 2 aor. infin. act. of δύω, "*to enter,*" *i. e.*, in the present case, the ocean, "*to go down,*" as said of the sun; fut. δύσω: 1 aor. ἔδυσα: 2 aor. ἔδυν.

Κνέφας. Consult book i., line 475.

LINE 414. Πρηνές, accus. sing. neut. of πρηνής, ές, "*headlong,*" "*prone.*" Observe that πρηνής is Epic and Ionic for the Doric and Attic πρᾱνής, with which compare the Latin *pronus.*

Βαλέειν, Epic and Ionic for βαλεῖν, 2 aor. infin. act. of βάλλω, "*to hurl.*"

Μέλαθρον, accus. sing. of μέλαθρον, ου, τό, "*a palace,*" "*a hall,*" &c. Properly, "*the ceiling of a room,*" especially the large *cross-beam* which bears it. Then, generally, "*a roof,*" "*a house,*" "*a mansion,*" &c.—Derived by some from μελαίνω, "*to blacken,*" as referring to the blackening effects of the smoke in passing through the καπνοδόχη, or hole in the ceiling for that purpose. Compare the Latin *atrium*, similarly derived from *ater*.

LINE 415. Αἰθαλόεν, accus. sing. neut. of αἰθαλόεις, όεσσα, όεν, "*blazing,*" "*wrapped in flames.*"—From αἴθαλος, and this from αἴθω.

Πρῆσαι, 1 aor. infin. act. of πίμπρημι, "*to burn;*" fut. πρήσω: 1 aor. ἔπρησα, as if from πρήθω.—Lengthened from the root ΠΡΗ-, which root appears in the German *brennen* and English *burn*.

Δηΐοιο, Epic for δηΐου, gen. sing. of δήϊος, η, ον, Epic and Ionic for δάϊος, "*hostile.*"

Θύρετρα, accus. plur. of θύρετρον, ου, τό, "*a gate,*" "*a door.*"—From θύρα.

LINE 416. Ἑκτόρεον accus. sing. masc. of Ἑκτόρεος, α, ον, "*of Hector.*"—From Ἕκτωρ.

Δαΐξαι, 1 aor. infin. act. of δαΐζω, "*to sever;*" fut. δαΐξω: 1 aor. ἐδάϊξα. From δαίω, "*to divide.*"

LINE 417. Ῥωγαλέον, accus. sing. masc. of ῥωγαλέος, α, ον, "*rent,*"

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"*torn*," "*broken*." —From ῥώξ, ῥωγός, ἡ, "*a rent*," "*a cleft*:" akin to ῥήγνυμι, ῥήξω.

Πολέες, Epic and Ionic for πολλοί, and so πολέων, πολέεσσι, πολέας for πολλῶν, πολλοῖς, πολλούς.

Line 418. Πρηνέες, Epic and Ionic for πρηνεῖς, and this for the Doric and Attic πρᾶνεῖς. Consult line 414.

Κονίῃσιν, Epic and Ionic for κονίαις, dat. plur. of κονίη, ης, ἡ, Epic and Ionic for κονία, ας, ἡ, "*dust*." Consult line 150.

Ὀδάξ, adverb, "*with the teeth*," "*by biting with the teeth*."—From δάξ, "*with the teeth*," akin to δάκνω. Compare the Latin *mordicus*.

Λαζοίατο, Epic and Ionic for λάζοιντο, 3 plur. pres. opt. of λάζομαι, "*to seize*;" poetic deponent for λαμβάνω.—Observe that the future λάξομαι (*Herod.*, vii., 144), "*to receive*," does not belong to this verb, but to λαγχάνω.—From ΛΑΒ–, λαμβάνω. Compare νίζω νίπτω, δίζημαι διφάω.

Line 419. Ἐπεκραίαινε, 3 sing. imperf. indic. act. of ἐπικραιαίνω, Epic lengthened form of ἐπικραίνω, "*to accomplish*," "*to fulfill*;" fut. ἐπικραιανῶ, for ἐπικρανῶ, &c.—From ἐπί and κραίνω "*to accomplish*," &c.

Line 420. Δέκτο, Epic and Ionic for ἐδεκτο, 3 sing. syncopated 2 aor of δέχομαι, "*to receive*;" fut. δέξομαι: perf. δέδεγμαι: 2 aor. ἐδέγμην, ἔδεξο, ἔδεκτο, &c.

Ἀμέγαρτον, accus. sing. masc. of ἀμέγαρτος, ον, "*severe*," "*unhappy*," "*wretched*." Strictly, "*unenvied*," "*unenviable*." The meaning "*abundant*," "*large*," &c., which some interpreters assign to this word, is refuted by Buttmann, *Lexil.*, *s. v.*

Ὄφελλεν, Epic and Ionic for ὤφελλεν, 3 sing. imperf. indic. act of ὀφέλλω, "*to increase*;" fut. ὀφελῶ: 1 aor. ὤφειλα. An old poetic word.

Line 435. Λεγώμεθα, 1 plur. pres. subj. middle of λέγω. (Consult note.)

Line 436. Ἀμβαλλώμεθα, Epic and Ionic for ἀναβαλλώμεθα, 1 plur. pres. subj. mid. of ἀναβάλλω, "*to put off*," "*to delay*."—From ἀνά and βάλλω.

Ἐγγυαλίζει, 3 sing. pres. indic. act. of ἐγγυαλίζω, "*to put into one's hands*," "*to bestow*;" fut. ἐγγυαλίξω. Consult book i., line 353.

Line 438. Ἀγειρόντων, for ἀγειρέτωσαν, 3 plur. pres. imper. act. of ἀγείρω, "*to gather together*," "*to assemble*."—This abbreviation of -έτωσαν into -όντων occurs regularly in Attic, and frequently in Epic, Ionic, and Doric. On Doric monuments we even find the ending τω for των, answering to the Latin termination of

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Book 2. Line 438–450.

the 3 pers. plural of the imperative; as, ποιούντι (*fuiunto*) · λεγόντω (*legunto*), &c.

LINE 439. 'Αθρόοι, nom. plur. masc. of ἀθρόος, *a*, *ov*, very rarely ος, ον, "*assembled*," "*gathered in crowds, heaps, masses*," "*crowded together.*" Frequently occurring in Homer, but only in the plural. The singular first appears in Pindar.—From ἁ, copulative, and θρόος, "*a noise* as of many voices."

LINE 440. 'Ιομεν, Epic and Ionic for ἴωμεν, the mood-vowel being shortened, 1 plur. pres. subj. of εἶμι, "*to go.*"

'Εγείρομεν, Epic and Ionic for ἐγείρωμεν, 1 plur. pres. subj. act. of ἐγείρω, "*to arouse,*" "*to excite,*" the mood-vowel being shortened

LINE 441. 'Απίθησεν. Consult book i., line 220.

LINE 442. Αὐτίκα κηρύκεσσι, κ. τ. λ. Consult line 50, *seqq*

LINE 446. Θῦνον, Epic and Ionic for ἔθυνον, 3 plur. imperf. indic. act. of θύνω, "*to move rapidly to and fro,*" "*to rush fast and furious,*" "*to dart to and fro.*"

LINE 447. Αἰγίδα, accus. sing. of Αἰγίς, ίδος, ἡ, "*the Ægis.*" (Consult note.)—From αἴξ, αἰγός, ὁ, ἡ, "*a goat,*" *i. e.*, according to the legend, the goat Amalthea, that suckled Jupiter. (Consult note.)

'Ερίτιμον, accus. sing. fem. of ἐρίτιμος, ον, "*highly prized,*" "*precious.*"—From ἐρι, inseparable prefix, "*very,*" "*abundantly,*" and τιμή, "*value.*"

'Αγήραον, accus. sing. fem. of ἀγήραος, ον, "*uninfluenced by age,*" "*never growing old;*" more freely, "*undying,*" "*undecaying.*"—From ἀ, *priv.*, and γῆρας, "*age.*"

LINE 448. Θύσανοι, nom. plur. of θύσανος, ου, ὁ, "*a tassel.*"—From θύω, from their constant motion.

'Ηερέθονται, 3 plur. pres. indic. (with aoristic force) of ἠερέθομαι, "*to hang waving in air,*" "*to wave in air.*" This verb is generally regarded as a passive one, but certainly, here at least, is to be regarded as middle in its force. It is only found, moreover, in the 3 pers. plur. of the pres. and imperf., and is, in fact, a lengthened Epic form of ἀείρομαι.

LINE 449. 'Εϋπλεκέες, nom. plur. masc. of ἐϋπλεκής, ές, "*well-twisted,*" and Epic and Ionic for εὐπλεκεῖς, from εὐπλεκής, ές —From εὖ and πλέκω.

'Εκατόμβοιος, nom. sing. masc. of ἑκατόμβοιος, ον, "*of the value of a hundred oxen,*" "*worth a hundred oxen.*"—From ἑκατόν and βοῦς.

LINE 450. Παιφάσσουσα, nom. sing. fem. pres. part. act. of παιφάσσω "*to look fiercely around,*" "*to look wildly,*" "*to stare wildly*

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about." Among later writers, in general, "*to run wildly about,*" "*to rush.*"—A reduplicated form from ΦΑ–, *φαίνω*.

Διέσσυτο, 3 sing. syncopated 2 aor. mid. of *διασεύομαι*, "*to move rapidly through,*" "*to rush through;*" 2 aor. mid. *διεσσύμην* &c.—From *διά* and *σεύω*, "*to put into quick motion,*" "*to drive:*" in the middle, "*to put one's self into quick motion,*" "*to rush,*" &c.

LINE 451. **Ὀτρύνουσα**, nom. sing. fem. pres. part. act. of *ὀτρύνω*, "*to urge,*" "*to rouse,*" "*to stir up,*" &c.; fut. *ὀτρῠνῶ*: 1 aor. *ὤτρῡνα*.—Poetical verb.

Σθένος, accus. sing. of *σθένος*, *εος*, *τό*, "*strength,*" "*might.*" Chiefly poetical.

Ὦρσεν. Consult book i., line 10.

LINE 452. **Ἄλληκτον**, accus. sing. neut. of *ἄλληκτος*, *ον*, poetic for *ἄληκτος*, *ον*, "*unceasing,*" "*incessant.*" The form *ἄλληκτον* is here used adverbially, "*unceasingly,*" "*without ceasing.*"—From *ἀ*, *priv.*, and *λήγω*, "*to cease.*"

LINE 453. **Ἄφαρ**. Consult book i., line 349.

LINE 454. **Γλαφυρῇσι**, Epic and Ionic for *γλαφυραῖς*, from *γλαφυρός*, *ά*, *όν*, "*hollow.*" Consult line 88.

LINE 455. **Ἀΐδηλον**, nom. sing. neut of *ἀΐδηλος*, *ον*, "*invisible,*" and then "*destructive.*" (Consult note.)—From *ἀ*, *priv*, and *ἰδεῖν*.

Ἐπιφλέγει, 3 sing. pres. indic. act. of *ἐπιφλέγω*, "*to consume;*" fut. *ἐπιφλέξω*.—From *ἐπί* and *φλέγω*, "*to burn up.*"

Ἄσπετον, accus. sing. fem. of *ἄσπετος*, *ον*, "*immense.*" Literally, "*unspeakable,*" "*unutterable;*" hence, in Homer and Hesiod, mostly in the sense of "*unspeakably great,*" "*immense,*" "*vast.*"—From *ἀ*, *priv.*, and *εἰπεῖν*.

LINE 456. **Οὔρεος**, Epic and Ionic for *ὄρεος*, from *οὖρος*, *εος*, *τό*, for *ὄρος*, *εος*, *τό*, "*a mountain.*"—Perhaps from the same root as *ὄρνυμι*, and so, strictly, "*any thing rising.*"

Κορυφῇς, Epic and Ionic for *κορυφαῖς*, dat. plur. of *κορυφή*, *ῆς*, *ἡ*. "*a summit,*" "*a top.*"

Ἕκαθεν, adverb, "*from afar.*"—From *ἑκάς*, "*afar.*"

Αὐγή, *ῆς*, *ἡ*, "*light,*" "*glare,*" &c.—Perhaps from the same root as the Latin *oc-ulus*, German *aug-e*, Sanscrit *ikc*, "to see."

LINE 457. **Θεσπεσίοιο**. Consult book i., line 591.

LINE 458. **Αἴγλη**, *ης*, *ἡ*, "*a brilliance,*" "*a glittering.*"—Akin to *λάω*, *ἀγλαός*: *γλαύσσω*, *γλαυκός*: *γλήνη*: *λεύσσω*, *λευκός*.

Παμφανόωσα, Epic lengthened form for *παμφανῶσα*, as if from *παμφανάω*, of which, however, no other forms but *παμφανόων* and

Book 2. Line 458-462.

παμφανόωσα occur, "*all-resplendent*," "*all-beaming*."—From παμφαίνω, "*to shine brightly*;" and observe that παμφαίνω itself is not derived from πᾶν and φαίνω, which would be against all analogy, but is a poetic form of φαίνω, strengthened by reduplication, like παιπάλλω from πάλλω: παφλάζω from φλάζω: παιφάσσω from φάω, &c.

Ἴκει. Consult book i., line 317.

LINE 459. Πετεηνῶν, gen. plur. of πετεηνός, ή, όν, Epic lengthened form for πετηνός, "*able to fly*," hence "*winged*," "*flying*," a frequent epithet, in Homer, of birds in general.—From πέτομαι, "*to fly*."

LINE 460. Χηνῶν, gen. plur. of χήν, χηνός, ὁ, ἡ, "*a gander*," "*a goose*," so named from its wide bill.—Probably from ΧΑ-, χαίνω, "*to gape*." With the Doric χάν compare the Sanscrit *hansa*, German *gans*, English *gander*, Latin *anser*, &c. The *n* is dropped in the Persian *kay* and Scandinavian *gaas*, as well as English *goose*.

Γεράνων, gen. plur. of γέρανος, ου, ἡ, later also ὁ, "*a crane*."

Κύκνων, gen. plur. of κύκνος, ου, ὁ, "*a swan*."

Δουλιχοδείρων, gen. plur. of δουλιχόδειρος, ον, Epic and Ionic for δολιχόδειρος, ον, "*long-necked*."—From δολιχός, "*long*," and δειρή, "*the neck*."

LINE 461. Ἀσίῳ, dat. sing. of Ἄσιος, α, ον, "*Asian*." (Consult note.)

Λειμῶνι, dat. sing. of λειμών, ῶνος, ὁ, "*a mead*," "*any moist or grassy place*."—Probably from λείβω, "*to pour forth*," "*to flow*," as σεμνός from σέβω.

Καϋστρίου, gen. sing. of Καΰστριος, ου, ὁ, Epic for Κάϋστρος, ου, ὁ, "*the Cayster*," a river of Ionia, rising in Lydia, and emptying into the sea near Ephesus. Near its mouth was the Asian meadow (Consult note.)

Ῥέεθρα, accus. plur. of ῥέεθρον, ου, τό, Epic and Ionic for ῥεῖθρον ου, τό, "*a stream*," "*a river*;" in the plural, "*waters*."—From ῥέω. "*to flow*."

LINE 462. Ποτῶνται, 3 plur. pres. indic. of ποτάομαι, Epic and Attic form for πέτομαι, "*to fly*," "*to be on the wing*;" fut. ποτήσομαι: perf. πεπότημαι.—In Epic we also find ποτέομαι.

Ἀγαλλόμενα, nom. plur. neut. pres part. mid of ἀγάλλω, "*to make glorious*," "*to glorify*," "*to honor*;" fut. ἀγαλῶ: 1 aor. ἤγηλα. In the middle, ἀγάλλομαι, "*to pride one's self in*," "*to exult*," "*to rejoice*." The middle is not found beyond the present and imperfect; and the active is not earlier than the age of Pindar.—Commonly, but errone-

ously, derived from ἄγαν and ἄλλομαι.—Akin, according to Döderlein, to γελάω.

LINE 463. Κλαγγηδόν, adverb, "*with a loud noise*," "*with a clang or clamor*."—From κλαγγή, "*a clang*," "*a clamor*," &c., and this akin to κλάζω, fut. κλάγξω.

Σμαραγεῖ. Compare line 210.

LINE 465. Πεδίον, accus. sing. of πεδίον, ου, τό, "*a plain*," "*flat, open country*," &c.

Προχέοντο, Epic and Ionic for προεχοῦντο, 3 plur. imperf. indic. mid. of προχέω, "*to pour forth*;" fut. προχεύσω.—From πρό and χέω.

Σκαμάνδριον, accus. sing. neut. of Σκαμάνδριος, η, ον, "*Scamandrian*," "*lying along the Scamander*," "*watered by the Scamander*."—From Σκάμανδρος, "*the Scamander*," a river of Troas. (Consult note.)

Χθών. Consult book i., line 88.

LINE 466. Κονάβιζε, Epic and Ionic for ἐκονάβιζε, 3 sing. imperf. indic. act. of κοναβίζω, "*to resound*;" fut. κοναβίσω. Poetic form for κοναβέω, and this from κόναβος, "*a resounding*," "*ringing*," &c. Consult line 334.

LINE 467. Ἔσταν. Consult book i., line 535.

Ἀνθεμόεντι, dat. sing. masc. of ἀνθεμόεις, όεσσα, όεν, "*flowery*," "*blooming*."—From ἄνθεμον, "*a flower*," and this from ἀνθέω.

LINE 469. Μυιάων, Epic and Ionic for μυιῶν, gen. plur. of μυῖα, ας, ἡ, "*a fly*."—Compare the Latin *musca*, Sanscrit *makcika*, German *mücke*, English *midge*.

Ἀδινάων, Epic and Ionic for ἀδινῶν, gen. plur. of ἀδινός, ή, όν, "*thickly swarming*," "*crowded*," "*thronged*." Radical signification, "*close*," "*thick*." (*Buttmann, Lexil.*, *s. v.*)—From ἄδην, "*to one's fill*," "*enough*."

LINE 470. Σταθμόν, accus. sing of σταθμός, οῦ, ὁ, "*a pen*," "*a fold*," "*a standing place*;" as shelter for men and animals, &c.—From ἵστημι.

Ποιμνήϊον, Epic and Ionic for a supposed form ποιμνεῖον, accus sing. masc. of ποιμνήϊος, η, ον, "*of* or *belonging to a shepherd*," &c. for ποιμνεῖος, α, ον.—From ποίμνη, "*a herd of cattle*," "*a flock of sheep*."

Ἠλάσκουσιν, 3 plur. pres. indic. act. of ἠλάσκω, Epic form of ἀλάομαι, "*to wander*," "*to stray*."

LINE 471. Εἰαρινῇ, Epic for ἐαρινῇ, from εἰαρινός, ή, όν, Epic and Ionic for ἐαρινός, ή, όν, rarely ός, όν, "*of spring*," "*vernal*."—From εἶαρ, Epic for ἔαρ, "*the spring*."

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Book 2. Line 471–479.

Γλάγος, *εος*, *τό*, "*milk*." Poetic form for *γάλα*, "*milk*."

Ἄγγεα, accus. plur. of *ἄγγος*, *εος*, *τό*, "*a vessel*," "*a pail*."

Δεύει, 3 sing. pres. indic. act. of *δεύω*, "*to fill*" with liquid; fut. *δεύσω*. Homer uses only the present and imperfect act. and pass.—Akin to *διαίνω*, with which compare *δέφω*, and the English "*dew*," "*bedew*."

LINE 473. **Ἵσταντο**, 3 plur. imperf. indic. mid. of *ἵστημι*, "*to place*:" middle, "*to place one's self*," "*to stand*."

Διαῤῥαῖσαι, 1 aor. infin. act. of *διαῤῥαίω*, "*to break through*." (Consult note.)—From *διά* and *ῥαίω*, "*to break*," "*to smash*," "*to shiver*," which is probably akin to *ῥήγνυμι*.

Μεμαῶτες, nom. plur. masc. perf. part. of *μάω*. Consult book i., line 590.

LINE 474. **Αἰπόλια**, accus. plur. of *αἰπόλιον*, *ου*, *τό*, "*a flock of goats*." —From *αἰπόλος*, "*a goatherd*," and this from *αἴξ*, "*a goat*," and *πολέω*, "*to go round about*," "*to tend*."

Πλατέα, accus. plur. neut. of *πλατύς*, *εῖα*, *ύ*, "*broad*," "*wide spread*."—Compare German *platt*, English *flat*, whence *plate*, &c.

Αἰγῶν. Consult book i., line 41.

Αἰπόλοι, nom. plur. of *αἰπόλος*, *ου*, *ὁ*, "*a goatherd*." Observe that *αἰπόλος* is for *αἰγοπόλος*, from *αἴξ*, "*a goat*," and *πολέω*, "*to go round about*," "*to tend*."

LINE 475. **Ῥεῖα**, Epic for *ῥέα*, adverb assigned to *ῥᾴδιος*, "*easily*."

Διακρίνωσιν, 3 plur. pres. subj. of *διακρίνω*, "*to separate*."—Observe that the subjunctive here indicates, not an action really taking place at the time, but some thing, the actual occurrence of which is strongly expected.

Νομῷ, dat. sing. of *νομός*, *οῦ*, *ὁ*, "*a pasture*."—From *νέμω*, "*to pasture*."

Μιγέωσιν, Epic and Ionic for *μίγωσιν*, 3 plur. 2 aor. subj. pass. of *μίσγω*, "*to mingle*." Homer and Herodotus, for the present *μίγνυμι*, *μίγνυμαι*, always use *μίσγω*, *μίσγομαι*, which also occur in Attic: fut. *μίξω*: fut. mid. *μίξομαι*: 2 aor. pass. *ἐμίγην*.

LINE 476. **Διεκόσμεον**, Epic and Ionic for *διεκόσμουν*, 3 plur. imperf. indic. act. of *διακοσμέω*, "*to marshal*," "*to arrange in order*."

LINE 477. **Ὑσμίνηνδε**, adverb, "*to the fight*." Consult line 40.

LINE 478. **Ἴκελος**, *η*, *ον*, Epic for *εἴκελος*, *η*, *ον*, "*like*," "*resembling*."

Τερπικεραύνῳ. Consult book i., line 419.

LINE 479. **Ἄρεϊ**, dat. sing. of *Ἄρης*, gen. *εος*, *ὁ*, "*Mars*."

Ζώνην, accus. sing. of *ζώνη*, *ης*, *ἡ*, "*belt*." (Consult note.)

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Book 2. *Line* 480–490.

LINE 480. Ἀγέληφι, Epic dative singular of ἀγέλη, ης, ἡ, "*a herd.*"

Ἔξοχος. Consult line 188.

Ἔπλετο, 3 sing. imperf. indic. of πέλομαι, "*to be.*" Consult book i., lines 284, 418, and note on this last.

LINE 481. Βοέσσι, Epic and Ionic for βουσί, dat. plur. of βοῦς, βοός, &c.

Ἀγρομένῃσιν, Epic and Ionic for ἀγρομέναις, dat. plur. fem. of ἀγρόμενος, syncopated pres. part. pass. of ἀγείρω, "*to assemble,*" for ἀγειρόμενος, &c.

LINE 483. Ἐκπρεπέα, Epic and Ionic for ἐκπρεπῆ, accus. sing. masc of ἐκπρεπής, ές, "*distinguished.*"—From ἐκ and πρέπω.

Ἡρώεσσιν, Epic and Ionic for ἥρωσιν, dat. plur. of ἥρως, "*a hero.* Consult book i., line 4.

LINE 484. Ἔσπετε, Epic imperative of εἰπεῖν, for εἴπατε, 2 plur. 1 aor., occurring four times in Homer, but only in the Iliad, and in the phrase ἔσπετε νῦν μοι Μοῦσαι.

Μοῦσαι. Consult book i., line 604.

Ὀλύμπια δώματα. Consult book i., line 18.

LINE 485. Πάρεστε, 2 plur. pres. indic. of πάρειμι, "*to be present;*" fut. παρέσομαι.

Ἴστε, 2 plur., from οἶδα. Consult *Anthon's enlarged Greek Grammar*, p. 375.

LINE 486. Κλέος, accus. sing. of κλέος, τό, "*report,*" "*rumor.*"—No cases except the nom. and accus. sing. and plur. seem to occur.

Οἶον, accus. sing. neut. of οἶος, η, ον, "*alone.*"—Akin to ἴος, ἴα, same as εἷς, μία; also to the Latin *unus*, the old form of which was *oinus*.

Ἴδμεν. Consult book i., line 124.

LINE 487. Κοίρανοι. Consult line 204.

LINE 488. Πληθύν, accus. sing of πληθύς, ύος, ἡ, Epic and Ionic for πλῆθος, εος, τό, "*the multitude,*" "*the main body.*"

Μυθήσομαι, 1 fut. indic. of the middle deponent μυθέομαι, "*to tell,*" "*to declare;*" fut. μυθήσομαι.—From μῦθος, "*any thing delivered by word of mouth,*" &c.

Ὀνομήνω, 1 sing. 1 aor. subj. act. of ὀνομαίνω "*to name;*" fut. ὀνομᾰνῶ: 1 aor. ὠνόμηνα.—From ὄνομα, "*a name.*"

Εἶεν. Consult line 372.

LINE 490. Ἄρρηκτος, ον, "*not to be broken.*"—From ἀ. *priv.*, and ῥήγνυμι, '*to break.*'

Χάλκεον, nom. sing. neut. of χάλκεος, α, ον, Epic and Ionic η, ον,

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'*brazen*.' — From *χαλκός*, "*brass*;" more literally, "*bronze*." Consult book i., line 236.

'Ητορ. Consult book i., line 188.

Line 491. **'Ολυμπιάδες**, nom. plur. of 'Ολυμπιάς, *άδος*, peculiar feminine of 'Ολύμπιος, "*Olympian*," first occurring as an epithet of the Muses in the present passage: afterward, in general, "*a dweller on Olympus*," "*a goddess*."

Line 492. **Θυγατέρες**, nom. plural of *θυγάτηρ*. Consult book i., line 13.

Μνησαίατο, Epic and Ionic for *μνήσαιντο*, 3 plur. 1 aor. opt. mid. of *μιμνήσκω*, "*to remind*:" in the middle, "*to remind one's self*," "*to remember*," "*to remember a thing aloud*," i. e., "*to mention*," "*to make mention of*."

Line 493. **'Αρχούς**, accus. plur. of *ἀρχός*, *οῦ*, *ὁ*, "*a leader*," "*a commander*." Homer also joins *ἀρχὸς ἀνήρ*.

BOOK III.

Line 1. **Κόσμηθεν**, Epic contracted form for *ἐκοσμήθησαν*, 3 plur. 1 aor. indic. pass. of *κοσμέω*, "*to arrange*," "*to marshal*."—From *κόσμος*, "*order*."

'Ηγεμόνεσσιν, Epic and Ionic for *ἡγεμόσιν*, dat. plur. of *ἡγεμών*, *ονος*, *ὁ*, "*a leader*."—From *ἡγέομαι*, "*to lead*."

Line 2. **Κλαγγῇ**, dat. sing. of *κλαγγή*, *ῆς*, *ἡ*, "*a clamor*."—From *κλάζω*, fut. *κλάγξω*, "*to make a loud outcry*," &c.

'Ενοπῇ, dat. sing. of *ἐνοπή*, *ῆς*, *ἡ*, "*a battle-cry*;" in general, "*a call*," "*a cry*."—From *ἐνέπω*.

'Ισαν, Epic for *ᾔεσαν* (intermediate form *ᾖσαν*, Epic and Ionic), 3 plur. imperf. indic. of *εἶμι*, "*to go*."

Line 3. **Πέλει**, 3 sing. pres. indic. of *πέλω*, for which the deponent *πέλομαι* is much more commonly employed. The original meaning of the verb is "*to be in motion*," but this seems soon to have been lost, a trace of it, however, being found in the present passage. The signification, however, is plain in the compound participles *ἐπιπλόμενος* and *περιπλόμενος*. The more usual meaning is "*to be*;" but it is usually distinguished from *εἶναι* in implying a continuance, "*to be wont to be*," &c., and is hence often used in similes, as in the present instance.

Οὐρανόθι, Epic for *οὐρανοῦ*. (Consult note.)

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Book 3 *Line* 4–8.

LINE 4. **Χειμῶνα**, accus. sing. of *χειμών, ῶνος, ὁ*, "*a wintry storm*," "*wintry weather*."—From *χεῖμα*, "*winter*."

Φύγον, Epic and Ionic for *ἔφυγον*, 3 plur. 2 aor. indic. act. of *φεύγω*, "*to flee*;" fut. *φεύξομαι*: 2 aor. *ἔφυγον*.

'Αθέσφατον, accus. sing. masc. of *ἀθέσφατος, ον*, "*immense*," "*vast*," "*inexpressibly large*;" literally, "*beyond even a god's power to express*."—From *ἀ*, *priv*., *θεός*, and *φατός*, from *φημί*.

'Όμβρον, accus. sing. of *ὄμβρος, ου, ὁ*, "*rain*," "*a rain-storm*," especially "*a storm of rain with thunder*," as it is always in Homer and Hesiod, being so distinguished from *ὑετός*, a common rain.—Pott compares the Sanscrit *abhra*, "nubes," from *ab*, "aqua." (*Etymol Forsch*., i., 3.)

LINE 5. **Πέτονται**, 3 plur. pres. indic. of the middle deponent *πέτομαι*, "*to spread the wings to fly*," "*to wing one's way*," "*to fly*;" fut. *πετήσομαι*, in Attic prose usually shortened *πτήσομαι*: 2 aor. (syncopated) *ἐπτόμην*, &c.—Akin to *πετάννυμι*, the original signification being that of "*to spread the wings to fly*," as first given.

'Ωκεανοῖο, Epic and Ionic for *'Ωκεανοῦ*, from *'Ωκεανός, οῦ, ὁ*, "*Oceanus*." (Consult note.)—Probably from *ὠκύς* and *νάω*, "*the rapid-flowing*." Perhaps, also, akin to *'Ωγήν, 'Ωγενός, 'Ωγύγης*. Others, however, make *ὠγένιος* equivalent to *παλαιός*, and hence deduce *ὠκεανός*. (Consult *Anthon's Classical Dictionary*, *s. v.* Oceanus, *sub fin*.)

'Ροάων, Epic for *ῥοῶν*, gen. plur. of *ῥοή, ῆς, ἡ*, "*a river*," "*a stream*," "*a flood*:" in the plural, *ῥοαί*, "*waters*."—From *ῥέω*, "*to flow*."

LINE 6. **Πυγμαίοισι**, Epic and Ionic for *Πυγμαίοις*, dat. plur. masc. of *Πυγμαῖος, α, ον*, "*Pygmean*." Hence *ἀνέρες Πυγμαῖοι*, "*the Pygmy-men*." (Consult note.)

Φόνον καὶ Κῆρα. Consult book ii., line 352.

LINE 7. **'Ηέριαι**, nom. plur. fem. of *ἠέριος, α, ον*, Epic and Ionic for *ἀέριος, α, ον*, "*early in the morning*," as indicating the time when all things are yet wrapped in mist (*ἀήρ*).—From *ἀήρ*, "*mist*," &c., as Voss first rightly explained the term. Buttmann, however, derives it straight from *ἦρι*, "*early*," and connects this with *ἠώς*.

'Εριδα, accus. sing. of *ἔρις, ιδος, ἡ*, "*strife*." Homer has usually the accusative form *ἔριδα*: the strict form, however, is *ἔριν*, which he also has four times in the Odyssey.

LINE 8. **'Ισαν**. Consult line 2.

Μένεα, accus. plur. of *μένος, εος, τό*. (Consult book i., line 103.) Rarely occurring in the plural in Homer, and that mostly in the

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Book 3. *Line* 8–16.

phrase *μένεα πνείοντες*, where, perhaps, the number of *μένεα* follows that of *πνείοντες*.

Πνείοντες, Epic and Ionic for *πνέοντες*, nom. plur. masc. pres. part. act. of *πνέω*, "*to breathe*;" fut. *πνεύσω*, and later *πνεύσομαι*, usually *πνευσοῦμαι*: 1 aor. *ἔπνευσα*: 1 aor. pass. *ἐπνεύσθην*.—The root is ΠΝΕ–, or ΠΝΥ–, whence *πνεῦμα*, *πνόη*, &c.: *πνίγω* is probably akin

LINE 9. *Μεμαῶτες*. Consult book i., line 590.

'Αλεξέμεν, shortened from *ἀλεξέμεναι*. Consult book i., line 590.

LINE 10. *Κατέχευεν*, Epic for *κατέχεεν*, 3 sing. 1 aor. indic. act. of *καταχέω*, "*to pour down*;" fut. *καταχεύσω*: 1 aor. *κατέχεα*: Epic *κατέχευα*.—From *κατά* and *χέω*, "*to pour*." Observe that the forms *ἔχευσα*, *χεῦσαι*, of the 1st aorist, from the fut. *χεύσω*, now and then still quoted (as, for example, by *Carmichael*, p. 309), are probably not Greek. Hence no such form as *κατέχευσα* ought to be imagined.

'Ομίχλην, accus. sing. of *ὀμίχλη*, *ης*, *ἡ*, "*a mist*."—Derived by Pott from the Sanscrit *mih*, "to pour."

LINE 11. *Ποιμέσιν*, dat. plur. of *ποιμήν*, *ένος*, *ὁ*, "*a shepherd*." Consult book ii., line 105.

Κλέπτῃ, dat. sing. of *κλέπτης*, *ου*, *ὁ*, "*a thief*."—From *κλέπτω*, "*to steal*," the root of which is ΚΛΕΠ–, ΚΛΑΠ–, which appears in *κλέπος*, "*a theft*;" 2 aor. pass. *κλαπ-ῆναι*: Latin *clep-ere*: probably akin to *κρύπτω* and *καλύπτω*.

LINE 12. *'Επιλεύσσει*, 3 sing. of *ἐπιλεύσσω*, "*to look upon* or *over* a space."—From *ἐπί* and *λεύσσω*.

Λᾶαν. Consult book ii., line 319.

'Ἵησιν, 3 sing. pres. indic. act. of *ἵημι*, "*to send*;" fut. *ἥσω*: perf *εἷκα*.

LINE 13. *Κονίσαλος*, *ου*, *ὁ*, "*dust*," "*a cloud of dust*."—From *κόνις*, "*dust*," with which compare the Latin *cinis*.

'Ὤρνυτο, 3 sing. imperf. indic. middle of *ὄρνυμι*, "*to rouse*;" fut. *ὄρσω*: 1 aor. *ὦρσα*.—In the middle, *ὄρνυμαι*, "*to rouse one's self*," "*to rise*."—From a root ΟΡ–, from which come also *ὀρούω*, *ὀρίνω*, *ὄρθιος*, *ὄρθρος*, the Latin *orior*, *ortus*, *hortor*, &c.

'Αελλής, *ές*, "*eddying*."—From *ἄελλα*, "*an eddy*." (Consult note.

LINE 14. *Διέπρησσον*, Epic and Ionic for *διέπρασσον*, 3 plur. imperf. indic. act. of *διαπρήσσω*, for *διαπράσσω*, "*to accomplish*," "*to accomplish a route*," "*to traverse*," in which sense *κέλευθον*, "*a way*," "*a route*," is supposed to be understood. Hence *διέπρησσον πεδίοιο*, "*they traversed the plain*."

LINE 16. *Προμάχιζεν*, Epic and Ionic for *προεμάχιζεν*, 3 sing. im-

perf. indic. act. of προμαχίζω, "*to fight in front of*," "*to advance to battle in front of*."—From πρόμαχος, ον, ὁ, "*a foremost combatant*." Properly, an adjective, "*fighting before*," "*fighting in front*," and this from πρό and μάχομαι.

Ἀλέξανδρος, ου, ὁ, "*Alexander*," the usual name of Paris in the Iliad. According to the legend, he obtained this name, as a title of honor, from his fellow-shepherds on Mount Ida, in consequence of his often defending them and their flocks from robbers. Hence Ἀλέξανδρος means "*defending men*," or "*man-defender*," and comes from ἀλέξω, "*to defend*," and ἀνήρ.

Θεοειδής, ές, "*godlike*:" in Homer always said of outward form; as, "*divine of form*," "*beauteous as the gods*," and usually applied to young heroes, such as Paris, Telemachus, &c.—From θεός and εἶδος, "*form*," "*appearance*."

LINE 17. Παρδαλέην, accus. sing. of παρδαλέη, ης, ἡ, "*a panther's skin*." Properly, an adjective, having δοράν, "*a skin*," understood.—From πάρδαλις, "*a panther*."—The older form was πόρδαλις, which is every where found in the text of Homer, though Aristarchus preferred πάρδαλις, and the moderns have also retained παρδαλέη. According to Apion and Hesychius (ii., p. 1006), πόρδαλις was the male, and πάρδαλις the female.

Καμπύλα, accus. plur. neut of καμπύλος, η, ον, "*curved*."—From κάμπτω, "*to bend*."

LINE 18. Δοῦρε, Epic and Ionic for the regular form δόρατε, accus dual of δόρυ, "*a spear*." (Consult *Anthon's enlarged Greek Grammar*, p. 108.)

Κεκορυθμένα, Epic and Ionic for κεκορυσμένα, accus. plur. neut. perf. part. pass. of κορύσσω, "*to head*," "*to tip*;" fut. κορύξω: perf. pass. κεκόρυσμαι: part. κεκορυσμένος.—Observe that κορύσσω strictly signifies "*to helm*," "*to furnish with a helmet*." Then, "*to make crested*," "*to raise to a head*," and hence "*to head*," "*to tip*," &c.

LINE 19. Πάλλων, nom. sing. masc. pres. part. act. of πάλλω, "*to brandish*," "*to wield*;" 1 aor. ἔπηλα: Epic 2 aor. part. πεπλών, &c.—Πάλλω is originally only another form of βάλλω, and hence the Latin *pello*, *palpo*, *palpito*, &c.

Προκαλίζετο, Epic and Ionic for προεκαλίζετο, 3 sing. imperf. indic. of the middle deponent προκαλίζομαι, "*to challenge*:" more literally, "*to call forth for one's self*," *i. e.*, to meet one's self. Probably only found in the present and imperfect.

LINE 20. Ἀντίβιον, accus. sing. neut. of ἀντίβιος, η, ον, "*opposing*;" taken adverbially, "*face to face*."—From ἀντι and βιά

Book 3. *Line* 20–26.

Αἰνῇ, dat. sing. fem. of *αἰνός, ή, όν*, "*dreadful*," "*fearful*." Consult book i., line 552.

Δηϊοτῆτι, dat. sing. of *δηϊοτής, ῆτος, ἡ*, "*fight*," "*battle*," "*combat*." —From *δήϊος*, Epic and Ionic for *δάϊος*, "*hostile*."

LINE 21. **Ἀρηΐφιλος**, *ον*, "*dear to Mars*," "*favored of the god of war*." A frequent epithet of warriors in Homer. The active signification, "*loving Mars*," is very doubtful.—From Ἄρης, "*Mars*," and *φίλος*, "*dear*."

LINE 22. **Προπάροιθεν**. Consult note on book ii., line 92.

Ὅμιλον, gen. sing. of *ὅμιλος, ου, ὁ*, "*a throng*," "*thick array*." The term often refers to a band of warriors, whether drawn up in array or mingled in battle, the *mêlée*.—Derived by some from *ὁμός, ὁμοῦ*, and *ἴλη*, "*a band* or *body of men*."

Μακρά, accus. plur. neut. of *μακρός, ά, όν*, "*long*," taken adverbially.

Βιβῶντα, accus. sing. masc. pres. part. act. of *βιβάω*, poetic collateral form of *βαίνω*, "*to stride*."

LINE 23. **Ἐχάρη**, 3 sing. 2 aor. indic. pass., with active meaning, of *χαίρω*, "*to rejoice*;" fut. *χαιρήσω*: 2 aor. pass. *ἐχάρην*.

Κύρσας, nom. sing. masc. 1 aor. part. act. of *κύρω*, "*to light upon*;" fut. *κύρσω*: 1 aor. *ἔκυρσα*. Radical form of *κυρέω*, very rare in the present active, and only poetic.

LINE 24. **Ἔλαφον**, accus. sing. of *ἔλαφος, ου, ὁ, ἡ*, "*a stag*." Consult book i., line 225.

Κεραόν, accus. sing. masc. of *κεραός, ά, όν*, and later *ός, όν*, "*horned*," "*horn-bearing*."—From *κέρας*, "*a horn*."

Ἄγριον, accus. sing. masc. of *ἄγριος, α, ον*, also *ος, ον*, "*wild*," literally, living in the *fields* or open air; and hence "*wild*," generally of animals.—From *ἀγρός*, "*a field*," &c.

LINE 25. **Πεινάων**, nom. sing. pres. part. act. of *πεινάω*, "*to be hungry*;" fut. *πεινήσω*, more rarely *πεινάσω*; but, from Aristotle downward, we also find the un-Attic forms *πεινᾷς, -ᾷ, ᾶν*, &c.

Κατεσθίει, 3 sing. pres. indic. act. of *κατεσθίω*, "*to devour*;" fut. *κατέδομαι*. Always said of animals of prey.

LINE 26. **Σεύωνται**, 3 plur. pres. subj. pass. of *σεύω*, "*to put in quick motion*," "*to drive*," with *σ* doubled in the augmented tenses; 1 aor. *ἔσσευα*: perf. pass. *ἔσσυμαι*. In the middle, "*to stir one's self*," &c., 1 aor. mid. *ἐσσευάμην*: syncopated 2 aor. mid. *ἐσσύμην*, *ἔσσυο* (for *ἔσσυσο*), *ἔσσυτο* (Epic *σύτο*), &c.

Ταχέες, Epic and Ionic for *ταχεῖς*, nom. plur. masc. of *ταχύς, εῖα, ύ*, "*swift*."

Κύνες. Consult book i., line 4.

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Book 3. *Line* 26–32.

Θαλεροί, nom. plur. masc. of *θαλερός, ά, όν*, "*vigorous*," literally "*blooming*," and so "*fresh*," "*young*," "*youthful*," &c. Not used by Homer in its original sense of plants, but frequently of men.—From *θάλλω*, "*to bloom*."

Αἰζηοί, nom. plur. masc. of *αἰζηός, όν*, "*lively*," "*active*," in Homer always said of youths, and, in the present passage, taken as a noun, "*a youth*."—From *ζάω, ζέω*. According to Döderlein, however, akin to *αἴθω, ἠίθεος*.

LINE 28. *Φάτο*, Epic and Ionic for *ἔφατο*, 3 sing. imperf. indic. mid. of *φημί*, "*to say*." In the middle, *φάμαι*, "*to say unto one's self*," "*to think*;" imperf. *ἐφάμην*.

Τίσεσθαι, fut. infin. mid. of *τίνω*. Consult book ii., line 356.

Ἀλείτην, accus. sing. of *ἀλείτης, ου, ὁ*, "*one who leads* or *goes astray*," "*a sinner*," "*a wicked one*."—From *ἄλη*, "*a wandering*," "*a roaming*."

LINE 29. *Ὀχέων*, gen. plur. of *ὄχος, εος, τό*, "*a chariot*;" of frequent occurrence in Homer, especially in the Iliad, but always in the plural, even if, as in the present instance, only one chariot is spoken of. Strictly speaking, an old neuter collateral form of *ὄχος, ου, ὁ* ("*any thing which holds*"), but always in the special signification of *a chariot*.—From *ἔχω*, "*to hold*," "*to contain*."

Τεύχεσιν, dat. plur. of *τεῦχος, εος, τό*; strictly (like *ὅπλον* and *ἔντεα*), "*a tool*," "*implement*," "*utensil*."—In the plural, "*arms*," *i. e.*, implements of war.—The German *zeug* is from the same root, namely, *τεύχω, τυχεῖν*.

Ἆλτο. Consult book i., line 532.

Χαμᾶζε, adverb, "*to the ground*."—From *χαμαί*, "*on the ground*." Formed like *ἔραζε, θύραζε, Ἀθήναζε*, but with different accent. Arcadius, indeed, writes it *χαμάζε*, but Draco and others expressly quote *χαμᾶζε* as an exception.

LINE 30. *Ἐνόησεν*, 3 sing. 1 aor. indic. act. of *νοέω*, "*to perceive*," "*to be aware* of one's presence," &c.; fut. *νοήσω*.—From *νόος, νοῦς*, "*the mind*."

LINE 31. *Προμάχοισι*, Epic and Ionic for *προμάχοις*, dat. plur. of *πρόμαχος, ου, ὁ*, "*a foremost combatant*." Properly an adjective, "*fighting before*," "*fighting in front*."—From *πρό* and *μάχομαι*.

Κατεπλήγη, 3 sing. 2 aor. indic. pass. of *καταπλήσσω*, "*to strike with dismay*;" fut. *καταπλήξω*. (Consult note.)

LINE 32. *Ἂψ*. Consult book i., line 60.

Ἑτάρων. Consult book i., lines 349 and 179.

Ἐχάζετο, 3 sing. imperf. indic. of the middle deponent *χάζομαι*, "*to*

retreat;" strictly, "*to leave an opening,*" "*to give way;*" fut. χάσομαι. The present active χάζω is very rare.—Lengthened form from the root ΧΑΔ–, ΧΑ–, which latter appears in χά-ος, χαί-νω, χά-σκω· Latin *hi-o*, *hisco*, and the former in χανδάνω.

Κῆρα. Consult book ii., line 352.

Αλεείνων, nom. sing. masc. of ἀλεείνω, "*to avoid,*" "*to shun.*"—From ἄλη, "*wandering.*"

LINE 33. Δράκοντα, accus. sing. of δράκων, οντος ὁ. Consult book ii., line 308.

Παλίνορσος, ον, "*springing back,*" "*rushing back.*"—From πάλιν "*back,*" and ὄρνυμι.

'Απέστη, 3 sing. 2 aor. indic. act. of ἀφίστημι, "*to remove out of the way;*" fut. ἀποστήσω: 2 aor. ἀπέστην, &c.

LINE 34. Οὔρεος, Epic and Ionic for ὄρους, gen. sing. of οὖρος, εος, τό, for ὄρος, εος, τό, "*a mountain.*"—From ὄρω, perhaps, and so, strictly, "*any thing rising.*"

Βήσσης, Epic and Ionic for βήσσαις, dat. plur. of βῆσσα, ης, ἡ, "*a glade,*" "*a woody glen.*"

Τρόμος, ου, ὁ, "*a trembling.*"—From τρέμω, "*to tremble.*"

'Ελλαβε, Epic and Ionic for ἔλαβε, 3 sing. 2 aor. indic. act. of λαμβάνω, "*to seize;*" fut. λήψομαι, &c.

Γυῖα, accus. plur. of γυῖον, ου, τό, "*a limb.*" Of frequent occurrence in Homer, but always in the plural.

LINE 35. 'Ωχρος, ου, ὁ, or perhaps better, εος, τό (*Buttmann's Ausf Gr.*, § 119, 41, *d.*, *note*), "*paleness.*"—From ὠχρός, ά, όν, "*pale.*"—'Ωχρος (*i. e.*, ὤ-χρ-ος) is probably the same as the Sanscrit *hari*, with prefixed ω. (*Pott, Etymol. Forsch.*, i., p. 141.)

Μιν, for αὐτόν. Consult book i., line 29.

Εἷλε, 3 sing. 2 aor. indic act. of αἱρέω, "*to seize upon;*" fut. αἱρήσω 2 aor. εἷλον.

Παρειάς, accus. plur. of παρειά, ᾶς, ἡ, "*a cheek.*"—Probably from παρά, as indicating the *side* of the face.

LINE 36. 'Εδυ, 3 sing. 2 aor. indic. act. of δύω, or δύνω, "*to enter,*" "*to plunge into;*" fut. δύσω: 2 aor. ἔδυν.

Αγερώχων, gen. plur. of ἀγέρωχος, ον, "*haughty.*" (Consult note.) According to the old grammarians, equivalent simply to γεράοχος but the etymology is very doubtful.

LINE 38. Νείκεσσεν, Epic and Ionic for ἐνείκεσεν, 3 sing. 1 aor. indic act. of νεικέω, "*to upbraid;*" fut. νεικέσω: 1 aor. ἐνείκεσα.

Αἰσχροῖς, dat. plur. neut. of αἰσχρός, ά, όν, "*reproachful,*" "*disgrace-inflicting.*" More literally, "*shame-causing.*"—From αἶσχος "*shame,*" "*disgrace.*"

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Book 3. *Line* 39–44.

LINE 39. Δύσπαρι, voc. sing. of Δύσπαρις, ιδος, ὁ, "*evil-bringing Paris*," equivalent somewhat to "*Paris, bird of evil omen*" —From δύς and Πάρις, "*Paris*."

Γυναιμανές, voc. sing. of γυναιμανής, ές, "*licentious*." Literally, "*mad after women*."—From γυνή, "*a woman*," and μαίνομαι, "*to rave*."

Ἠπεροπευτά, voc. sing. of ἠπεροπευτής, οῦ, ὁ, "*a deceiver*."—From ἠπεροπεύω, "*to deceive*," "*to cajole*." Properly, "*to mislead by bland words*."—From ἔπος, εἰπεῖν, ἠπύω, "*to talk over*;" not from ἀπάτη, "*deceit*."

LINE 40. Αἴθε. Consult book i., line 415.

Ὄφελες, Epic, Ionic, and also later, in Attic prose, for ὤφελες, 2 sing. 2 aor. indic. act. of ὀφείλω, "*to owe*."—Observe that the 2 aor. is employed particularly to express a wish in the literal sense of "*I ought to have*," &c. (Consult note.) Another Epic form for this tense is ὤφελλον, often occurring in Homer; and ὄφελλον in *Od.*, viii., 312.

Ἄγονος, ον, "*unborn*." (Consult note.)—From ἀ, *priv.*, and γόνος.

Ἄγαμος, ον, "*unmarried*."—From ἀ, *priv.*, and γαμέω, "*to marry*."

Ἀπολέσθαι. Consult book i., line 117.

LINE 41. Κέρδιον, nom. sing. neut. of κερδίων, ον, gen. ονος, a comparative (with no positive in use), formed from κέρδος ("*gain*," "*advantage*"), "*better*," "*more advantageous*," "*more gainful*." The first of these meanings is the more common one.

Ἦεν, Epic for ἦν, 3 sing. imperf. indic. act. of εἰμί, "*to be*."

LINE 42. Λώβην, accus. sing. of λώβη, ης, ἡ, "*a scandal*." Literally "*outrage*," "*maltreatment*," "*dishonor*;" then, *an outrage to the feelings of others*, by reason of dishonorable conduct; and hence, "*a scandal*," "*an object of foul reproach*."—Akin to λύμη.—From λώβη comes the Latin *labes*.

Ὑπόψιον, accus. sing. masc. of ὑπόψιος, ον, "*viewed with looks of angry distrust*." Literally, "*viewed from under*." (Consult note.)—From ὑφοράω, fut. ὑπόψομαι.

LINE 43. Καγχαλόωσι, Epic lengthened form for καγχαλῶσι, 3 plur. pres. indic. act. of καγχαλάω, "*to laugh aloud*," "*to raise a loud laugh*," the idea of scorn being frequently implied, as in the present instance.—From καγχάζω, "*to laugh aloud*," or more correctly, perhaps, καχάζω. The root is probably found in χάω, χαίνω, "*to gape*," unless it be rather formed by onomatopœia, like χλάζω, καχλάζω.

LINE 44. Φάντες, nom. plur. masc. imperf. part. in an aorist

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Book 3. *Line* 44–49.

sense) of φημί, "*to say,*" "*to suppose;*" fut. φήσω: 1 aor. ἔφησα imperfect ἔφην is used just like an aorist; and the infinitive φάναι was so generally referred to ἔφην in an aorist sense, that λέγειν or φάσκειν are used instead of the infinitive present. The same remark holds good of the imperfect middle with the inf. pres. Hence φάντες here is to be rendered "*having supposed,*" the active having a sort of middle force; "*having said to themselves.*" Consult line 28.

Ἀριστῆα, Epic and Ionic for ἀριστέα, accus. sing. of ἀριστεύς, έος (Epic and Ionic ῆος), ὁ, "*a warrior.*"—From ἄριστος, "*very brave.*"

Πρόμον, accus. sing. of πρόμος, ον, "*foremost,*" "*fighting in the front rank.*" Equivalent to πρόμαχος. Later, in general, "*a chief,*" answering to the Latin *primus, princeps.*

LINE 45. Ἔπι, for ἔπεστι, "*is upon* (thee)," 3 sing. pres. indic. of ἔπειμι, "*to be upon.*"

Ἀλκή, ῆς, ἡ, "*spirit,*" "*courage.*" Properly, "*bodily strength,*" "*force,*" especially in action, and so distinguished from ῥώμη, mere strength.

LINE 46. Ποντοπόροισιν, Epic and Ionic for ποντοπόροις, dat. plur. of ποντόπορος, ον, "*ocean traversing,*" "*sailing over the sea*" —From πόντος, "*the deep,*" and πείρω, "*to pass through.*"

LINE 47. Ἐπιπλώσας, nom. sing. masc. 1 aor. part. act. of ἐπιπλώω, "*to sail upon,*" "*to sail over;*" fut. ἐπιπλώσω: 1 aor. ἐπέπλωσα. An Ionic verb for ἐπιπλέω: fut. ἐπιπλεύσω: 1 aor. ἐπέπλευσα —From ἐπί and πλώω, for πλέω.

Ἐρίηρας, accus. plur. of the metaplastic plural form ἐρίηρες, assigned to ἐρίηρος, ον, "*faithful,*" "*trusty.*" Literally, "*filling exactly.*"—From ἐρι, "*very,*" and ἄρω, "*to fit.*" (Consult note.)

LINE 48. Ἀλλοδαποῖσι, Epic and Ionic for ἀλλοδαποῖς, dat. plur. masc. of ἀλλοδαπός, ή, όν, "*of a foreign land,*" "*foreign,*" &c. Hence, in the plural, ἀλλοδαποί, "*men of a foreign land,*" "*strangers,*" "*foreigners.*"—Probably a mere lengthening of ἄλλος, like ποδαπός, ἡμεδαπός. According to others, compounded with ἔδαφος, "*foundation,*" "*base*" on which any thing rests, &c.

Εὐειδέα, accus. sing. fem. of εὐειδής, ές, "*beauteous,*" "*fair of mien,*" &c.—From εὐ and εἶδος.

Ἀνῆγες, 2 sing. imperf. indic. act. of ἀνάγω, "*to lead away.*"

LINE 49. Ἀπίης, gen. sing. fem. of ἄπιος, "*distant.*" (Consult note.)

Νυόν, accus. sing. of νυός, οῦ, ἡ, "*a daughter-in-law,*" here, however, taken in a wider sense, "a female *related by marriage unto.*" (Consult note.)—Compare the Sanscrit *snuca*, Latin *nurus*, Anglo-Saxon *snoru*, old German *schnur.*

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***Book* 3. *Line* 49–55.**

Αἰχμητάων, Epic for *αἰχμητῶν*, gen. plur. of *αἰχμητής, οῦ, ὁ,* "*a spear-man,*" "*a warrior.*"—From *αἰχμή,* "*a spear-point,*" "*a spear.*"

LINE 50. **Πῆμα, ατος, τό,** "*a source of evil,*" "*a harm,*" "*an injury,*" &c.—Akin to *πάσχω, πήσομαι, πέπηθα,* &c.

Πόληϊ, Epic and Ionic for *πόλει*, dat. sing. of *πόλις,* "*a city,*" gen. *ιως,* and *εος, ἡ,* Epic and Ionic, gen. *πόληος,* dat. *πόληϊ,* &c.—Another Ionic genitive is *πόλιος,* which is likewise found in Doric.

Λήμῳ. Consult book ii., line 198.

LINE 51. **Δυσμενέσιν,** dat. plur. of *δυσμενής, ές,* "*ill-affected,*" "*hostile:*" in the plural, *δυσμενεῖς,* "*enemies.*"—From *δύς* and *μένος,* "*spirit,*" "*inclination,*" &c.

Χάρμα, ατος, τό, "*a source of joy,*" "*a delight.*"—From *χαίρω,* "*to rejoice.*"

Κατηφείην, accus. sing. of *κατηφείη, ης, ἡ,* Epic and Ionic for *κατήφεια, ας, ἡ,* "*a source of shame;*" strictly, "*a casting of the eyes downward:*" hence, in general, "*dejection, sorrow, shame.*"—From *κατά,* "*down,*" and *φάος,* "*the eye;*" like *κατωπός,* "*with downcast look,*" from *κατά* and *ὤψ*.

LINE 52. **Μείνειας,** 2 sing. Æolic 1 aor. opt. act. (for *μείναις*) of *μένω,* "*to await;*" fut. *μενῶ:* 1 aor. *ἔμεινα.*

Φωτός. Consult book ii., line 164.

LINE 53. **Θαλερήν,** accus. sing. fem. of *θαλερός, ή, όν,* Epic and Ionic for *ά, όν,* "*blooming.*"—From *θάλλω,* "*to bloom.*"—Compare book ii., line 266.

Παράκοιτιν, accus. sing. of *παράκοιτις, ιος, ἡ,* "*a wife,*" "*a spouse.*"—From *παρά* and *κοίτη,* "*a couch.*"

LINE 54. **Χραίσμῃ,** 3 sing. 2 aor. subj. act. of *χραισμέω,* "*to aid.*" Consult book i., line 28.

Κίθαρις, ιος, ἡ, "*a lyre;*" same as *κιθάρα,* which latter form, however, Homer never uses.—Compare the Latin *cithara,* whence our *guitar.*

Ἀφροδίτης, gen. sing. of *Ἀφροδίτη, ης, ἡ,* "*Venus,*" goddess of love, grace, and beauty. The name is commonly derived from *ἀφρός,* "*foam,*" as referring to the legend of her springing from the foam of ocean. Homer, however, never alludes to her as "*foam-born,*" except in Hymn V. Others, again, seek to connect the name Α-φροδ-ίτη with that of *Frid-a,* the Scandinavian goddess of love (Consult *Anthon's Class. Dict.*, p. 1377.)

LINE 55. **Κόμη, ης, ἡ,** "*locks,*" "*hair,*" answering to the Latin *coma* Rarely occurring in the plural.

Κονίῃσιν. Consult book ii., line 418

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Book 3. Line 55–62.

Μιγείης, 2 sing. 2 aor. opt. pass of *μίσγω*, "*to mingle.*" Consult book ii., line 475.

Line 56. Δειδήμονες, nom. plur. masc. of *δειδήμων, ονος*, "*cowardly*" "*timid.*"—From *δείδω*, "*to fear.*"

Line 57. Λάϊνον, accus. sing. masc. of *λάϊνος, η, ον*, "*of stone,*" '*stony,*' &c.—From *λᾶας*, "*a stone,*" like *λίθινος* from *λίθος*.

'Έσσο, 2 sing. pluperf. pass. of *ἕννυμι*, "*to put on;*" fut. *ἕσω*: aor. *ἕσσα*. In the middle, *ἕννυμαι*, "*to put on one's self,*" "*to clothe one's self with;*" fut. *ἕσομαι*: 1 aor. mid. *ἐσσάμην*: perf. pass. *εἷμαι, εἷσαι, εἷται*, &c.. pluperf. pass. *ἕσμην, ἕσσο, ἕστο*, &c. Observe that the pluperf. pass. is here used in a middle sense. (*Kühner*, § 221, 1.)

'Έοργας, 2 sing. of *ἔοργα*. Consult book ii., line 272.

Line 59. Αἶσαν, accus. sing. of *αἶσα, ης, ἡ*, "*one's appointed lot,*" "*fate,*" "*destiny;*" hence "*a measure* and *term,*" and so '*that which befits one, is due to one;*" whence, generally, what is "*right, befitting,*" &c., equivalent to *τὸ καθῆκον*.

Line 60. Κραδίη. Consult book i., line 395.

Πέλεκυς, εως, ὁ, Ionic *εος*, "*an axe,*" "*hatchet,*" double-edged.- Compare the Sanscrit *paracu*. (*Pott, Etymol. Forsch.*, i., 117, 231.)

'Ατειρής, ές, "*unwearied;*" literally, "*not to be rubbed* or *worn away.*" (Consult note.)—From *ἀ, priv.*, and *τείρω*, "*to rub.*"

Line 61. Εἶσιν, 3 sing. pres. indic. act. of *εἶμι*, "*to go.*"

Δουρός, Epic and Ionic for *δόρατος*, gen. sing. of *δόρυ*, "*wood.*" Thus, gen. *δόρατος*, Epic and Ionic *δούρατος*, contracted *δουρός* (in Attic poets, also, *δορός*): dat. *δόρατι, δούρατι, δουρί, δορί*.—Elsewhere, '*a spear,*' *i. e.*, the *wood* or *shaft* of a spear.

Line 62. Νήϊον, accus. sing. neut. of *νήϊος, η, ον*, later, also, *ος, ον*, "*naval:*" in Homer usually joined with *δόρυ*: as, *νήϊον δόρυ*, "*ship timber,*" "*naval timber.*" In the present passage, however, it has this meaning without the addition of *δόρυ*, the latter being easily implied from *δουρός*, which precedes.

'Εκτάμνῃσιν, Epic and Ionic for *ἐκτάμνῃ*, 3 sing. pres. subj. act. of *ἐκτάμνω*, Epic and Ionic for *ἐκτέμνω*, "*to hew out,*" "*to shape,*" "*to fashion;*" fut. *ἐκτεμῶ*.—From *ἐκ* and *τέμνω*.

'Οφέλλει, 3 sing. pres indic. act. of *ὀφέλλω* "*to increase.*" Consult book ii., line 420.

'Ερωήν, accus. sing. of *ἐρωή, ῆς, ἡ*, "*the force;*" properly said of any *quick, violent motion.* Thus, *δουρὸς ἐρωή*, "the *rush* of a spear" (*Il.*, xi., 357): *λικμητῆρος ἐρωή*, "the *force* or *swing* of the winnower's shovel" (*Il.*, xiii, 590). So in the present passage, "the *for*

or *impetus* of the man."—From ἐρωέω, "*to flow, stream, burst out*," &c.

Line 63. Στήθεσσιν. Consult book i., line 83.

Ἀτάρβητος, ον, "*intrepid*," "*undaunted*."—From ἀ, *priv.*, and ταρβέω, "*to be terrified*."

Line 64. Ἐρατά, accus. plur. neut. of ἐρατός, ή, όν, poetic for ἐραστός, ή, όν, "*beloved*," "*much desired*," "*yearned after*," or, more freely, "*lovely*," "*charming*."—From ἐράω, "*to love*."

Line 65. Ἀπόβλητα, nom. plur. neut. of ἀπόβλητος, ον, "*to be rejected*," "*to be cast away* as worthless."—From ἀπό and βάλλω.

Ἐρικυδέα, nom. plur. neut. of ἐρικυδής, ές, "*very glorious*," an epithet in Homer of the gods and their descendants, and, in the present instance, of the gifts which they bestow.—From ἐρι, "*very*" and κῦδος, "*glory*," "*renown*."

Line 66. Ἑκών, ἑκοῦσα, ἑκόν, "*of one's own free-will*," "*willingly*." Opposed to ἄκων, and akin to ἕκητι.

Line 68. Κάθισον, 2 sing. 1 aor. imper. act. of καθίζω, "*to cause to sit down;*" fut. καθίσω: 1 aor. ἐκάθισα.

Line 70. Συμβάλετε, 2 plur. 2 aor. imper. act. of συμβάλλω, "*to match*," "*to bring together*."

Line 71. Κρείσσων, ον, "*superior*."—Κρείσσων is usually called an irregular comparative of ἀγαθός, but consult book i., line 80

Line 73. Ὅρκια. Consult book ii., line 124.

Line 74. Ἐριβώλακα, accus. sing. of ἐριβῶλαξ, ακος, ὁ, ἡ, "*very fertile*." Consult book i., line 155.

Νεέσθων, Epic, Ionic, and Doric for νεέσθωσαν, 3 plur. pres. imper. of νέομαι, "*to return*."

Line 75. Ἱππόβοτον, accus. sing. neut. of ἱππόβοτος, ον. Consult book ii., line 287.

Καλλιγύναικα, accus. sing. of καλλιγύναιξ, αικος, ὁ, ἡ, "*abounding in beauteous women*." More literally, "*of beauteous women*." Homer uses only the accusative. Sappho (135) has the genitive, and Pindar (*Pyth.*, ix., 131) the dative. The nominative seems never to have been used.—From κάλλος, "*beauty*," and γυνή, "*a woman*."

Line 77. Ἀνέεργε, Epic and Ionic for ἀνεῖργε, 3 sing. imperf. ind. act. of ἀνείργω, "*to keep back*."—From ἀνά and εἴργω, "*to keep off*."

Φάλαγγας, accus. plur. of φάλαγξ, αγγος, ἡ, "*a line*," "*a rank*," "*an order of battle*." Always used by Homer in the plural ("the lines," or "ranks," of an army in battle array) except in *Il.*, vi., 6. The term φάλαγξ was also applied in a later day to a special mode

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of arranging the Greek infantry, namely, in a close, compact mass drawn up in files usually of 8 deep. The depth, however, was often much increased, especially by the Thebans, who formed 25 deep at Delium, and brought the phalanx to great excellence under Epaminondas; though Philip of Macedon brought it to perfection.—The word φάλαγξ has also the meaning of "*a roller*," for moving heavy loads, in Latin *palangæ;* and it has been suggested that this sense of "*rollers*" was the first, and that hence arose the Homeric usage of φάλαγγες, namely, "*ranks of men rolling one behind another.*" But the sense of *rollers* occurs too late to allow us to adopt this conjecture.

LINE 78. Ἱδρύνθησαν, 3 plur. 1 aor. indic. pass. of ἱδρύνω (a supposed present), "*to make to sit down.*" Hence ἱδρύνθην is assigned commonly, along with ἱδρύθην, to ἱδρύω. Dindorf thinks that ἱδρύνθην, in Homer, is so written, for ἱδρύθην, through ignorance of the fact that the υ is long by nature. But consult *Lobeck, ad Phryn.*, 37.

LINE 79. Ἐπετοξάζοντο, 3 plur. imperf. indic. of the middle deponent ἐπιτοξάζομαι, "*to direct* or *bend the bow at one.*"—From ἐπί and τοξάζομαι.

LINE 80. Ἰοῖσιν, Epic and Ionic for ἰοῖς, dat. plur. of ἰός, οῦ, "*an arrow,*" with the heterogeneous plural τὰ ἰά (*Il.*, xx., 68).—Probably from ἰ-έναι, *i-re*, "to go;" like the Sanscrit *ishu*, from *ish*. (*Pott, Etymol. Forsch.*, i., p. 269.)

Τιτυσκόμενοι, nom. plur. masc. pres. part. of the middle deponent τιτύσκομαι, "*to take aim,*" "*to aim at.*" This verb is only used by the Epic writers in the present and imperfect, and combines the significations of the kindred verbs τυγχάνω and τεύχω: hence, like τυγχάνω, "*to aim at,*" which is its more frequent meaning; and, also, like τεύχω, "*to make,*" "*make ready,*" "*prepare.*"—In the Alexandrian poets, such as *Aratus* and *Lycophron*, we find an active form τιτύσκω, as also in *Antim.*, *Fr.*, 26.

Λάεσσι, Epic for λάεσι, dat. plur. of λᾶας, ὁ, "*a stone;*" gen. λᾶος: dat. λᾶϊ: accus. λᾶαν: gen. plur. λάων: dat. λάεσι: Epic λάεσσι, all which forms occur in Homer, except λάεσι. In Attic, also, contracted ὁ λᾶς, accus. τὸν λᾶν: but accus. λᾶα, *Call.*, *Fr.*, 104.

LINE 81. Μακρόν, accus. sing. neut. of μακρός, ά, όν, taken adverbially, "*from afar,*" *i. e.*, so as to be heard afar.

Ἄϋσεν, Epic and Ionic for ἤϋσεν, 3 sing. 1 aor. indic. act. of αὔω, "*to shout.*" Consult book ii., line 334.

LINE 82. Ἴσχεσθε, 2 plur. pres. imper. middle of ἴσχω, "*to hold,*" "*to restrain.*" Consult book i., line 214.

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Book 3. *Line* 83–99.

LINE 83. **Στεῦται**, 3 sing. pres. indic. of the Epic deponent στεῦμαι. (Consult note.)—From ἵστημι.—It is used by Homer only in the 3 sing. pres. and imperf. στεῦται, στεῦτο, and by Æschylus (*Pers.*, 49) in the 3 plur. στευνται.

Ἐρέειν, Epic and Ionic for ἐρεῖν, fut. infin. Consult book i., line 76, remarks on ἐρέω.

Κορυθαιόλος, ον, "*moving the helmet quickly*," i. e., "*of the glancing helm*." A frequent epithet of Hector, as an active, restless warrior. —From κόρυς, "*a helmet*," and αἰόλος, "*quickly moving*," "*easily turning*."

LINE 84. **Ἔσχοντο**, 3 plur. imperf. indic. middle of ἴσχω. Consult line 82.

Ἀνέω. Consult book ii., line 323.

LINE 85. **Ἐσσυμένως**, adverb, "*quickly*," "*hastily*," &c.—From ἐσσύμενος, part. of σεύω (according to signification and accent, a present, but reduplicated as if a perf. part.), "*driven*," "*urged on*," "*hurried*," &c.

LINE 86. **Κέκλυτε**, 2 plur. 2 aor. imper. of κλύω, "*to hear*," with poetic reduplication for κλῦτε: so, κέκλυθι for κλῦθι.

LINE 87. **Ὄρωρεν.** Consult book ii., line 146.

LINE 88. **Κέλεται**, 3 sing. pres. indic. of κέλομαι, "*to bid*." Consult book i., line 74.

LINE 89. **Τεύχεα.** Consult line 29.

Ἀποθέσθαι, 2 aor. infin. middle of ἀποτίθημι, "*to lay aside* (for another):" in the middle, "*to lay aside for one's self* or *what belongs to one's self*."

Πουλυβοτείρῃ, Epic and Ionic for πολυβοτείρᾳ, dat. sing. of πολυβότειρα, ἡ, "*nourisher of many*," an epithet of the earth.—From πουλύς, for πολύς, and βότειρα, fem. from βοτήρ, "*she that feeds* or *nourishes*."

LINE 95. **Ἀκήν**, originally an accusative from ἀκή, but only found as an adverb, "*still*," "*quite still*," "*stilly*," &c. Used by Homer only in the phrase ἀκὴν ἐγένοντο σιωπῇ. Pindar has a Doric dative ἀκᾷ, or, as an adverb, ἀκᾶ, in the signification of "*quietly*," "*gently*." (*Pind.*, *Pyth.*, iv., 277.) For Buttmann's etymology consult note.

LINE 97 **Ἐμεῖο**, Epic and Ionic for ἐμοῦ, gen. sing. of ἐγώ

Ἄλγος. Consult book i., line 2.

Ἱκάνει. Consult book i., line 254.

LINE 98. **Διακρινθήμεναι**, Epic, Doric, and Æolic for διακριθῆναι, 1 aor. inf. pass. of διακρίνω, "*to separate*." (Consult note.)

LINE 99. **Πέποσθε**, 2 plur. 2 perf. of πάσχω "*to suffer*," syncopated

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for πεπόνθατε, like ἐγρήγορθε for ἐγρηγόρατε. This is done by an imitation of the passive termination: that is to say, as soon as in πεπόνθατε the ϑ preceded the τ, it was changed to σ, and the ν was dropped, making, with a syncope of the α, πέποστε: a transition was then made to a passive form πέποσθε.

LINE 101. Τέτυκται, 3 sing. perf. indic. pass. of τεύχω, "*to prepare*;" fut. τεύξω: perf. τέτευχα: perf. pass. τέτυγμαι.

LINE 102. Τεθναίη, 3 sing. perf. opt. (syncopated form) of θνήσκω, "*to die*;" fut. θανοῦμαι: perf. τέθνηκα: whence the common syncopated forms τέθνᾰμεν, τέθνᾰτε, τεθνᾶσι: perf. infin. τεθνάναι: perf. opt. τεθναίην: perf. imper. τέθνᾰθι: perf. part. τεθνεώς, ῶτος: fem. τεθνεῶσα, &c.

Διακρινθεῖτε, Epic for διακριθείητε, 2 plur. 1 aor. opt. pass. of διακρίνω, "*to separate*." Consult line 98.

LINE 103. Οἴσετε, 2 plur. Epic and Attic aoristic imperative; neither from the future οἴσω, as some maintain, nor from a new theme οἴσω, as appears to others, but coming from the stem at once, and, as regards the ordinary aorist form, of an anomalous character, something like such second aorists as ἐδύσετο, ἐβήσετο. (*Buttmann, Ausf. Gr.*, p. 419.—*Id.*, *Irreg. Verbs*, *ed. Fishlake*, p. 251.—*Kühner* § 176, 2.)

Ἄρνε, accus. dual of ἀρνός, τοῦ, τῆς, a genitive without any nominative (ἄρς) in use; the nominative assigned to it being ἀμνός, for which later authors, such as Æsop, have ἀρνός. Early writers give gen. ἀρνός, dat. ἀρνί, accus. ἄρνα: dual ἄρνε: plur. ἄρνες, gen. ἀρνῶν, dat. ἀρνάσι (Epic ἄρνεσσι), accus. ἄρνας: "*a lamb*," answering to the Latin *agnus*, *agna*.—Akin to *aries*, and probably to the English *ram*. The Sanscrit *ûrnâju* means "*woolly*." (*Pott, Etymol. Forsch.* i., 223, and ii., 407.)

LINE 104. Οἴσομεν, 1 plur. fut. indic. act. of φέρω, "*to bring*;" fut οἴσω, &c.

LINE 105. Ἄξετε, 2 plur. Epic aoristic imperative, formed anomalously from the stem of ἄγω. (Consult remarks on οἴσετε, line 103.) The poet by this means avoids the obstruction to the metre which ἀγάγετε, the regular form, would have occasioned. (*Buttmann, Ausf. Gr.*, p. 418.)

LINE 106. Ὑπερφίαλοι, nom. plur. masc. of ὑπερφίαλος, ον, "*overbearing*," "*overweening*," "*haughty*," "*arrogant*." It is probable, however, that the word originally meant only "*exceeding in power*," "*most puissant*," without any bad signification, as would appear from *Od.*, xxi., 289, where Antinoüs uses it of himself and the

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Book 3. Line 106–112.

rest of the suitors · and so; in Pindar (*Fr.*, 93), it is simply "*most huge*," "*mighty*." This original notion appears most clearly in the adverb ὑπερφιάλως, "*exceedingly*," "*excessively*," whence the adverb also passes into the signification of "*haughtily*," "*arrogantly*." It is plain, therefore, that the bad signification is only so far, in the word itself, as it denotes *excess*. (Consult *Buttmann*, *Lexil.*, *s. v.*) —The derivation is very doubtful. Two have been suggested: first, by poetic dialectic change from ὑπέρβιος (*quasi* ὑπερβίαλος); second, by Æolic change of ν for ὑπερφυής, which is maintained by Buttmann (*Lexil.*, *s. v.*). Others, again, deduce it from φιάλη, "*a cup*," *i. e.*, running *over the cup's brim*; but this is very far-fetched. That of the old grammarians, *perjured*, *breakers of truces* made by *libations*, from φιάλαι, is worst of all.

LINE 107. Ὑπερβασίῃ, dat. sing. of ὑπερβασίη, ης, ἡ, Epic and Ionic for ὑπερβασία, ας, ἡ, "*an act of transgression*," "*any wanton violence*."—From ὑπέρβασις, "*an overstepping*," and this from ὑπερβαίνω.

Δηλήσηται, 3 sing. 1 aor. subj. of the middle deponent δηλέομαι, "*to break*," "*to destroy*;" more literally, "*to injure*;" fut. δηλήσομαι.

LINE 108. Ὁπλοτέρων, gen. plur. of ὁπλότερος, α, ον, superlative ὁπλότατος, η, ον, without any positive in use; poetic for νεώτερος, νεώτατος, "*younger*," "*youngest*." The superlative is not found in the Iliad, whereas Hesiod uses the superlative merely, though only in the Theogony. The original signification, as is evident from the root ὅπλον, was "*more, most fit for bearing arms*;" and so we find ὁπλότεροι, simply "*the youth*," "*young men*," *i. e.*, those capable of bearing arms, the serviceable men, just like μάχιμοι, and opposed to the old men and children. But as the *youngest* are the *last born*, ἄνδρες ὁπλότεροι also means "*the latter generations*," "*men of later days*." (*Theocr.*, xvi., 46.)

Ἠερέθονται, 3 plur. pres. indic. mid. of ἠερέθομαι. Consult book ii., line 448.

LINE 109. Μετέῃσιν, Epic for μετῇ, 3 sing. pres. subj. of μέτειμι.

Πρόσσω καὶ ὀπίσσω. Consult book i., line 343.

LINE 110. Λεύσσει, 3 sing. pres. indic. act. of λεύσσω, "*to see*," &c. Consult book i., line 120.

Ὄχα, adverb, "*by far*." Consult book i., line 69.

LINE 111. Ἐχάρησαν, 3 plur. 2 aor. indic. pass. of χαίρω, "*to rejoice*," &c.

LINE 112. Ἐλπόμενοι, nom. plur. masc. pres. part. mid. of ἔλπω, "*to cause to hope*." In the middle, ἔλπομαι, "*to hope*."

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Book 3. *Line* 112–121.

'Οἰζυροῖο, gen. sing. of ὀϊζυρός, ά, όν, "*mournful*," "*unfortunate*." Consult book i., line 417.

Line 113. 'Ερυξαν, Epic and Ionic for ἤρυξαν, 3 plur. 1 aor. indic. act. of ἐρύκω, "*to rein back*;" fut. ἐρύξω: 1 aor. ἤρυξα: more literally, "*to keep in*," "*to hold in*," and then "*to curb*," "*to rein in*."

Στίχας, accus. plur. of στίξ, στιχός, ἡ, "*a rank*," "*line*," "*file*."—Observe that the nominative στίξ does not actually occur, the word being only used in the genitive singular, and in the nominative and accusative plural, στίχες, στίχας, the other cases being taken from στίχος, ου, ὁ, which is, in general, most used in prose.—From a root ΣΤΙΧ–, which appears in a lengthened form in στείχω.

'Εβαν. Consult book i., line 391.

Line 114. 'Εξεδύοντο, 3 plur. imperf. indic. middle of ἐκδύω, "*to take off*," "*to strip off*;" fut. ἐκδύσω: 2 aor. ἐξέδυν (with intransitive meaning), "*to go out*," "*to come out*" of a thing. In the middle, ἐκδύομαι, "*to take off from one's self*."

Κατέθεντο, 3 plur. 2 aor. indic. mid. of κατατίθημι, "*to put down*."

Line 115. 'Αρουρα, ας, ἡ, "*a space of ground*." The proper meaning of the word is, "*tilled* or *arable ground*," "*seed-land*," "*corn-land*;" then, generally, like γῆ, "*ground*," "*land*," "*soil*."—From ἀρόω, fut ἀρόσω, "*to plough*," "*to till*."

Line 116. Προτί, an old, and, especially, Epic and Doric form for πρός, of frequent occurrence in Homer. In the Cretan dialect, πορτί.—Compare the Sanscrit *prati*.

Line 117. 'Αρνας. Consult line 103.

Καλέσσαι, Epic for καλέσαι, 1 aor. infin. act. of καλέω, "*to summon*;" fut. καλέσω.

Line 118. Προΐει. Consult book i., line 326.

Ταλθύβιον. Consult book i., line 320.

Line 119. Γλαφυράς. Consult book ii., line 88.

'Αρνα, accus. sing. Consult line 103.

Line 120. Οἰσέμεναι, Epic, Doric, and Æolic for οἶσειν, which last is itself an Epic infinitive, with the force of an aorist, and falling under the same class of words with οἴσετε (line 103) and ἄξετε (line 105). (Consult *Buttmann*, *Irreg. Verbs*, *ed. Fishlake*, p. 251, note.)

'Απίθησε. Consult book i., line 220.

Line 121. 'Ιρις, ιδος, ἡ, accus. 'Ιριν, voc. 'Ιρι, "*Iris*," the messenger of the gods among themselves, or, more frequently, from gods to men. But conversely, in *Il.* xxiii. 198, she is the carrier

of Achilles's wishes. Her epithets all point to swiftness; as, *ταχεῖα ἀελλόπος, ποδήνεμος, πόδας ὠκέα, χρυσόπτερος*, &c. In the Odyssey she is never named, Mercury being there the sole messenger of the gods. Hesiod calls her the daughter of Thaumas (*Wonder*).—Usually derived from *ἐρῶ, εἴρω, the speaker, announcer*. Hermann deduces it from *εἴρω, sero*, as if *Sertia*.

Λευκωλένῳ, dat. sing. fem. of *λευκώλενος, ον*, "*fair-armed*."—From *λευκός*, "*white*," "*fair*," and *ὠλένη*, "*an arm*."

Line 122. *Εἰδομένη*. Consult book ii., line 280.

Γαλόῳ, dat. sing. of *γάλοως*, gen. *γάλοω, ἡ*, "*a sister-in-law*." Compare the Latin *glos*. The corresponding masculine form is *δαήρ*. (Consult *Pott, Etymol. Forsch*, i., p. 131.)

Ἀντηνορίδαο, Epic for *Ἀντηνορίδου*, gen. sing. of *Ἀντηνορίδης, ου ὁ*, "*son of Antenor*." Patronymic noun.—From *Ἀντήνωρ*. Consult line 148.

Δάμαρτι, dat. sing. of *δάμαρ, αρτος, ἡ*, "*a wife*," "*a spouse*."—From *δαμάω*, "*to tame*," "*to subdue*;" strictly, therefore, "*one that is tamed* or *yoked*;" like the Latin *conjux*, whereas *an unwedded maiden* was *ἀδάμαστος, ἀδμής*.

Line 123. **Ἑλικάων**, *ονος, ὁ*, "*Helicāon*," son of Antenor, and husband of Laodice, daughter of Priam.

Line 125. **Μεγάρῳ**, dat. sing. of *μέγαρον, ου, τό*, "*an apartment*," "*a woman's apartment*," &c. Consult book ii., line 137.

Ἱστόν, accus. sing. of *ἱστός, οῦ, ὁ*, "*a web*;" properly, "*the bar* or *beam of the loom*;" then, generally, "*the loom*;" hence "*the warp that was fixed to the beam*;" and so, "*the web*." Consult book i., line 31.

Ὕφαινεν, 3 sing. imperf. indic. act. of *ὑφαίνω*, "*to weave*;" fut. *ὑφᾰνῶ*: 1 aor. *ὕφηνα*.—Lengthened from the root ΥΦ–, which appears in *ὑφή, ὑφάω*, Sanscrit *vê, vap*, and our *weave, web*. (*Pott, Etymol. Forsch*., i., p. 230, 259.)

Line 126. **Δίπλακα**, accus. sing. of *δίπλαξ, ακος, ἡ*, "*a double cloak*," *i. e.*, of double fold. (Consult note.)—From *διπλάζω*, "*to double*."

Πορφυρέην, Epic and Ionic for *πορφυρέαν*, accus. sing. fem. of *πορφυρέος, α, ον*, Epic and Ionic *η, ον*, "*purple*;" strictly, "*dark-red*" but varying in color. Consult book i., line 482.

Πολέας, Epic and Ionic for *πολλούς*. Consult book i., line 559.

Ἐνέπασσεν, 3 sing. imperf. indic. act. of *ἐμπάσσω*, "*to sprinkle in or on*;" fut. *ἐμπάσω*: 1 aor. *ἐνέπασα*.—Metaphorically employed to

Book 2. *Line* 126–137.

denote the *working* or *weaving in* of rich patterns. (Consult note.) —From ἐν and πάσσω, "*to sprinkle.*"

Ἀέθλους, Epic and Ionic for ἄθλους, accus. plur. of ἄεθλος, ου, ὁ, for ἆθλος, ου, ὁ, "*a contest,*" "*toil,*" "*trouble.*"

Line 128. Ἔθεν. Consult book i., line 114, and the note on that passage.

Παλαμάων, Epic and Ionic for παλαμῶν, gen. plur. of παλάμη, ης, η, "*the palm of the hand:*" in general, however, "*the hand*" merely, as in the present passage.—Compare the Latin *palma*.

Line 129. Ὠκέα, Epic and Ionic for ὠκεῖα, nom. sing. fem. of ὠκύς, εῖα, ύ.

Line 130. Δεῦρο. Consult book i., line 153.

Ἴθι, 2 sing. pres. imper. of εἶμι, "*to come.*"

Νύμφα, voc. sing. of νύμφη, with short final vowel. (Consult note.)

Θέσκελα, accus. plur. neut. of θέσκελος, ον. Originally, "*godlike,*" "*divine;*" but as early as the time of Homer, this sense was confined to the full form θεοείκελος, so that θέσκελος was only used, in general, for "*strange,*" "*supernatural,*" "*marvelous,*" "*wondrous,*" and always of things, as θεοείκελος always was of persons.—From θεός and ἐίσκω, "*to liken,*" "*to make like.*"

Ἴδηαι, Epic and Ionic for ἴδῃ, 2 sing. 2 aor. subj. mid. of the radical εἴδω, "*to see.*"

Line 132. Φέρον, Epic and Ionic for ἔφερον, 3 plur. imperf. indic. act. of φέρω.

Πολύδακρυν, accus. sing. of πολύδακρυς, υος, ὁ, ἡ, "*tearful,*" "*productive of many tears.*"—From πολύς and δάκρυ.

Line 133. Ὀλοοῖο, Epic and Ionic for ὀλοοῦ, gen. sing. of ὀλοός, ή, όν, "*destructive.*"—From ὄλω, ὄλλυμι.

Λιλαιόμενοι, nom. plur. masc. pres. part. of the deponent verb λιλαίομαι, "*to long for,*" "*to desire.*"

Line 134. Ἕαται, Epic and Ionic for ἧνται, 3 plur. of ἧμαι, "*I sit,*" &c.

Line 135. Κεκλιμένοι, nom. plur. masc. perf. part. pass. of κλίνω, "*to recline;*" fut. κλινῶ: perf. κέκλικα: perf. pass. κέκλιμαι.

Ἔγχεα. Consult book ii., line 389.

Πέπηγεν, 3 sing. 2 perf. of πήγνυμι, "*to fix,*" "*to make fast;*" fut. πήξω: 1 aor. ἔπηξα: 2 perf. πέπηγα, "*I am fixed,*" "*stand fixed,*" "*stick fast.*"—Lengthened from a root παγ-, which appears in 2 aor. pass. ἐ-πάγ-ην.

Line 137. Μακρῇς, Epic and Ionic for μακραῖς, dat. plur. fem. of μακρός, ή, όν, Epic and Ionic for ά, όν, "*long.*"

Book 3. *Line* 121–126.

of Achilles's wishes. Her epithets all point to swiftness; as, *ταχεῖα ἀελλόπος, ποδήνεμος, πόδας ὠκέα, χρυσόπτερος*, &c. In the Odyssey she is never named, Mercury being there the sole messenger of the gods. Hesiod calls her the daughter of Thaumas (*Wonder*).—Usually derived from *ἐρῶ, εἴρω, the speaker, announcer.* Hermann deduces it from *εἴρω, sero*, as if *Sertia*.

Λευκωλένῳ, dat. sing. fem. of *λευκώλενος, ον*, "*fair-armed.*"—From *λευκός*, "*white,*" "*fair,*" and *ὠλένη*, "*an arm.*"

Line 122. *Εἰδομένη.* Consult book ii., line 280.

Γαλόῳ, dat. sing. of *γάλοως*, gen. *γάλοω, ἡ*, "*a sister-in-law.*" Compare the Latin *glos*. The corresponding masculine form is *δαήρ*. (Consult *Pott, Etymol. Forsch.*, i., p. 131.)

Ἀντηνορίδαο, Epic for *Ἀντηνορίδου*, gen. sing. of *Ἀντηνορίδης, ου ὁ*, "*son of Antenor.*" Patronymic noun.—From *Ἀντήνωρ*. Consult line 148.

Δάμαρτι, dat. sing. of *δάμαρ, αρτος, ἡ*, "*a wife,*" "*a spouse.*"—From *δαμάω*, "*to tame,*" "*to subdue;*" strictly, therefore, "*one that is tamed* or *yoked;*" like the Latin *conjux*, whereas *an unwedded maiden* was *ἀδάμαστος, ἀδμής*.

Line 123. *Ἑλικάων, ονος, ὁ*, "*Helicāon,*" son of Antenor, and husband of Laodice, daughter of Priam.

Line 125. *Μεγάρῳ*, dat. sing. of *μέγαρον, ου, τό*, "*an apartment,*" "*a woman's apartment,*" &c. Consult book ii., line 137.

Ἱστόν, accus. sing. of *ἱστός, οῦ, ὁ*, "*a web;*" properly, "*the bar* or *beam of the loom;*" then, generally, "*the loom;*" hence "*the warp that was fixed to the beam;*" and so, "*the web.*" Consult book i., line 31.

Ὕφαινεν, 3 sing. imperf. indic. act. of *ὑφαίνω*, "*to weave;*" fut. *ὑφᾰνῶ*: 1 aor. *ὕφηνα*.—Lengthened from the root ΥΦ–, which appears in *ὑφή, ὑφάω*, Sanscrit *vé, vap*, and our *weave, web.* (*Pott, Etymol. Forsch.*, i., p. 230, 259.)

Line 126. *Δίπλακα*, accus. sing. of *δίπλαξ, ακος, ἡ*, "*a double cloak,*" *i. e.*, of double fold. (Consult note.)—From *διπλάζω*, "*to double.*"

Πορφυρέην, Epic and Ionic for *πορφυρέαν*, accus. sing. fem. of *πορφυρέος, α, ον*, Epic and Ionic *η, ον*, "*purple;*" strictly, "*dark-red*" but varying in color. Consult book i., line 482.

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Book 2. Line 126–137.

denote the *working* or *weaving in* of rich patterns. (Consult note.) —From ἐν and πάσσω, "*to sprinkle.*"

Ἀέθλους, Epic and Ionic for ἄθλους, accus. plur. of ἄεθλος, ου, ὁ, for ἆθλος, ου, ὁ, "*a contest,*" "*toil,*" "*trouble.*"

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Ἴθι, 2 sing. pres. imper. of εἶμι, "*to come.*"

Νύμφα, voc. sing. of νύμφη, with short final vowel. (Consult note.)

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Line 135. Κεκλιμένοι, nom. plur. masc. perf. part. pass. of κλίνω, "*to recline;*" fut. κλινῶ: perf. κέκλικα: perf. pass. κέκλιμαι.

Ἔγχεα. Consult book ii., line 389.

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Line 137. Μακρῇς, Epic and Ionic for μακραῖς, dat. plur. fem. of μακρός, ή, όν, Epic and Ionic for μακρός, ά, όν, "*long.*"

Book 3. *Line* 137–143.

Ἐγχείῃσι, Epic and Ionic for ἐγχείαις, dat. plur. of ἐγχεία, ας, ἡ, "*a spear.*"

Line 138. Κεκλήσῃ, 2 sing. 3 fut. pass. of καλέω, "*to call;*" fut. καλέσω: 3 fut. pass. κεκλήσομαι.—(Consult note.)

Ἄκοιτις, ιος, ἡ, "*a wife,*" "*a spouse.*"—From ἀ, copulative, and κοίτη, "*a couch.*"

Line 139. Ἵμερον, accus. sing. of ἵμερος, ου, ὁ, "*desire,*" "*longing for.*"—From ἱμείρω, "*to desire,*" "*to long for,*" and this, perhaps, from ἵεμαι, middle of ἵημι.

Ἔμβαλε, Epic and Ionic for ἐνέβαλε, 3 sing. 2 aor. indic. act. of ἐμβάλλω, "*to infuse into;*" more literally, "*to fling into.*"

Line 140. Τοκήων, Epic and Ionic for τοκέων, gen. plur. of τοκεύς, έως (Epic and Ionic ῆος), ὁ, "*one who begets,*" "*a father.*" In Homer always, and in Hesiod usually, in the plural τοκῆες, τοκεῖς, "*parents.*" Homer and Hesiod usually have the Ionic forms τοκῆες, τοκήων, &c., yet in the Iliad we have also the gen. τοκέων The dative τοκέσι occurs in an epigram in *Bockh's Inscript.*, i., p. 535.

Line 141. Ἀργεννῇσι, Epic and Ionic for ἀργενναῖς, dat. plur. of ἀργεννός, ή, όν, Æolic and Doric for ἀργός, "*white.*"

Καλυψαμένη, nom. sing. fem. 1 aor. part. mid. of καλύπτω, "*to envelop,*" "*to hide from view;*" fut. καλύψω: 1 aor. ἐκάλυψα. In the middle, καλύπτομαι, "*to envelop one's self.*"

Ὀθόνῃσιν, Epic and Ionic for ὀθόναις, dat. plur. of ὀθόνη, ης, ἡ, "*a linen robe.*" (Consult note.)—Always used in the plural by Homer

Line 142. Ὡρμᾶτο, 3 sing. imperf. indic. mid. of ὁρμάω, "*to set in motion,*" "*to urge on;*" fut. ὁρμήσω.—In the middle, ὁρμάομαι, "*to put one's self in motion,*" "*to advance,*" "*to move with rapid steps.*"—From ὁρμή, "*any violent* or *rapid pressure onward.*"

Θαλάμοιο, Epic and Ionic for θαλάμου, gen. of θάλαμος, ου, ὁ, "*an apartment,*" "*the women's apartments,*" in the interior of the house.

Τέρεν, accus. sing. neut. of τέρην, εινα, εν, &c., "*tender;*" strictly, "*rubbed down*" (from τείρω, "*to rub*"), and so, "*smooth,*" "*soft,*" "*delicate,*" "*tender,*" &c.—Akin to τέρυς, τεράμων, as also to the Latin *teres*, *tener*, from *tero*.

Line 143. Ἀμφίπολοι, nom. plur. of ἀμφίπολος, ον, strictly, "*being about,*" "*busied about;*" but in Homer and Herodotus used only as a feminine substantive, ἡ ἀμφίπολος, gen. ἀμφιπόλου, "*a handmaid.*"—From ἀμφί and πολέω, "*to be busied about.*"

Ἕποντο, Epic and Ionic for εἵποντο, 3 plur. imperf. indic. of the middle deponent ἕπομαι, "*to follow;*" fut. ἕψομαι: 2 aor (with aspirate) ἑσπόμην, &c.

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Book 3. *Line* 144–150.

LINE 144. **Αἴθρη**, *ης*, *ἡ*, Epic and Ionic for **Αἴθρα**, *ας*, *ἡ*, "*Æthra*." (Consult note.)

Κλυμένη, *ης*, *ἡ*, "*Clymene.*" (Consult note.)

Βοῶπις. Consult book i., line 551.

LINE 145. **Αἶψα**. Consult book i., line 303.

Ἵκανον, 3 plur. imperf. indic. act. of *ἱκάνω*, "*to come.*" Epic lengthened form for *ἵκω*.

Ὅθι, adverb, poetic for *οὗ*, "*where.*"

Σκαιαί, nom. plur. fem. of *σκαιός*, *ά*, *όν*, "*left*," "*on the left hand or side.*" Then, "*western*," "*westward*," as explained in the note Hence the name **Σκαιαὶ πύλαι**, "*the Scæan gates*," given to the western gate of Troy. (Consult note.)

LINE 146. **Πάνθοον**, accus. sing of **Πάνθοος**, *ου*, *ὁ*, "*Panthöus.*" (Consult note.)

Θυμοίτην, accus. sing. of **Θυμοίτης**, *ου*, *ὁ*, "*Thymœtes.*" (Consult note.)

LINE 147. **Ἱκετάονα**, accus. sing. of **Ἱκετάων**, *ονος*, *ὁ*, "*Hicetaon.*" (Consult note.)

Ὄζον, accus. sing. of *ὄζος*, *ου*, *ὁ*, "*a branch*," "*a scion* or *shoot.*" Consult book i., line 234.

LINE 148. **Οὐκαλέγων**, *οντος*, *ὁ*, "*Ucalegon.*"

Ἀντήνωρ, *ορος*, *ὁ*, "*Antenor.*" (Consult note.)

Πεπνυμένω, nom. dual Epic perf. part. pass. of *πνέω*, with present signification, "*to have breath* or *soul*;" usually, however, employed metaphorically, "*to be wise*," "*discreet*," "*prudent.*" Hence *πεπνυμένος*; "*discreet*," "*prudent.*"—From an old root ΠΝΥ–, some remains of which are to be found in the compounds *ἀμπνύω*, *ἄμπνυμι*, *i. e.*, *ἀναπνύω*, *ἀνάπνυμι*.

LINE 149. **Εἵατο**, Epic and Ionic for *ἧντο*, 3 plur. of *ἥμην*, assigned as an imperfect to *ἧμαι*, but in reality a pluperfect. Consult book i., line 512.

Δημογέροντες, nom. plur. of *δημογέρων*, *οντος*, *ὁ*, "*an elder of the people.*"—From *δῆμος* and *γέρων*.

Σκαιῇσι πύλῃσιν, Epic and Ionic, for **Σκαιαῖς πύλαις**.

LINE 150. **Γήραϊ**, dat. sing. of *γῆρας*, *τό*, "*old age*;" Homeric gen. *γήραος*, Attic contracted *γήρως*, and very late *γήρατος*; dat. *γήραϊ*, Attic contracted *γήρᾳ*.—The Sanscrit root is *jri*, "*senescere*," "*conteri*."

Πεπαυμένοι, "*having ceased*," nom. plur. masc. perf. part. of *παύομαι*, "*to cease*;" middle voice of *παύω*.

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Book 3. *Line* 150–158.

Ἀγορηταί, nom. plur. of ἀγορητής, οῦ, ὁ, "*a speaker.*"—From ἀγορεύομαι, "*to speak in public,*" "*to harangue.*"

Line 151. Τεττίγεσσιν, Epic and Ionic for τέττιξι, dat. plur. of τέττιξ, ιγος, ὁ, "*a cicada.*" (Consult note.)

Ἐοικότες, nom. plur. masc. of ἐοικώς. Consult book i., line 47.

Line 152. Δενδρέῳ, dat. sing. of δένδρεον, ου, τό, Epic and Ionic for δένδρον, ου, τό, "*a tree*"

Ἐφεζόμενοι, nom. plur. pres. part. of the middle deponent ἐφέζομαι, "*to sit upon;*" fut. ἐφεδοῦμαι.—An active is only used in the aorist ἐφεῖσα.

Ὄπα, accus. sing. of ὄψ, ὀπός, ἡ, "*a voice,*" "*a note;*" dat. ὀπί. accus. ὄπα.—From ἔπω, ἔπος, εἰπεῖν.

Λειριόεσσαν, accus. sing. fem. of λειριόεις, όεσσα, όεν, "*delicate.*" Strictly, "*of* or *belonging to a lily,*" "*of the nature* or *color of a lily;*" but as early as Homer used in a metaphorical sense, χρὼς λειριόεις, "*lily* skin;" and in the present case, speaking of the note of the cicada, "*delicate.*"—From λείριον, "*a lily.*"

Ἱεῖσιν, 3 plur. pres. indic. act. of ἵημι, "*to send forth,*" "*to emit.*"

Line 153. Ἥντο, 3 plur. imperf. (strictly pluperfect) of ἧμαι, for which the Epic and Ionic form εἵατο occurred in line 149.

Πύργῳ, dat. sing. of πύργος, ου, ὁ, "*a tower,*" especially such as were attached to the walls of a city. (Consult note.)—Akin to πέργ-αμος, also to the German *burg*, old German *purg*, English *burgh*, which words are probably akin to *berg*, "a hill." (*Pott, Etymol. Forsch.*, ii p. 118.)

Line 154. Εἴδοντο, 3 plur. 2 aor. indic. middle of εἴδω, "*to see,*" "*to behold.*" Homer more frequently employs the Epic form of the same tense, namely, ἰδόμην.

Line 155. Ἦκα, adverb, "*in a low tone.*" (Consult note.)—The radical signification is "*not much,*" "*slightly,*" and the word must be akin not only to ἥκιστος, with initial lenis, "*gentlest,*" but also to ἥσσων, ἥκιστος, being, in truth, their positive; also to ἀκέων, ἀκήν, ἀκαλος. (*Buttmann, Lexil.*, *s. v.*)

Ἀγόρευον, Epic and Ionic for ἠγόρευον, 3 plur. imperf. of ἀγορεύω, "*to utter.*"

Line 156. Νέμεσις, ιος, ἡ. (Consult note, and also remarks on νεμεσίζομαι, book ii., line 296.)

Line 158. Αἰνῶς, adverb, "*wonderfully,*" "*greatly.*" Consult book i., line 555.

Ἀθανάτῃσι θεῇς, Epic and Ionic for ἀθανάταις θεαῖς.

Ὦπα, accus. sing. of ὤψ, ὠπός, ἡ, "*look*"

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Book 3. *Line* 160–173.

LINE 160. **Τεκέεσσι**, Epic and Ionic for *τέκεσι*, dat. plur. of *τέκος, εος, τό*, poetic term for *τέκνον, ου, τό*, and often employed thus in both Homer and Hesiod.

LINE 161. **Ἔφαν**, Epic and Æolic for *ἔφασαν*, 3 plur. imperf. indic act. of *φημί*.

LINE 162. **Ἵζευ**, Epic and Ionic for *ἵζου*, 2 sing. pres. imper. middle of *ἵζω*, "*to cause to sit*;" in the middle *ἵζομαι*, "*to sit*."

LINE 163. **Ἴδῃ**, 2 sing. 2 aor. subj. middle of *εἴδω*, "*to see*," &c.

Πηούς, accus. plur. of *πηός, οῦ, ὁ* (Doric *πᾱός*, which became the common form), "*a kinsman*," especially by marriage; "*a marriage relation* or *connection*." Never used by the ancients expressly of blood-relations.—From *πέπᾱμαι*, the *παοί* being *ἐπίκτητοι συγγενεῖς*.

LINE 164. **Αἰτίη**, Epic and Ionic for *αἰτία*, nom. sing. fem. of *αἴτιος, η, ον*, Epic and Ionic for *α, ον*, "*in fault*," "*bearing the blame*," &c.

LINE 165. **Ἐφώρμησαν**, 3 plur. 1 aor. indic. act. of *ἐφορμάω*, "*to stir up against one*;" fut. *ἐφορμήσω*.—From *ἐπί* and *ὁρμάω*, "*to urge on*."

Πολύδακρυν, accus. sing. of *πολύδακρυς*. Consult line 132.

LINE 166. **Πελώριον**, accus. sing. masc. of *πελώριος, α, ον*, "*extraordinary*," "*remarkable*."—From *πέλωρ, τό*, "*a prodigy*."

Ἐξονομήνῃς, 2 sing. 1 aor. subj. of *ἐξονομαίνω*, "*to mention by name*;" fut. *ἐξονομᾰνῶ*: 1 aor. *ἐξωνόμηνα*.—From *ἐξ* and *ὀνομαίνω*.

LINE 167. **Ἠΰς**, neut. *ἠΰ*, "*gallant*," Epic and Ionic for *ἐΰς*, neut. *ἐΰ*.

LINE 168. **Ἔασιν**, Epic and Ionic for *εἰσίν*, 3 plur. pres. indic. of *εἰμί*.

LINE 170. **Γεραρόν**, accus. sing. masc. of *γεραρός, ά, όν*, Epic and Ionic *ή, όν*, "*of stately bearing*."—From *γεραίρω*, "*to honor*," "*to reward*."

Βασιλῆϊ, Epic and Ionic for *βασιλεῖ*, dat. sing. of *βασιλεύς, έως, ὁ*, Epic and Ionic *ῆος*, &c. Taken here as a kind of adjective.

LINE 171. **Δῖος**, *α, ον*, "*divine*," "*noble*." Contracted for the less common *δίϊος*.—From *Ζεύς*, gen. *Διός*.

LINE 172. **Αἰδοῖος**, *οία, οῖον*, "*an object of veneration*," "*regarded with reverence*."

Ἐσσί, Epic and Doric for *εἶς* or *εἶ*, 2 sing. pres. indic. of *εἰμί*.

Ἑκυρέ, voc. sing. of *ἑκυρός, οῦ, ὁ*, "*a father-in-law*," and equivalent here to *πενθερός*. Strictly, however, "*a step-father*."—Compare the Sanscrit *çvaçrû*, and the Latin *socer*.

LINE 173. **Ὄφελεν**, Epic and Ionic for *ὤφελεν*, 3 sing. 2 aor. indic act. of *ὀφείλω*, "*to owe*." Consult line 40.

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Book 3. *Line* 173–177.

Ἁδεῖν, 2 aor. infin. act. of ἁνδάνω, "*to please*;" fut. ἁδήσω: 2 aor ἕαδον, besides which Homer has εὔαδον and ἅδον: perf. ἕαδα.

Line 174. Υἱέϊ, dat. sing., as if from a nominative υἱεύς, gen. υἱέος dual υἱέε, υἱέοιν: plur. υἱεῖς, υἱέων, υἱέσιν, υἱεῖς, "*a son*."

Ἑπόμην, Epic and Ionic for εἱπόμην, 1 sing. imperf. indic. of the middle deponent ἕπομαι, "*to follow*."

Θάλαμον, accus. sing. of θάλαμος, ου, ὁ, "*a nuptial chamber*," i. e., the marriage bed. Consult line 142.

Γνωτούς, accus. plur. of γνωτός, ή, όν, generally, "*known*," "*well known*;" but in Homer, especially, often used as a substantive, "*a relation*," "*a kinsman*," "*a brother*;" and so in the present instance.

Line 175. Τηλυγέτην accus. sing. fem. of τηλύγετος, η, ον, "*in the bloom of early life*." (Consult note.)—The etymology of the word is very doubtful. The ancients mostly held it to be a compound of τῆλε or τῆλυ, "*afar off*," and γίγνομαι, hence "*born afar off*," i. e., *when the father was away*, like τηλέγονος: or "*born at a distant time*," "*late-born*," like ὀψίγονος. But the former interpretation will not suit the passages in Homer where the term occurs; and, for the other, the sense of *time* given to τῆλε is unexampled, except in the late word τηλεδανός, which itself is not without suspicion. Other ways, therefore, have been tried. That of Döderlein has been referred to in the notes, and has been adopted by us as the best. Buttmann's is as follows: he assumes that τῆλε, τῆλυ, is of the same root with τέλος, τελευτή, τελευταῖος, so that we may interpret τηλύγετος (with *Orion, ap. Etym. Gud.*, p. 616, 37) as ὁ τελευταῖος τῷ πατρὶ γενόμενος, "*one born at the end*," "*the last-born*."

Ὁμηλικίην, accus. sing. of ὁμηλικίη, ης, ἡ, Epic and Ionic for ὁμηλικία, ας, ἡ, "*sameness of age*," but taken here as a collective, or the abstract for the concrete, "*those of the same age*," "*companions in years*."—From ὁμῆλιξ, "*of the same age*," and this from ὁμός and ἧλιξ, "*of age*," "*of the same age*."

Ἐρατεινήν, accus. sing. fem. of ἐρατεινός, ή, όν, "*lovely*," "*beloved*." —From ἐρατός, ή, όν, poetic for ἐραστός, "*beloved*."

Line 176. Τέτηκα, 1 sing. perf. indic. act. of τήκω, "*to pine away*;" fut. τήξω: perf. τέτηκα, which has here, as often elsewhere, an intransitive signification, "*to be in a melting state*," "*to pine away*." The primitive meaning of τήκω is "*to melt*," "*to melt down*," "*to cause to melt*," especially "*to smelt*" metals; and hence "*to let the heart melt*," "*to pine away*."—Probably akin to τέγγω from a like root comes the Latin *tabeo, tabesco*.

Line 177. Ἀνείρεαι, Epic and Ionic for ἀνείρει, 2 sing. pres. indic

Book 3. *Line* 177–184.

of the middle deponent ἀνείρομαι, Epic and Ionic for ἀνέρομαι, "*to ask*," "*to interrogate about*;" so that ἀνείρεαι is, in fact, for ἀνέρεαι.

Μεταλλᾷς. Consult book i., line 550.

Line 178. Εὐρυκρείων. Consult book i., line 102.

Line 179. Ἀμφότερον. (Consult note.)

Αἰχμητής. Consult book i., lines 290 and 152.

Line 180. Δαήρ, έρος, ὁ, "*a brother-in-law*" "*a husband's brother*," answering to the feminine γάλως, "*a sister-in-law*."—Strictly, a digammated word, δαϝήρ, with which compare the Sanscrit *dêvri*, and Latin *levir*; and for a similar change of *d* into *l*, compare δάκρυ and *lacryma*.

Ἔσκε, Epic and Ionic for ἦν, 3 sing. imperf. indic. act. of εἰμί

Κυνώπιδος, gen. sing. of κυνῶπις, ιδος, ἡ, "*a shameless woman*;" literally, "*a dog-eyed woman*." The term "*dog*," as a word of reproach, occurs frequently in Homer, and is especially applied to women to denote *shamelessness* or *audacity*, but was much less coarse than among us, for Helen here calls herself so, Iris Minerva (*Il.*, viii., 423), and Juno Diana (*Il.*, xxi., 481). The dog was a type, among the ancients, of impudence and effrontery. Consult book i., line 159.

Ἔην, Epic and Ionic for ἦν, 3 sing. imperf. indic. act. of εἰμί

Line 181. Ἠγάσσατο, Epic and Ionic for ἠγάσατο, 3 sing. 1 aor. indic of the middle deponent ἄγαμαι, "*to regard with looks of admiration*," "*to wonder at*;" fut. ἀγάσομαι: 1 aor. ἠγασάμην. The more usual aorist, however, is ἠγάσθην, though ἠγασάμην occurs even in Attic, as in *Dem.*, 296, 4.

Line 182. Μάκαρ, voc. sing. masc. of μάκαρ, αρος, ὁ, ἡ, "*happy*." Consult book i., line 599.

Μοιρηγενές, voc. sing. masc. of μοιρηγενής, ές, "*child of destiny*," *i. e.*, favored by the Fates; literally, "*favored by destiny at one's birth*."—From μοῖρα, "*destiny*," and γένος.

Ὀλβιόδαιμον, voc. sing. of ὀλβιοδαίμων, ον (gen. ονος), ὁ, ἡ, "*a fortunate man*;" more literally, "*of blessed lot*."—From ὄλβιος, "*happy*," "*blessed*," and δαίμων.

Line 183. Δεδμήατο, Epic and Ionic for ἐδέδμηντο, 3 plur. pluperf. indic. pass. of δαμάω, "*to make subject*," "*to subject*;" fut δαμάσω: 1 aor. ἐδάμασα: perf. δέδμηκα: perf. pass. δέδμημαι: pluperf. ἐδεδμήμην.—Compare the Sanscrit *dam*, "to be tame," the Latin *dom-are*, English *tame*, German *zahm*.

Line 184. Φρυγίην, accus. sing. of Φρυγίη, ης, ἡ, Epic and Ionic for Φρυγία, ας, ἡ, "*Phrygia*." (Consult note.)

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Book 3. *Line* 184–189.

Εἰςήλυθον, Epic for *εἰςῆλθον,* 1 sing. 2 aor. indic. act. of *εἰςέρχομαι,* "*to go into;*" fut. *εἰςελεύσομαι,* &c.

Ἀμπελόεσσαν, accus. sing. fem. of *ἀμπελόεις, όεσσα, όεν,* "*abounding in vines.*"—From *ἄμπελος,* "*a vine.*"

Line 185. **Αἰολοπώλους,** accus. plur. masc. of *αἰολόπωλος, ον,* "*actively managing steeds;*" more freely, "*of fleet steeds*" Consult note.)—From *αἰόλος,* "*quickly turning,*" "*easily moving,*" &c., and *πῶλος,* "*a young steed,*" "*a steed,*" generally.

Line 186. **Ὀτρῆος,** Epic and Ionic for *Ὀτρέως,* gen. sing. of *Ὀτρεύς, έως, ὁ,* Epic and Ionic *ῆος, ὁ,* "*Otreus.*" (Consult note.) Another Ionic form for the genitive is *Ὀτρέος.*

Μύγδονος, gen. sing. of *Μύγδων, ονος, ὁ,* "*Mygdon.*" (Consult note.)

Ἀντιθέοιο, Epic and Ionic for *ἀντιθέου,* gen. sing. of *ἀντίθεος, ον,* "*equal to the gods.*" Consult book i., line 264.

Line 187. **Ἐστρατόωντο,** Epic and Ionic lengthened form for *ἐστρατῶντο,* 3 plur. imperf. indic. middle of *στρατάω,* as if from a form *στρατόω,* "*to encamp.*" (Consult the remarks of *Buttmann Ausf. Gr.*, § 105, *Anm.* 6.) The regular form would be *ἐστρατεύοντο,* from *στρατεύω.*

Ὄχθας, accus. plur. of *ὄχθη, ης, ἡ,* older form of *ὄχθος, ου, ὁ,* "*any height* or *rising ground,*" natural or artificial. In Homer usually plural, "*the banks*" of a river, more or less elevated. Many, both ancients and moderns, have thought that *ὄχθη* is always the "*bank of a river,*" &c., and *ὄχθος* always "*a hill;*" but consult the remarks of *Mehlhorn, ad Anacr.*, xxii., 2, p. 98: still it is true that *ὄχθος* does not seem to be used of a bank.

Σαγγαρίοιο, Epic and Ionic for *Σαγγαρίου,* gen. sing. of *Σαγγάριος, ου, ὁ,* "*the Sangarius,*" a river of Bithynia. (Consult note.)

Line 188. **Ἐπίκουρος.** Consult book ii., line 130.

Ἐλέχθην, 1 aor. indic. pass. of *λέγω,* original signification "*to lay*" (German *legen*); in the passive, "*to lie*" (German *liegen*). Hence all the other significations may be derived; so that it is needless, as Buttmann (*Lexil.*, *s. v.*) does, to assume a separate root *λέχω* for this signification. Then, "*to lay in order,*" "*to arrange,*" &c.; and hence, "*to lay among,*" "*to count,*" &c., fut. *λέξω.*

Line 189. **Ἀμαζόνες,** nom. plur. of *Ἀμαζών, όνος, ἡ,* "*an Amazon.*" More usually, as here, in the plural, "*the Amazons,*" a warlike nation of females. The name is usually derived from *ἀ priv.*, and *μαζός,* "*the breast,*" from the fable that they either took off or checked the growth of, the right breast, that it might not inter

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Book 3. *Line* 189–197.

ure with the use of the bow. But consult *Anthon's Class. Dict.*, s. v. *Amazon.*

'Αντιάνειραι, nom. plur. of ἀντιάνειρᾰ, ἡ (like βωτιάνειρᾰ, κυδιάνειρα), a feminine form of a masculine in -άνωρ or -ήνωρ (for the ᾰ shows that it can not come from a nominative in -ος), "*a match for men.*" In the Iliad always as an epithet of the Amazons; but in Pindar (*Ol.*, xii., 23), στάσις ἀντιάνειρᾰ, "faction, *wherein man is set against man.*"—From ἀντί and ἀνήρ.

Line 190. 'Ελίκωπες. Consult book i., lines 98 and 388.

Line 191. 'Ερέεινε, Epic and Ionic for ἠρέεινε, 3 sing. imperf. indic act. of ἐρεείνω, "*to ask*," like ἔρομαι, and derived from it.

Γεραιός. Consult book i., line 35.

Line 193. Μείων, neut. μεῖον, gen. μείονος, irregular comparative of μικρός and ὀλίγος, "*less*," "*smaller*," "*shorter*."—According to Pott, the earlier form was μνείων, from an old positive μινύ traces of which remain in the Latin *minus*. (*Etymol. Forsch.*, ii., p. 66.)

Line 194. 'Ιδέ, Epic and Ionic for ἠδέ, conjunction, "*and*," "*and also.*" Often occurring in Homer; but only once in the tragic writers (*Soph.*, *Ant.*, 969).

Στέρνοισιν, Epic and Ionic for στέρνοις, dat. plur of στέρνον, ου, τό, "*the breast.*" Used by Homer in both singular and plural – Akin to στερεός, "*hard*," "*firm.*" The root is probably ΣΤΑ–.

Line 195. Πουλυβοτείρῃ. Consult line 89.

Line 196. Κτίλος, ου, ὁ, "*a ram.*"—Akin to κτίζω, "*to produce*," "*to generate.*"—Not to be confounded with κτίλος, ον, "*tame*;" and yet this also appears to come from the same verb, in the sense of "*to inhabit*," and to denote that which is accustomed *to dwell* among men. (*Pott, Etymol. Forsch.*, i., p. 203.)

'Επιπωλεῖται, 3 sing. pres. indic. middle of ἐπιπωλέομαι, "*to move about among*," said of a general moving about among and inspecting his troops.

Στίχας. Consult line 113.

Line 197. 'Αρνειῷ, dat. sing. of ἀρνειός, οῦ, ὁ, "*a young ram*," just full-grown. (Consult note.) Originally a masculine adjective, as appears from ἀρνειὸς ὄϊς, "*a male sheep*" (*Od.*, x., 572.) —Akin to ἄῤῥην.

'Είσκω, 1 sing. pres. indic. act. of ἐΐσκω, "*to liken*," '*to think like.*' An Epic word.—From ἶσος, Epic ἔϊσος, whence also ἴσκω. According to others, from ἔοικα, like εἰκάζω.

Πηγεσιμάλλῳ, dat. sing. masc. of πηγεσίμαλλος, ον, "*thick-fleeced.*" –From πήγνυμι and μαλλός, "*a fleece.*"

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Book 3. Line 198–207.

LINE 198. Ὀΐων, Epic and Ionic for οἰῶν, gen. plur. of ὄϊς, gen. ὄϊος, accus. ὄϊν: nom. plur. ὄϊες, gen. ὀΐων, dat. οἴεσι, but usually in Homer ὀΐεσσι, Epic shortened form ὄεσσι: accus. ὄϊας: contracted nom. and accus. ὄϊς, "*a sheep.*" The Attics, on the other hand, contract all cases: nom. οἶς, gen. οἰός, dat. οἰΐ, accus. οἶν: nom. plur. οἶες, gen. οἰῶν, dat. οἰσί, accus. οἶας: and the nom. and accus. are still farther contracted into οἶς. Of these Homer has only οἰός and οἰῶν.—From ὄϊς, with the digamma, ὄϜις, comes the Latin *ovis*.

Πῶϋ, εος, τό, "*a flock;*" plural πώεα, τά.—Akin to ποιμήν, πῶμα, κέπημαι.

Ἀργεννάων, Epic and Ionic for ἀργεννῶν, gen. plur. of ἀργεννός, ἡ, όν. "*white,*" "*white-hued.*" Consult line 141.

LINE 199. Ἐκγεγαυῖα, nom. sing. fem. part. of the Epic perfect ἐκγέγαα, assigned to ἐκγίγνομαι, "*I spring from;*" fut. ἐκγενήσομαι: perf. ἐκγέγονα: Epic perfect ἐκγέγαα: part. ἐκγεγαώς, ἐκγεγαυῖα, ἐκγεγαώς, "*sprung from.*"—From ἐκ and γέγαα, and this from the radical γάω, but assigned to γίγνομαι, as an Epic form for γέγονα.

LINE 200. Πολύμητις. Consult book i., line 311.

LINE 201. Τράφη, Epic and Ionic for ἐτράφη, 3 sing. 2 aor. indic. pass. of τρέφω, "*to nurture,*" "*to rear.*" Consult book i., line 251.

Δήμῳ. Consult book ii., line 198.

Ἰθάκης. Consult book ii., line 184.

Κραναῆς, gen. sing. fem. of κραναός, ή, όν, "*rocky,*" "*rugged.*"—Derivation uncertain. The word is akin, perhaps, to κράν-ον, *the cornel-tree*, the idea of hardness of wood and stony fruit being implied in the latter name.

LINE 202. Εἰδώς, nom. sing masc. perf. part., assigned to οἶδα.

Δόλους, accus. plur. of δόλος, ου, ὁ, "*wile,*" "*craft,*" "*artifice,*" &c. Strictly, "*a bait for fish,*" and akin to δέλος, δέλεαρ, "*bait.*"

Πυκνά, accus. plur. neut. of πυκνός, ή, όν, "*prudent,*" for which we have also the Epic lengthened form πυκινός, ή, όν. Consult book ii., line 55.

LINE 203. Πεπνυμένος. Consult line 148.

Ηὔδα. Consult book i., line 92.

LINE 204. Νημερτές, accus. sing. neut. of νημερτής, ές, "*true,*" "*unfailing,*" "*unerring.*" Consult book i., line 514.

LINE 207. Ἐξείνισσα, Epic and Ionic for ἐξείνισα, 1 sing. 1 aor. indic. act. of ξεινίζω, "*to entertain,*" "*to receive as a guest;*" fut. ξεινίσω: 1 aor. ἐξείνισα Observe that ξεινίζω itself is Ionic for

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ξενίζω, which last is the Attic form.—From ξεῖνος, Ionic for ξένος, "*a stranger.*"

Φίλησα, Epic and Ionic for ἐφίλησα, 1 sing. 1 aor. indic. act. of φιλέω, "*to receive kindly;*" literally, "*to love.*"

LINE 208. **Φυήν**, accus. sing. of φυή, ῆς, ἡ, "*genius,*" "*natural parts,*" "*talents.*" Employed poetically here for φύσις.—From φύω.

Ἐδάην, 1 sing. 2 aor. indic. pass., assigned to the radical δάω, "*to become acquainted with,*" "*to learn,*" &c.

LINE 209. **Ἀγρομένοισιν**, Epic and Ionic syncopated form for ἀγειρομένοις, dat. plur. pres. part. pass. of ἀγείρω, "*to assemble,*" "*to collect;*" fut. ἀγερῶ.—From ἄγω.

Ἔμιχθεν, Epic for ἐμίχθησαν, 3 plur. 1 aor. indic. pass. of μίσγω, Homeric form of the present for μίγνυμι, "*to mix,*" "*to mingle among* or *with;*" fut. μίξω: 1 aor. pass. ἐμίχθην.—Compare Latin *misc-eo,* German *misch-en,* Sanscrit *misch-ta.*

LINE 210. **Ὑπείρεχεν**, Epic for ὑπερεῖχεν, 3 sing. imperf. indic. act. of ὑπερέχω, "*to overtop,*" i. e., "*to have* or *hold one's self above;*" fut. ὑπερέξω.—From ὑπείρ, a poetic form for ὑπέρ (and used instead of it when a long syllable is needed before a vowel), and ἔχω

LINE 211. **Ἑζομένω**, nom. dual masc. pres. part. of ἕζομαι, "*to seat one's self,*" "*to sit;*" fut. ἑδοῦμαι. Observe that there is, in fact, no such active as ἕζω, "*to set*" or "*place,*" in Greek, though, as if from it, we have the transitive tenses εἷσα, mid. εἰσάμην: fut mid. εἴσομαι: perf. pass. εἷμαι.

Γεραρώτερος, α, ον, comparative of γεραρός, ά, όν, "*of stately bearing,*" "*of dignified mien.*"—From γέρας, "*rank, prerogative, dignity,*" &c.

LINE 212. **Ὕφαινον**. Consult line 125.

LINE 213. **Ἐπιτροχάδην**, adverb, "*with rapid conciseness;*" literally, "*runningly.*"—From ἐπί and τρέχω, "*to run.*"

LINE 214. **Παῦρα**, accus. plur. neut. of παῦρος, α, ον, "*little,*" "*small.*" Usually in the plural, of number, as in the present instance, "*few,*" "*a few things* or *words.*"

Λιγέως, adverb, from λιγύς, εῖα, ύ. (Consult note.)

Πολύμυθος, ον, "*of many words,*" *i. e.*, wordy, talkative.—From πολύς and μῦθος.

LINE 215. **Ἀφαμαρτοεπής**, ές, "*always missing the point,*" "*a random talker*"—From ἀπό, ἁμαρτάνω, and ἔπος.

LINE 216 **Ἀναΐξειεν**, 3 sing. Æol. 1 aor. opt. act. of ἀναΐσσω, "*to spring up,*" "*to arise;*" fut. ἀναΐξω Consult book ii., line 146

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Book 3. *Line* 217–228.

LINE 217. **Στάσκεν**, 3 sing. Epic iterative form of 2 aor. indic. act. of *ἵστημι*, and put for *ἔστη*.

Ὑπαί, poetic, especially Epic form for *ὑπό*.

Ἴδεσκε, 3 sing. Epic iterative form of 2 aor. indic. act. of *εἴδω*, "*to see*," "*to look*," and put for *ἴδε*.

Πήξας, nom. sing. 1 aor. part. act. of *πήγνυμι*, "*to fix*;" fut. *πήξω*: 1 aor. *ἔπηξα*.

LINE 218. **Σκῆπτρον.** Consult note on book i., line 15.

Προπρηνές, accus. sing. neut. of *προπρηνής, ές*, "*bent forward*," taken here adverbially, "*forward*," and opposed to *ὀπίσσω*.—From *πρό* and *πρηνής, ές*, "*bent forward*," &c.

Ἐνώμα, 3 sing. imperf. indic. act. of *νωμάω*, "*to turn*," "*to move*," said of any thing which one holds in his hand, as a sceptre, a weapon, &c.; fut. *νωμήσω*: 1 aor. *ἐνώμησα*.—From *νέμω*, the original meaning of *νωμάω* being "*to deal out*," "*to distribute*," &c.

LINE 219. **Ἀστεμφές.** Consult book ii., line 344.

Ἔχεσκεν, 3 sing. Epic iterative form of the imperf. indic. act. of *ἔχω*, and put for *εἶχεν*.

Ἀΐδρεϊ, Epic and Ionic for *ἀΐδρει*, dat. sing. of *ἀΐδρις, ι*, gen. *ιος* and *εος*, "*ignorant*," "*unskilled in art*."

LINE 220. **Ζάκοτον**, accus. sing. masc. of *ζάκοτος, ον*, "*exceedingly angry*."—From *ζα-*, intensive prefix, and *κότος*, "*anger*," "*wrath*."

LINE 221. **Ὄπα**, accus. sing. of *ὄψ*, gen. *ὀπός, ἡ*, "*a voice*."

Ἵει, 3 sing. imperf. indic. act., from a radical form *ἱέω*, "*to send*," and used by the Epic, Ionic, and Doric writers for the corresponding part of *ἵημι*.

LINE 222. **Νιφάδεσσιν**, Epic and Ionic for *νιφάσιν*, dat. plur. of *νιφάς, άδος, ἡ*, "*a snow-flake*."—From *νίφω*, "*to snow*."

Χειμερίῃσιν, Epic and Ionic for *χειμερίαις*, dat. plur. fem. of *χειμέριος, α, ον*, "*wintry*."—From *χεῖμα*, "*winter*."

LINE 223. **Ἐρίσσειε**, Epic and Ionic for *ἐρίσειε*, 3 sing. Æolic 1 aor. opt. act. of *ἐρίζω*, "*to vie*;" fut. *ἐρίσω*: 1 aor. *ἤρισα*.—From *ἔρις*, "*vying*," "*contention*," &c.

LINE 224. **Ἀγασσάμεθα**, Epic and Ionic for *ἠγασάμεθα*, 1 plur. 1 aor. indic. of the middle deponent *ἄγαμαι*, "*to wonder*;" fut. *ἀγάσομαι*: 1 aor. *ἠγασάμην*: but usual aorist *ἠγάσθην*.

LINE 227. **Ἔξοχος, ον.** Consult note, and also book ii., line 188.

LINE 228. **Τανύπεπλος, ον**, "*long-robed*," "*of flowing robe*."—From *τανύω*, "*to stretch*," "*to extend*," and *πέπλος*, "*a female robe*." The *peplus* was made of fine stuff, usually with rich patterns

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Book 3. *Line* 228–238.

and being worn over the common dress, fell in rich folds about the person; answering, therefore, to the male *ἱμάτιον* or *χλαῖνα*. That the peplus *might* cover the face and arms is plain from Xenophon (*Cyr.*, v., 1, 6), but it must not be hence inferred that it was merely a veil or a shawl.

LINE 229. Πελώριος. Consult note, and also line 166.

Ἕρκος, εος, τό, "*the rampart*," *i. e.*, the great defender.—From ἔργω, εἴργω, "*to shut out*," "*to keep* or *drive off*."

LINE 230. Κρήτεσσι, Epic and Ionic for Κρῆσι, dat. plur. of Κρής, Κρητός, "*a Cretan*."

LINE 231. Ἀγοί, nom. plur. of ἀγός, οῦ, ὁ, "*a leader*," "*a chieftain*." —From ἄγω.

Ἠγερέθονται, 3 plur. pres. indic. of ἠγερέθομαι, Epic form of ἀγείρομαι. Consult book ii., line 304.

LINE 233. Κρήτηθεν, adverb, "*from Crete*."—From Κρήτη, ἡ, "*Crete*," now *Candia*.

LINE 235. Οὔνομα, ατος, τό, Epic and Ionic for ὄνομα, ατος, τό. In Homer, the form ὄνομα is more frequent than οὔνομα. Herodotus, on the other hand, employs the Ionic οὔνομα alone.

LINE 236. Δοιώ, accus. dual, "*two*;" strictly, the dual of δοιοί. It is indeclinable in Homer, who usually has it masculine.

Κοσμήτορε, accus. dual of κοσμήτωρ, ορος, ὁ, "*a leader*," "*a commander*;" literally, "*one who marshals* or *arranges*."—From κοσμέω, "*to order*," "*to arrange*."

LINE 237. Κάστορα, accus. sing. of Κάστωρ, ορος, ὁ, "*Castor*," son of Leda, brother of Pollux, and uterine brother of Helen, and famed for his skill in the management of chariots.

Πύξ, adverb, "*at the fist*," "*with clinched fist*," *i. e.*, in boxing or pugilistic encounters.—Hence πύκτης, "*a boxer*;" πυγμή, "*a boxing match*," &c.

Πολυδεύκεα, accus. sing. of Πολυδεύκης, εος, ὁ, "*Pollux*," son of Leda, brother of Castor, and uterine brother of Helen, and famed for his skill as a πύκτης, or boxer.—Consult *Metrical Index*.

LINE 238. Αὐτοκασιγνήτω, accus. dual of αὐτοκασίγνητος, ου, ὁ, "*an own brother*." She calls Castor and Pollux her "*own two brothers*," because born of the same mother with her, namely Leda. —From αὐτός and κασίγνητος, "*a brother*."

Τώ, Epic and Ionic for ὥ, accus. dual of ὅς, ἥ, ὅ.

Γείνατο, Epic and Ionic for ἐγείνατο, 3 sing. 1 aor. indic mid. of γείνομαι, from an obsolete active γείνω, for which γεννάω is in use. In the passive, "*to be engendered*," "*to be born*;" in the middle, "*t*

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bear,' "*to bring forth*."—Observe that γένω is the common root **o**
γείνω, γείνομαι, and γίγνομαι. Compare the Latin *gigno, genui*.

LINE 239. Ἑσπέσθην, 3 dual 2 aor. indic. of the middle deponent ἕπομαι, "*to follow*;" fut. ἕψομαι: 2 aor. ἑσπόμην, &c.

Λακεδαίμονος, gen. sing. of Λακεδαίμων, ονος, ἡ, "*Lacedæmon*," the capital of Laconia, also *Laconia* itself.

Ἐρατεινῆς. Consult line 175.

LINE 240. Ἕποντο, 3 plur. imperf. indic. of ἕπομαι, and Epic and Ionic for εἵποντο.

Ποντοπόροισι. Consult line 46.

LINE 241. Καταδύμεναι, Epic, Doric, and Æolic for καταδῦναι, 2 aor. infin. act. of καταδύω or καταδύνω, "*to engage in*." Properly, "*to get deep into*," "*to get into the throng* or *thick of a thing*." The literal meaning is, "*to go under*," "*to sink*;" fut. καταδύσω: 1 aor. κατέδυσα: 2 aor. κατέδυν.—From κατά and δύω, or δύνω.

LINE 242. Αἴσχεα, accus. plur. of αἶσχος, εος, τό, "*a disgrace*."

Δειδιότες, Epic and Ionic for δεδιότες, nom. plur. masc. perf. part. of δείδω, "*to fear*;" fut. δείσομαι: 1 aor. ἔδεισα: perf. δέδοικα, and also δέδια (which last is rare in Attic prose), with syncopated forms δέδιμεν, δέδιτε, imperative δέδιθι, part. δεδιώς.

Ὀνείδεα. Consult book i., line 291.

LINE 243. Φάτο, Epic and Ionic for ἔφατο. Consult book i., line 33

Κατέχεν, Epic and Ionic for κατεῖχεν, 3 sing. imperf. indic. act. of κατέχω.

Φυσίζοος, ον, "*life-bestowing*," "*producing* or *sustaining life*."—From φύω, "*to sustain*," and ζωή, "*life*."

LINE 246. Εὔφρονα, Epic and Ionic for εὔφρονα, accus. sing. masc. of εὔφρων, ονος, "*gladdening*," "*cheering*."—From εὖ and φρήν.

Ἀρούρης, gen. sing. of ἀρούρη, ης, ἡ, Epic and Ionic for ἄρουρα, ας, ἡ. Consult line 115.

LINE 247. Ἀσκῷ, dat. sing. of ἀσκός, οῦ, ὁ, "*a bottle of skin*," "*a wine-bag*," "*a leathern bag*," mostly of goat-skin.—According to Pott, akin to σκύτος, with ἀ prefixed.

Αἰγείῳ, dat. sing. masc. of αἰγειος, α, ον Epic and Ionic η, ον, lengthened form for αἴγεος, "*of goat-skin*;" literally, "*of a goat*."—From αἴξ, αἰγός, "*a goat*."

Κρητῆρα, accus. sing. of κρητήρ, ῆρος, ὁ, "*a mixer*." Consult note, and also book i., line 470.

Φαεινόν, accus. sing. masc. of φαεινός ή, όν, "*bright* "*shining*" From φάος "*light*," "*brightness*."

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Book 3. *Line* 248–261.

LINE 248. *Χρύσεια*, accus. plur. neut. of *χρύσειος*, *η*, *ον*, Epic and Ionic for *χρύσεος*, *η*, *ον*, Attic contr. *χρυσοῦς*, *ῆ*, *οῦν*, "*golden*."—From *χρυσός*, "*gold*."

Κύπελλα. Consult book i., line 596.

LINE 249. *Ὤτρυνεν*, 3 sing. 1 aor. indic. act. of *ὀτρύνω*, "*to urge*;" fut. *ὀτρυνῶ*: 1 aor. *ὤτρυνα*.

LINE 250. *Ὄρσεο*, Epic for *ὄρσο*, 2 aor. imper. middle of *ὄρνυμι*, "*to raise*," "*to arouse*;" fut. *ὄρσω*: 1 aor. *ὦρσα*. In the middle, *ὄρνυμαι*, "*to arise*," "*to arouse one's self*," 2 aor. *ὠρόμην*: or, more frequently, by syncope, *ὤρμην*, *ὦρσο*, *ὦρτο*, &c., 2 aor. imper. *ὄρσο*, Epic *ὄρσεο* (like *ἀείσεο*, *λέξεο*), contracted *ὄρσευ*. (*Buttmann*, *Irreg. Verbs*, p. 193, *ed. Fishlake*.—Consult, also, note.)

Λαομεδοντιάδη, voc. sing. of *Λαομεδοντιάδης*, *ου*, *ὁ*, "*son of Laomedon*." Patronymic, from *Λαομέδων*, *οντος*, *ὁ*, "*Laomedon*," father of Priam.

LINE 252. *Ὅρκια*. Consult book ii., line 124.

Τάμητε, 2 plur. 2 aor. subj. act. of *τέμνω*.

LINE 257. *Νέονται*, with shortened mood-vowel, for *νέωνται*, 3 plur. pres. subj. middle of *νέομαι*, "*to return*."

LINE 259. *Ῥίγησεν*, Epic and Ionic for *ἐρρίγησεν*, 3 sing. 1 aor. indic. act. of *ῥιγέω*, "*to shudder*;" fut. *ῥιγήσω*: 2 perf. *ἔρρῖγα* (with present signification). In Homer, only metaphorically, *to shudder* with *fear* or *horror*; among the post-Homeric writers, *to shiver* or *shudder with cold*.—From *ῥῖγος*, "*frost*," "*cold*."

LINE 260. *Ζευγνύμεναι*, Epic, Doric, and Æolic for *ζευγνύναι*, pres. infin. act. of *ζεύγνυμι*, "*to yoke*," "*to harness*;" fut. *ζεύξω*· 1 aor. *ἔζευξα*.—The root is ΖΥΓ–, which appears in the 2 aor. *ζυγῆναι*, and the substantive *ζύγ-ον*, and recurs in the cognate languages; as, Sanscrit *yuj*, Latin *jung-ere*, German *joch*, our *yoke*, &c. (*Pott*, *Etymol. Forsch.*, i., p. 237.)

Ὀτραλέως, adverb, "*quickly*," "*zealously*."—From *ὀτραλέος*, "*quick*," "*zealous*," and this akin to *ὀτρύνω*, "*to urge*."

LINE 261. *Ἄν*, shortened Epic and Doric form of *ἀνά*, "*up*." Buttmann prefers *ἂν* (*Ausf. Gr.*, § 117, *An.* 4); but consult note.

Ἡνία, *ων*, *-ά*, "*the reins*," often occurring in Homer, who uses this neuter form only, and always in the plural: the singular *ἡνίον* is late. Strictly, "*the bit*." Another form, *ἡνία*, *ας*, *ἡ*, occurs in the post-Homeric and tragic writers, and is usually, like the former, employed in the plural.

Τεῖνεν Epic and Ionic for *ἔτεινεν*, 1 aor. indic. act. of *τείνω*, "*to*

Book 3. *Line* 261–271.

draw," "*to stretch*," fut. τενῶ: 1 aor. ἔτεινα.—The root is TAN-, or TEN-, as in Sanscrit *tan*, "extendere," τάνυμαι, τανύω: hence τένος, τένων, Latin *tendo*, *teneo*, *tenus*, *tenor*, *tenuis*, German *dünn*, English *thin*, &c.

LINE 262. Πάρ, shortened form for παρά. Consult previous line remarks on ἄν.

Περικαλλέα, accus. sing. masc. of περικαλλής, ές, "*very beautiful*." Consult book i., line 603.

Βήσετο, Epic and Ionic for ἐβήσετο, 3 sing. 2 aor. indic. middle of βαίνω, with the characteristic (σ) of the first aorist. Consult book i., line 428.

Δίφρον, accus. sing. of δίφρος, ου, ὁ, and later ἡ, with metaplastic plural τὰ δίφρα: properly, "*the chariot-board*," on which two could stand, the driver (ἡνίοχος) and the combatant (παραιβάτης). But in the Iliad, the word often occurs, as in the present instance, in the sense of "*a chariot*," "*a war-chariot*."—From δίς and φέρω, from its carrying two.

LINE 263. Τώ, nominative dual of ὁ, ἡ, τό.

Σκαιῶν. Supply πυλῶν, and consult line 145.

Πεδίονδε, adverb, "*to the plain*," *i. e.*, from the high ground on which the city stood.

Ἔχον, Epic and Ionic for εἶχον, 3 plur. imperf. indic. act. of ἔχω.

LINE 266. Ἐστιχόωντο. Consult book ii., line 92.

LINE 267. Ὤρνυτο, 3 sing. imperf. indic. middle of ὄρνυμι, "*to raise*," "*to arouse*." In the middle, ὄρνυμαι, "*to arise*." Consult line 250.

LINE 268. Ἀγαυοί, nom. plur. masc. of ἀγαυός, ή, όν, "*illustrious*;" strictly, "*admirable*." In Homer almost always said of kings, heroes, &c., "*illustrious*," "*noble*," "*high-born*." — From ἄγαμαι.

LINE 269. Σύναγον, Epic and Ionic for συνῆγον, 3 plur. imperf. indic. act. of συνάγω.

LINE 270. Μίσγον, Epic and Ionic for ἔμισγον, 3 plur. imperf. indic. act. of μίσγω, "*to mix*," which present Homer always uses for μίγνυμι.—Consult line 209.

Ἔχευαν, 3 plur. 1 aor. indic. act. of χέω, "*to pour*;" fut. χεύσω: 1 aor. Epic ἔχευα: 1 aor. Attic ἔχεα. The form ἔχευσα of the 1st aorist, from the usual future χεύσω, is probably not Greek.

LINE 271. Ἐρυσσάμενος. Consult book i., line 190.

Χείρεσσι, Epic and Ionic for χερσί, dat. plur of χείρ, χειρός, ἡ, "*the hand*."

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Book 3. *Line* 271–279.

Μαχαίραν, accus. sing. of *μάχαιρα, ας, ἡ*, "*a large knife*, worn by the heroes of the Iliad next the sword-sheath, and used by them on all occasions instead of an ordinary knife (Consult note.) In a later age, the *μάχαιρα* was a *sabre* or *bent sword*, opposed to *ξίφος*, the straight sword.—Derivation uncertain.

Line 272. Ξίφεος, gen. sing. of ξίφος, εος, τό, "*a sword*." Consult book i., line 194.

Κουλεόν, οῦ, τό, same as *κουλεός, οῦ, ὁ*, "*a sheath*." These are the Ionic forms. The Attic writers, on the other hand, have *κολεός*. Consult book i., line 194.

Ἄωρτο, 3 sing. pluperf. pass. (in the sense of an imperfect) of *ἀείρω*, "*to hang*." The regular form would be *ἤρτο* or *ἤερτο*, but this is one of the verbs which change their vowel to *ο* in both perfects; as, *ἔῤῥωγα*, from *ῥήγνυμι*: *πέπτωκα*, from *πίπτω*: *εἴωθα* for *εἶθα*, from *ἔθω*: *ἕωκα, ἀφέωκα* (whence, in the New Testament, *ἀφέωνται*), for *εἷκα, ἀφεῖκα, ἀφεῖνται*, &c. (*Buttmann, Irreg. Verbs, ed. Fishlake*, p. 6, *note*.)

Line 273. Ἀρνῶν, gen. plur., from gen. sing. *ἀρνός*. Consult line 103

Τάμνε, Epic and Ionic for *ἔταμνε*, 3 sing. imperf. indic. act. of *τάμνω*, "*to cut*," Epic and Ionic for *τέμνω*.

Τρίχας, accus. plur. of *θρίξ, τριχός, ἡ*, "*the hair*," both of man and beast, "*the hair of the head*."

Line 274. Νεῖμαν, Epic and Ionic for *ἔνειμαν*, 3 plur. 1 aor. indic. act. of *νέμω*, "*to distribute*;" fut. *νεμῶ*: 1 aor. *ἔνειμα*.

Line 275. Ἀνασχών. Consult book i., line 450.

Line 276. Ἴδηθεν, adverb, "*from Ida*."—From Ἴδη, ης, ἡ, "*Ida*."

Μεδέων, *οντος*, a participial form, though no present *μεδέω* is found "*ruling*."—Then, taken with a kind of substantive force, "*a guardian*," "*a ruler*," over special places.

Line 278. Γαῖα, ας, ἡ, poetic form for *γῆ*, "*earth*."

Καμόντας, accus. plur. masc. 2 aor. part. act. of *κάμνω*, "*to labor*;" fut. *καμῶ*: 2 aor. *ἔκαμον*.

Line 279. Τίνυσθον, 2 dual pres. indic. of the middle deponent *τίνυμαι*, poetic for *τίνομαι*, "*to punish*."

Ὅτις, Epic and Ionic for *ὅστις*.

Ἐπίορκον, accus. sing. neut. of *ἐπίορκος, ον*, "*swearing falsely*," "*perjured*." In the present instance, however, it is taken as a substantive, and *ἐπίορκον ὀμνύναι* is "*to swear falsely*," "*to take a false oath*."—From *ἐπί*, denoting opposition, and *ὅρκος*, "*an oath*."

Ὀμόσσῃ, Epic and Ionic for *ὀμόσῃ*, 3 sing. 1 aor. subj. act of *ὀμνύναι*, "*to swear*;" fut. *ὀμοῦμαι*: perf. *ὀμώμοκα*: 1 aor. *ὤμοσα*.

Book 3. *Line* 280–294.

LINE 280. Μάρτυροι. Consult book i., line 338.

Φυλάσσετε, 2 plur. pres. imper. act. of φυλάσσω, "*to keep*," "*to guard*," "*to watch over*;" fut. φυλάξω: perf. πεφύλαχα.—In the middle, φυλάσσομαι, "*to be on one's guard against*," "*to beware of*," answering to the Latin *caveo*.

LINE 281. Καταπέφνῃ, 3 sing. 2 aor. subj. act., as if from a present καταπέφνω, "*to slay*," which, however, is not in use. The aorist participle καταπέφνων is accented like a present.—From κατά and ἔπεφνον (πέφνον being shortened from the reduplicated form πέφενον, like λελαβέσθαι, λελαθεῖν, πεπιθεῖν), assigned to obsolete root φένω, "*to slay*."

LINE 286. Ἀποτινέμεν, Epic, Doric, and Æolic for ἀποτίνειν, pres. infin. act. of ἀποτίνω, "*to pay*," "*to render back*."—From ἀπό and τίνω, "*to pay a price*" by way of return or recompense; whereas τίω is confined to the signification of paying honor.

LINE 287. Ἐσσομένοισι, Epic and Ionic for ἐσομένοις, fut. part. of εἰμί.

Πέληται, 3 sing. pres. subj. of πέλομαι. Consult book i., line 284

LINE 291. Εἵως, Epic for ἕως, "*until*."

Κιχείω. Consult book i., line 26.

LINE 292. Ἦ, for ἔφη. Consult book i., line 219.

Στομάχους, accus. plur. of στόμαχος, ου, ὁ, strictly, "*a mouth*," "*an opening*:" hence, 1. In the oldest Greek, "*the throat*," "*the gullet*:" 2. Later, usually, "*the orifice of the stomach*," and so, "*the stomach*" itself, frequently in Galen. In Hippocrates, also, "*the neck of the bladder* or *uterus*."

Ἀρνῶν. Consult line 103.

Τάμε, Epic and Ionic for ἔταμε, 3 sing. 2 aor. indic. act. of τέμνω, "*to cut*;" fut. τεμῶ: 2 aor. ἔταμον.

Νηλέϊ, Epic and Ionic for νηλεῖ, dat. sing. of νηλής, ές, and this Epic and Lyric for νηλεής, ές, "*cruel*;" literally, "*without pity*," "*pitiless*," "*ruthless*."—From νή, "*not*," and ἔλεος, "*pity*," "*compassion*."

LINE 293. Κατέθηκεν, 3 sing. 1 aor. indic. act. of κατατίθημι, "*to put down*," "*to deposit*;" fut. καταθήσω: 1 aor. κατέθηκα.

Ἀσπαίροντας, accus. plur. masc. pres. part. act. of ἀσπαίρω, "*to gasp*," "*to struggle convulsively*."—From ἀ, euphonic, and σπαίρω, "*to gasp*," &c.

LINE 294. Δευομένους, accus. plur. masc. pres. part. of δεύομαι, "*to want*," Epic form for δέομαι, fut. δεήσομαι, &c.

Εἵλετο, 3 sing. 2 aor indic mid. of αἱρέω, "*to take*," fut. αἱρήσω. 2 aor. mid εἱλόμην.

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Book 3. *Line* 295–306.

LINE 295. Ἀφυσσάμενοι, Epic for ἀφυσσάμενοι, nom. plur. 1 aor. part. middle of ἀφύσσω, "*to draw*" (consult book i., line 598) fut. ἀφύξω: 1 aor. ἤφυσα: 1 aor. mid. ἠφυσάμην.

Δεπάεσσιν. Consult book i., line 471.

LINE 296. Ἔκχεον, Epic and Ionic for ἐξέχεον, 3 plur. imperf. indic. act. of ἐκχέω, "*to pour out;*" fut. ἐκχεύσω.

Αἰειγενέτῃσιν, Epic and Ionic for αἰειγενέταις, dat. plur. masc. of αἰειγενέτης, ου, ὁ, Epic for ἀειγενέτης, ου, ὁ, "*everlasting,*" "*ever-existing.*"—From αἰεί, for ἀεί, and the radical γένω.

LINE 297. Εἴπεσκεν, 3 sing. Epic and Ionic iterative form of the 2d aor. indic. act. for εἶπεν.

LINE 299. Πημήνειαν, 3 plur. Æolic 1 aor. opt. act. of πημαίνω, "*to commit wrong,*" "*to harm,*" "*to injure;*" fut. πημανῶ: fut. mid. (in an active sense by Aristophanes, *Ach.*, 842: in a passive one by Sophocles, *Aj.*, 1155) πημανοῦμαι: 1 aor. pass. ἐπημάνθην.—From πῆμα, "*harm,*" "*injury,*" &c.

LINE 300. Ἐγκέφαλος, ου, ὁ, "*the brain.*" Properly, an adjective, ἐγκέφαλος, ον, "*within the head,*" where μυελός is usually supplied, "*head-marrow,*" for which Galen has μυελὸς ἐγκεφαλίτης.

Χαμάδις, adverb, Epic for χαμᾶζε, "*on the ground,*" "*to the ground.*" Compare οἴκαδις, for οἴκαδε.—From χαμαί, "*on the ground.*"

Ῥέοι, 3 sing. pres. opt. act. of ῥέω, "*to flow;*" fut. ῥεύσω.

LINE 301. Δαμεῖεν, for δαμείησαν, 3 plur. 2 aor. opt. pass. of δαμάω, "*to subjugate,*" "*to enslave,*" &c. The shortened form of the optative in -εν, as here employed, came into regular use at a later day. (*Kühner*, § 115, 7.)

LINE 302. Ἐπεκραίαινε. Consult book ii., line 419.

LINE 303. Δαρδανίδης, ου, ὁ, "*descendant of Dardanus.*" Patronymic, from Δάρδανος, ου, ὁ, "*Dardanus,*" son of Jove, founder of Dardania, or Troy.

LINE 305. Εἶμι. Consult note on book i., line 169.

Προτί. Consult line 116.

Ἠνεμόεσσαν, Epic and Ionic for ἀνεμόεσσαν, accus. sing. fem. of ἠνεμόεις, όεσσα, όεν, Epic and Ionic for ἀνεμόεις, όεσσα, όεν, "*lofty,*" "*high;*" literally, "*windy,*" "*airy,*" and so "*high,*" "*lofty,*" "*situate on high.*"—From ἄνεμος, "*wind.*"

LINE 306 Τλήσομαι, 1 sing. fut. indic. middle of the radical form τλάω, which is never found in the present, this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c., "*to endure,*" "*to bear.*"

Book 3. *Line* 306–316.

'Ορᾶσθαι, pres. infin. middle of *ὁράω*, in an [illegible] "*to behold*," "*to see*." Consult book i., line 198.

LINE 307. **Μαρνάμενον**, accus. sing. pres. part. of *μάρναμαι*, "*to contend*."

LINE 309. Πεπρωμένον, nom. sing. neut. perf. part. pass., for which there is assumed as a present the form *πόρω*, strictly, "*to bring to pass*," "*to contrive*;" hence "*to give*," "*to offer*," "*to impart*;" perf. pass. *πέπρωμαι*, "*to be one's portion* or *lot*," hence 3 sing. perf. pass. *πέπρωται*, "*it has been fated, foredoomed*," &c., and the perf. part. pass. *πεπρωμένον*, "*fated*," "*decreed*," "*foredoomed*."—Assigned by some to a root ΠΟΡ-, by others regarded as a syncopated perfect from *περατόω*: thus, *πέπρωμαι* for *πεπεράτωμαι*: but this is too far-fetched. The true root appears to be the preposition *πρό*, "*before*," "*beforehand*."

LINE 310. 'Η, for *ἔφη*. Consult book i., line 219.

Θέτο, Epic and Ionic for *ἔθετο*, 3 sing. 2 aor. indic. middle of *τίθημι*.

'Ισόθεος, *ον*, "*godlike*;" literally, "*equal to the gods*." Of frequent occurrence in Homer, as an epithet of distinguished heroes.—From *ἶσος* and *θεός*.

Φώς. Consult book ii., line 164

LINE 313. 'Αψοῤῥοι, nom. plur. of *ἄψοῤῥος*, *ον*, strictly, a shortened form for *ἀψόῤῥοος*, *ον*, "*back-flowing*;" but in Homer usually in the general signification, "*going back*," "*moving backward*."—From *ἄψ* and *ῥέω*.

'Απονέοντο, Epic and Ionic for *ἀπενέοντο*, 3 plur. imperf. indic. of *ἀπονέομαι*.

LINE 315. Διεμέτρεον, Epic and Ionic for *διεμέτρουν*, 3 plur. imperf. indic. act. of *διαμετρέω*, "*to measure off*." Literally, "*to measure through* or *throughout*;" fut. *διαμετρήσω*.—From *διά* and *μετρέω*.

LINE 316. Κλήρους, accus. plur. of *κλῆρος*, *ου*, *ὁ*, "*a lot*."—Perhaps from *κλάω*, "*to break*," because twigs, potsherds, or other *κλάσματα* were used for the purpose.—At a later day dice were called *κλῆροι*, because used to decide any thing doubtful.

Κυνέῃ, dat. sing. of *κυνέη*, *ης*, *ἡ*, "*a helmet*," contracted by the Attics into *κυνῆ*. Originally a feminine adjective from *κύνεος*, *η*, *ον*, having *δορά*, "*a skin*," understood, and signifying, therefore, "*a dog's skin*." But as this material was used for making soldier's caps, *κυνέη* is, in Homer and Hesiod, "*a cap* or *helmet*," not necessarily of dog's skin, for we find *κυνέη ταυρείη*, *κτιδέη*, &c., nay, even *κυνέη πάγχαλκος* (*Od*., xviii., 378. Consult note on line 336, p. 212.)

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Book 3. *Line* 316–326.

Χαλκήρει, Epic and Ionic for χαλκήρει, dat. sing. fem. of χαλκήρης, ες, "*brass-adorned;*" more literally, "*furnished* or *fitted with brass.*" —Probably from χαλκός and ἄρω, "*to fit.*" Consult remarks on κυνέη preceding.

Βάλλον, Epic and Ionic for ἔβαλλον, 3 plur. imperf. indic. act. of βάλλω, "*to cast.*" (Consult note.)—The imperfect here denotes that the two lots were thrown into the helmet one after the other, not both together.

LINE 317. Ἀφείη, 3 sing. 2 aor. opt. act. of ἀφίημι, "*to hurl,*" "*to send forth;*" fut ἀφήσω, &c.

LINE 318. Ἠρήσαντο, 3 plur. 1 aor. indic. of the middle deponent ἀράομαι, "*to pray;*" fut. ἀράσομαι, Epic and Ionic ἀρήσομαι: 1 aor. mid. ἠρασάμην, Epic and Ionic ἠρησάμην, &c.—From ἀρά, Epic and Ionic ἀρή, "*a prayer.*"

Ἀνέσχον, 3 plur. 2 aor. indic. act. of ἀνέχω, "*to hold up.*"

LINE 320. Μεδέων. Consult line 276.

LINE 322. Ἀποφθίμενον, "*having perished,*" accus. sing. masc. syncopated 2 aor. part. middle of ἀποφθίνω or ἀποφθίω, "*to perish,*" "*to die away;*" fut. ἀποφθίσω: 1 aor. ἀπέφθισα, always transitive, "*to destroy:*" 2 aor. mid. syncopated ἀπεφθίμην (same in form with the pluperfect passive): part. ἀποφθίμενος. (*Buttmann, Irreg. Verbs*, p. 256, *ed. Fishlake.*)

Δῦναι. Consult book ii., line 413, and compare book iii., line 241

Ἄϊδος, gen. sing. of the obsolete nominative Ἄϊς, "*Hades.*" Consult book i., line 3.

LINE 324. Ἔφαν. Consult line 161.

Κορυθαίολος. Consult line 83.

Πάλλεν, Epic and Ionic for ἔπαλλεν, 3 sing. imperf. indic. act. of πάλλω, "*to shake;*" 1 aor. ἔπηλα: Epic 2 aor. part., in reduplicated form, πεπᾰλών, used by Homer only, in composition, with ἀνά, as in ἀμπεπαλών.

LINE 325. Ὁρόων, Epic lengthened form for ὁρῶν, pres. part. of ὁράω Consult book i., line 56.

Θοῶς, adverb, "*quickly.*"—From θοός, ή, όν, "*quick.*"

Ὄρουσεν, Epic and Ionic for ὤρουσεν, 3 sing. 1 aor. indic. act. of ὀρούω, "*to rise and rush violently on* or *forward,*" "*to leap,*" "*to dart forward;*" fut. ὀρούσω: 1 aor. ὤρουσα.—From ὄρω, ὄρνυμι.

LINE 326. Ἵζοντο, 3 plur imperf. indic. mid. of ἵζω, "*to cause to sit:*" in the middle ἵζομαι, "*to seat one's self,*" "*to sit.*"—The root is ΕΔ–, which occurs in ἕδ-ος, "*a seat,*" and in the Latin *sed-eo*

Ἧχι, Epic for ᾗ, "*where.*"

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Book 3. Line 327–334

LINE 327. Ἀερσίποδες, nom. plur. of ἀερσίπους, ὁ, ἡ, gen ποδος, "*high-footed;*" more literally, "*lifting up the foot,*" i. e., fleet, briskly-trotting.—From ἀείρω, "*to lift up,*" and πούς, "*the foot.*"

LINE 328. Ἐδύσετο, 3 sing. 2 aor. indic. middle (with the characteristic σ of the first aorist) of δύω or δύνω, "*to get into,*" &c. Hence, "*to put on,*" said of clothes, armor, &c.—Consult, as regards the peculiar form of the second aorist here, book i., line 428.

LINE 329. Πόσις, ιος, ὁ, "*a husband,*" "*a spouse.*"—Probably its original sense was that of *lord, master.* Compare Sanscrit *pati,* "lord," "husband," and consult the remarks on πότνια, book i., line 357.

LINE 330. Κνημῖδας, accus. plur. of κνημίς, ῖδος, ἡ, "*a greave.*" (Consult note.)—From κνήμη, "*the bone of the leg from the knee to the ankle,*" the part protected by the greave.

Κνήμῃσιν, Epic and Ionic for κνήμαις, dat. plur. of κνήμη, ης, ἡ, "*a leg;*" strictly, "*the bone of the leg.*" Consult previous word.

LINE 331. Ἀργυρέοισιν, Epic and Ionic for ἀργυροῖς, dat. plur. of ἀργύρεος, α, ον, contracted ἀργυροῦς, ᾶ, οῦν, "*of silver.*"—From ἄργυρος, "*silver.*"

Ἐπισφυρίοις, dat. plur. of ἐπισφύριον, ου, τό, "*an ankle-ring,*" which secured the greave on the leg. (Consult note.) The term properly denotes "*something laid* or *placed upon the ankle.*"—From ἐπί, "*upon,*" and σφυρόν, "*the ankle.*"

Ἀραρυίας, "*fitted,*" "*secured,*" accus. plur. fem. of perf. part. act. of the obsolete present ἄρω, "*to fit,*" &c. The active present in use is ἀραρίσκω, formed from the 2 aor.; fut. ἀρῶ, Ionic ἄρσω: 1 aor. ἦρσα, Ionic ἄρσα: 2 aor. ἤρᾰρον, Ionic ἄρᾰρον: perfect active, with intransitive and present signification, ἄρᾱρα, Epic and Ionic ἄρηρα, part. ἀρᾱρώς, Epic and Ionic ἀρηρώς, fem. ἀρᾱρυῖα, but Epic (*metri gratia*) ἀρᾰρυῖα: pluperf. ἠράρειν, Epic and Ionic ἀρήρειν.

LINE 332. Θώρηκα, accus. sing. of θώρηξ, ηκος, Epic and Ionic for θώραξ, ακος, ὁ, "*a corslet.*"

Ἔδυνεν, 3 sing. imperf. indic. act. of δύνω, "*to put on,*" &c.

LINE 333. Οἷο, Epic and Ionic for οὗ, "*his,*" gen. sing. of the possessive pronoun ὅς, ἥ, ὅν, "*his, her, its.*"

Κασιγνήτοιο, Epic and Ionic for κασιγνήτου, gen. of κασίγνητος, ου, ὁ, "*a brother.*"—From κάσις, "*a brother,*" and γεννάω.

Ἥρμοσε, 3 sing. 1 aor. indic. act. of ἁρμόζω, "*to fit;*" fut. ἁρμόσω 1 aor. ἥρμοσα.—From ἁρμός, οῦ, ὁ, "*a fitting,*" and this from ἄρω "*to fit.*"

LINE 334. Ἀργυρόηλον. Consult book ii., line 45.

Book 3. Line 335–339.

LINE 335. **Σάκος, εος, τό,** "*a shield.*" The earliest shields were o wicker-work or wood, covered with one or more ox-hides: if more than one, they were parted by metal plates (that of Ajax had seven hides, and an eighth layer of metal (*Il.*, vii., 222): hence the epithets *χάλκεον, χαλκῆρες, τετραθέλυμνον, ἑπταβόειον.* It was concave, and hence sometimes used as a vessel to hold liquid. (*Æsch.*, *Theb.*, 540.)

Στιβαρόν, accus. sing. neut. of *στιβαρός, ά, όν,* "*strong,*" "*stout;*" strictly, "*close-pressed,*" and hence "*thick,*" "*stout,*" &c.—From *στείβω,* "*to tread with the feet,*" "*to pack close by treading.*"—Akin to *stipo, stipes, stuppa,* our *step, stop, stamp, stump,* &c.

LINE 336. Κρατί. Consult book i., line 530, remarks on *κρατός*

Ἰφθίμῳ. Consult book i., line 3, remarks on *ἰφθίμους.*

Κυνέην. Consult line 316.

Εὔτυκτον, accus. sing. fem. of *εὔτυκτος, ον,* "*well-made.*"—From *εὖ* and *τεύχω.*

LINE 337. *Ἵππουριν*, accus. sing. fem. of *ἵππουρις, ιδος, ἡ,* "*horse tailed,*" "*decked with a horse-tail.*"—From *ἵππος* and *οὐρά,* "*a tail.*"

Λόφος, ου, ὁ, "*the crest*" of a helmet, usually of horse-hair. The term properly denotes "*the back of the neck,*" "*the neck,*" especially of draught cattle, because the yoke rests upon and *rubs* it (*λέπει*): then, metaphorically, "*a ridge of ground,*" "*a rising hill,*" like the Latin *jugum* and *dorsum;* and hence of any high and crowning object, as the crest of a helmet, &c.—From *λέπω,* "*to rub,*" "*to chafe,*" as above.

Ἔνευεν, 3 sing. imperf. indic. act. of *νεύω,* "*to nod;*" fut. *νεύσω:* perf. *νένευκα,* &c.—Compare Latin *nuo.*

LINE 338. Παλάμηφιν, Epic dative, with *φι* suffixed, for the common *παλάμῃ,* from *παλάμη, ης, ἡ,* "*the hand;*" strictly, "*the palm of the hand.*" Consult, as regards the Homeric suffix *φι* or *φιν,* page 283, *seqq.*

Ἀρήρει, Epic and Ionic for *ἠρήρει,* 3 sing. pluperf. indic. act. of *ἄρω,* "*to fit,*" and having here the force of an imperfect. Consult line 331.

LINE 339. **Ἔντεα,** accus. plur. neut. *ἔντεα, ων, τά,* "*armor,*" "*arms;*" properly, "*instruments, gear, tools*" of any kind. Homer, however, mostly uses it simply for "*fighting gear, arms, armor,*" especially a coat of mail, like *θώραξ.* In the Odyssey, however, we have *ἔντεα δαιτός,* "*the furniture, appliances of a banquet.*" Pindar has *ἔντεα νηός,* "*rigging,*" "*tackle:*" *ἔντεα ἵππεια,* "*horse-trappings*" &c.—From *ἕννυμι,* "*to put on,*" &c., according to some.

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Book 3. Line 340–348

LINE 340. Ἑκάτερθεν, adverb, for ἑκατέρωθεν, "*from each side.*"—From ἑκάτερος, "*each of two,*" &c., and the local suffix θεν

Ὁμίλου. Consult line 22.

Θωρήχθησαν, Epic and Ionic for ἐθωρήχθησαν, 3 plur. 1 aor. indic. pass. of θωρήσσω, "*to arm;*" properly, with a cuirass or corselet: then, in general, "*to arm,*" &c.; fut. θωρήξω: 1 aor. ἐθωρήχθην.—From θώρηξ, Epic and Ionic for θώραξ.

LINE 341. Ἐστιχόωντο. Consult book ii., line 92.

LINE 342. Δερκόμενοι, nom. plur. masc. pres. part. of δέρκομαι, "*to look,*" "*to appear,*" &c.

Θάμβος, εος, τό, "*amazement,*" answering to the Latin *stupor.*—From a root θάομαι, akin to τέθηπα and θαῦμα.

Εἰςορόωντας, Epic lengthened form for εἰςορῶντας, accus. plur. pres. part. act. of εἰςοράω, &c.

LINE 344. Στήτην, 3 dual 2 aor. indic. act. of ἵστημι, Epic and Ionic for ἐστήτην.

Διαμετρητῷ, dat. sing. masc. of διαμετρητός, όν, "*measured off.*"—From διαμετρέω, "*to measure off.*" Consult line 315.

LINE 345. Σείοντε, nom. dual pres. part. act. of σείω, "*to brandish;*" fut. σείσω: perf. pass. σέσεισμαι: 1 aor. pass. ἐσείσθην.—Akin to σεύω, "*to urge,*" "*to drive.*"

Ἐγχείας. Consult line 137.

Κοτέοντε, nom. dual pres. part. act. of κοτέω, "*to cherish wrath,*" "*to be incensed;*" properly, "*to bear one a grudge.*"—From κότος, "*grudge,*" "*rancor.*"

LINE 346. Προΐει, 3 sing. imperf. indic. act. of προϊέω, Epic and Ionic form for προΐημι, "*to hurl.*" Consult book i., line 25, remarks on ἀφίει.

Δολιχόσκιον, accus. sing. neut. of δολιχόσκιος, ον, "*long shadow-casting,*" i. e., "*long, tall.*"—From δολιχός, "*long,*" and σκιά, "*a shadow.*" Some, however, derive it from ὄσχος, "*the shaft* or *handle of a spear.*" But consult note.

LINE 347. Ἀτρεΐδαο. Consult book i., line 203.

Πάντοσε, adverb, "*every way,*" "*in all directions.*"

Ἐΐσην, Epic lengthened form for ἴσην, accus. sing. fem. of ἐΐσος, ἐΐση, ἐΐσον, Epic for ἴσος, ἴση, ἴσον, "*equal.*"

LINE 348. Ἔρρηξεν, 3 sing. 1 aor. indic. act. of ῥήγνυμι, "*to break,*" "*to rend;*" fut. ῥήξω: 1 aor. ἔρρηξα.—The root is ΡΗΓ–, ΡΑΓ–, or, rather, ϜΡΗΓ–, ϜΡΑΓ–. Compare the Latin *frang-o, freg-i,* our *break, wreck,* the German *brechen,* &c.

Ἀνεγνάμφθη, 3 sing. 1 aor. indic. pass. of ἀναγνάμπτω, "*to bend*

Book 3. *Line* 348-358.

back;" fut. ἀναγνάμψω: 1 aor. ἀνέγναμψα: 1 aor. pass. ἀνεγνάμφθην —From ἀνά and γνάμπτω.

Αἰχμή, ῆς, ἡ, "*the point of a spear.*"—Akin to ἀΐσσω, as δραχμή to δράσσω (*Donaldson's New Cratylus*, p. 224): also, perhaps, to ἀκή, ἀκμή.

LINE 349. Ὤρνυτο, 3 sing. imperf. indic. mid. of ὄρνυμι, "*to rouse*," "*to stir up*;" fut. ὄρσω: 1 aor. ὦρσα. In the middle, ὄρνυμαι, "*to rouse one's self*," "*to arise*," &c.

LINE 351. Ἄνα, voc. sing. of ἄναξ, ἄνακτος, ὁ, "*king*," "*monarch*," used only in addresses or prayers unto the gods. Sappho is said to have used it, also, for ὦ ἄνασσα, "*O queen!*"—It is of rare occurrence in the tragic writers. The last syllable is never elided. (*Herm. h. Apoll.*, 526.)

Τίσασθαι, 1 aor. infin. mid. of τίνω. Consult book ii., line 356.

Ἔοργεν. Consult book ii., line 272.

LINE 352. Ἐμῆς, Epic and Ionic for ἐμαῖς.

Δάμασσον, Epic for δάμασον, 2 sing. 1 aor. imper. act. of δαμάω. Consult book i., line 61.

LINE 353. Ἐρρίγῃσι, Epic for ἐρρίγῃ (consult book i., line 129), 3 sing. 2 perf. subj. act. of ῥιγέω, "*to shudder*;" fut. ῥιγήσω: 2 perf. (with present signification) ἔρριγα. Consult line 259.

Ὀψιγόνων, gen. plur. masc. of ὀψίγονος, ον, "*late-born*." Homer usually employs it in the plural, "*they who are born afterward*," "*descendants*," "*posterity*."—From ὀψέ, "*late*," and γένος.

LINE 354. Ξεινοδόκον, accus. sing. of ξεινοδόκος, ου, ὁ, "*a host*," Epic and Ionic for ξενοδόκος. Strictly, an adjective, ξεινοδόκος, ον, "*receiving guests*," &c.—From ξεῖνος, Epic and Ionic for ξένος, and δέχομαι, "*to receive*."

Ῥέξαι, 1 aor. inf. act. of ῥέζω, "*to do*," "*to perpetrate*;" fut. ῥέξω: 1 aor. ἔρεξα. Consult book i., line 315.

Φιλότητα, accus. sing. of φιλότης, ητος, ἡ, "*a friendly* or *hospitable reception*."—From φίλος, "*friendly*."

LINE 355. Ἀμπεπαλών, nom. sing. masc. 2 aor. part. act. (reduplicated form) of ἀναπάλλω, "*to brandish*," "*to swing to and fro*." Consult note, and also remarks on πάλλεν, line 324.

LINE 357. Ὄβριμον, nom. sing. neut. of ὄβριμος, ον, "*powerful*," &c. The form ὀμβριμος (consult note) is not used by the Epic, but is the prevailing form in Lyric writers.—From the intensive prefix βρι- (whence βριθύς, βρίθω, βριάω, &c.), with ο prefixed.

LINE 358. Πολυδαιδάλου, gen. sing. masc. of πολυδαίδαλος, ον "*wrought with much ingenious art*."—From πολύς, and δαίδαλος, "*cunningly wrought*."

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Book 3. Line 358–363

Ἠρήρειστο, 3 sing. pluperf. indic. pass. (with reduplication), for ἤρειστο, of ἐρείδω, "to force," "to drive;" strictly, "to make one thing lean against another;" then, "to prop or stay." Hence "to fix firm," "to plant," and, figuratively, "to dash," "to hurl," "to force," "to drive," &c.; fut. ἐρείσω: perf. pass., without reduplication, ἤρεισμαι: with reduplication, ἐρήρεισμαι: pluperf., without reduplication, ἠρείσμην: with reduplication and augment, ἠρηρείσμην, &c.

Line 359. Ἀντικρύ, adverb, "right on," "through and through." If the old grammarians be credited, this is rather the meaning of ἀντικρύς, while they assign to ἀντικρύ the signification of "over against," &c. On this supposition, ἀντικρύ must here be regarded as equivalent to ἀντικρύς. But the rule above referred to has not as yet been established with certainty.

Παραί, Epic for παρά. Hence the Latin præ.

Λαπάρην, Epic and Ionic for λαπάραν, accus. sing. of λαπάρη, ης, ἡ, Epic and Ionic for λαπάρα, ας, ἡ, "the soft part of the body between the ribs and the hip," "the flank," "the loins," corresponding to the Latin ilia. Strictly, the feminine of λαπαρός, ά, όν, "soft," "slack," "loose," &c.

Διάμησε, Epic and Ionic for διήμησε, 3 sing. 1 aor. indic. act. of διαμάω, "to mow through," "to cut through," "to pierce;" fut. διαμήσω: 1 aor. διήμησα.—From διά and ἀμάω, "to mow," &c.

Line 360. Ἐκλίνθη, Epic and poetic for ἐκλίθη, 3 sing. 1 aor. indic. pass. (with middle signification) of κλίνω, "to bend," "to bend sideways," fut. κλῐνῶ: 1 aor. ἔκλῑνα: 1 aor. pass. ἐκλῐθην. In the middle, κλίνομαι, "to bend one's self."—Homer uses both ἐκλίνθην and ἐκλῐθην, yet the former is exclusively Epic and poetic.

Ἀλεύατο, Epic and Ionic for ἠλεύατο, 3 sing. 1 aor. indic. of the middle deponent ἀλεύομαι, same as ἀλέομαι, "to avoid," "to shun."

Κῆρα. Consult book ii., line 352.

Line 361. Ἐρυσσάμενος. Consult book i., line 190.

Ἀργυρόηλον. Consult book ii., line 45.

Line 362. Πλῆξεν. Consult book ii., line 266.

Ἀνασχόμενος, nom. sing. masc. 2 aor. part. middle of ἀνέχω. Consult book i., line 450, remarks on ἀνασχών.

Κόρυθος, gen. sing. of κόρυς, ῦθος, ἡ, "a helmet," accus. κόρυθα and κόρυν, both in Homer.—Akin, no doubt, to κάρα, κέρας, Latin cornu, &c.

Φάλον, accus. sing. of φάλος, ου, ὁ, "the metal ridge of a helmet in which the plume was fixed." (Consult note.)

Line 363. Τριχθά, adverb, poetic form for τρίχα, "into three pieces."

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Book 3. *Line* 363–370.

Τετραχθὰ, adverb, poetic form for *τέτραχα*, "*into four pieces.*"

Διατρυφέν, nom. sing. neut. 2 aor. part. pass. of *διαθρύπτω*, "*to shiver*," "*to break into pieces*;" fut. *διαθρύψω*: 1 aor. *διέθρυψα*: 2 aor. pass. *διετρύφην*.

Ἔκπεσε, Epic and Ionic for *ἐξέπεσε*, 3 sing. 2 aor. indic. act. of *ἐκπίπτω*, "*to fall out of*," "*to fall from*;" fut. *ἐκπτώσω*: 2 aor. *ἐξέπεσον*.

LINE 364. **Ὤιμωξεν**, *i. e.*, *ᾤμωξεν*, 3 sing. 1 aor. indic. act. of *οἰμώζω*, "*to groan*," "*to raise the cry of grief*," &c.; strictly, "*to cry οἴμοι*:" fut. *οἰμώξομαι* (for *οἰμώξω* only occurs in the *Orac. Sib.*) 1 aor. *ᾤμωξα*.—From *οἴμοι*, "*wo is me!*" like *οἰζω* from *οἰ*, *αἰάζω* from *αἰ*, *φεύζω* from *φεῦ*, and many other Greek verbs formed from natural sounds. Compare the German *ächzen*, from *ach!*

LINE 365. **Ὀλοώτερος**, *α*, *ον*, "*more hurtful.*" Comparative of *ὀλοός*, "*hurtful.*" The moral signification, "*malignant*," &c., is foreign to the word, for it always relates to the infliction of some special ill; and hence the *θεῶν ὀλοώτατος* (*Il.*, xxii., 15) is not "*the most malignant of the gods*," but "*the god who causes the greatest ill*"—From *ὄλω*, *ὄλλυμι*.

LINE 366. **Κακότητος**, gen. sing. of *κακότης*, *ητος*, *ἡ*, "*wickedness*," "*worthlessness.*"—From *κακός*.

LINE 367. **Χείρεσσιν**. Consult line 271.

Ἄγη, 3 sing. 2 aor. indic. pass. of *ἄγνυμι*, "*to break.*" (Consult note.)—The ordinary form of the 2 aor. pass is *ἐάγην*, with the *α* long.

LINE 368. **Ἠΐχθη**, 3 sing. 1 aor. indic. pass. of *ἀΐσσω*, "*to cause to start forth*," "*to rush*," &c.; fut. *ἀΐξω*: 1 aor. *ἤϊξα*: 1 aor. pass. *ἠΐχθην*. The Attic form is *ᾄσσω* or *ᾄττω*: fut. *ᾄξω*: 1 aor. *ᾖξα*: 1 aor. pass. *ᾔχθην*.

Παλάμηφιν, Epic for *παλάμης*. Consult page 425, *seqq.*

Ἐτώσιον, nom. sing. neut. of *ἐτώσιος*, *ον*, "*without effect*," "*to no purpose*," "*in vain.*"—From *ἐτός*, "*in vain*," &c.

LINE 369. **Ἐπαΐξας**. Consult book ii., line 146.

Ἱπποδασείης, Epic and Ionic for *ἱπποδασείας*, gen. sing. of a feminine *ἱπποδάσεια*, without any masculine *ἱππόδασυς* in use (*Lobeck*, *ad Phryn.*, 538); in Homer always an epithet of *κόρυς*, "*with bushy horse-hair crest.*"

LINE 370. **Ἕλκε**, Epic and Ionic for *εἷλκε*, 3 sing. imperf. indic. act of *ἕλκω*, "*to drag*;" fut. *ἕλξω*: 1 aor. *εἷλξα*, but only late, the derivative tenses being mostly formed from *ἑλκύω*, namely, fut *ἑλκύσω*: 1 aor. *εἵλκυσα*, &c.

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Book 2. Line 370–374

Ἐπιστρέψας, nom. sing. masc. 1 aor. part. act. of ἐπιστρέφω, "*to turn about;*" fut. ἐπιστρέψω : 1 aor. ἐπέστρεψα.

LINE 371. Ἄγχε, Epic and Ionic for ἦγχε, 3 sing. imperf. indic. act. of ἄγχω, "*to press tight*" especially the throat, "*to choke,*" &c.

Πολύκεστος, ον, "*richly embroidered.*"—From πολύς and κεστός, "*embroidered,*" and this last akin to κεντέω, κένσαι, "*to prick,*" &c.

Ἱμάς, άντος, ὁ, "*a strap.*" (Consult note.)—The root is to be found in the Sanscrit *si*, "to bind," rather than in ἵημι. Compare the old Saxon *simo*, "a bond." (*Pott, Etymol. Forsch.*, ii., p. 174.)

Ἁπαλήν, accus. sing. fem. of ἁπαλός, ή, όν, "*tender.*"—Perhaps from ἅπτω, ἁφή, "*a touching,*" the primitive meaning of the adjective being "*soft to the touch.*"

Δειρήν, accus. sing. of δειρή, ῆς, ἡ, "*the neck,*" "*the throat.*" (The Attic form is δέρη, ης.)—Probably from δέρω, "*to skin,*" "*to flay.*" Compare remarks on the etymology of λόφος, line 337.

LINE 372. Ἀνθερεῶνος. Consult book i., line 501.

Ὀχεύς, έως (Ionic ῆος), ὁ, "*any thing for holding* or *fastening,*" "*the holder of a helmet.*" (Consult note.)—From ἔχω, "*to hold,*" a collateral form of which is ὀχέω.

Τέτατο, Epic and Ionic for ἐτέτατο, 3 sing. pluperf. indic. pass. of τείνω, "*to stretch;*" fut. τενῶ : perf. τέτακα : perf. pass. τέταμαι : pluperf. pass. ἐτετάμην.—The root, as before remarked, is TAN–, TEN–, as in Sanscrit *tan*, "extendere." Compare Latin *tenuis*, German *dünn*, English *thin*, &c.

Τρυφαλείης, Epic and Ionic for τρυφαλείας, gen. sing. of τρυφάλεια, ας, ἡ, "*a helmet.*"—Usually derived from τρίς and φάλος, "*a helmet with three φάλοι,*" otherwise called τριφάλεια : but Buttmann (*Lexil.*, *s. v.* φάλος, *fin.*) remarks, that τρυφάλεια is a more general name, not the name of any special sort. Hence he derives it from τρύω, "*to pierce,*" "*to perforate,*" as a helmet with a projection (φάλος), *pierced to receive the plume.*

LINE 373. Εἴρυσσεν, Epic and Ionic for ἔρυσεν, 3 sing. 1 aor. indic. act. of εἰρύω, "*to drag away,*" "*to draw,*" &c.; fut. εἰρύσω. 1 aor. εἴρυσα, all Epic and Ionic forms for ἐρύω, ἐρύσω, ἔρυσα, &c. (*Buttmann, Irreg. Verbs, ed. Fishlake*, p. 103, *seq.*)

Ἄσπετον. Consult book ii., line 455.

Ἤρατο, 3 sing. 1 aor. indic. middle of αἴρω, "*to take up;*" fut. ἀρῶ : 1 aor. ἦρα. In the middle, αἴρομαι, "*to take up for one's self,*" "*to gain,*" "*to acquire;*" 1 aor. ἠράμην.

LINE 374. Ὀξύ, accus. sing. neut. of ὀξύς, εῖα, ύ, "*keen,*"

"*sharp*," "*quick*," taken here adverbially, "*quickly*."—Akin to ὠκύς.

LINE 375. Ῥῆξεν, 3 sing. 1 aor. indic. act. of ῥήγνυμι, "*to break*," and Epic and Ionic for ἔῤῥηξεν: fut. ῥήξω: 1 aor. ἔῤῥηξα.

Ἶφι. Consult book i., line 38.

Κταμένοιο, Epic and Ionic for κταμένου, gen. sing. masc. 2 aor. part. mid. (with passive signification) of κτείνω, "*to slay*;" fut. κτενῶ: 1 aor. ἔκτεινα: perf. ἔκτονα (still later, non-Attic perf. ἔκτακα and ἐκτόνηκα): 2 aor. mid. ἐκτάμην: part. κτάμενος, &c.

LINE 376. Κεινή, Epic and Ionic for κενή, nom. sing. fem. of κεινός, ή, όν, Epic and Ionic for κενός, ή, όν, "*empty*."

Ἕσπετο, 3 sing. 2 aor. mid. of ἕπομαι, "*to follow*;" 2 aor. ἑσπόμην.

Παχείῃ, Epic and Ionic for παχείᾳ, dat. sing. fem. of παχύς, εῖα, ύ, "*stout*."—Akin to πήγνυμι, 2 aor. pass. παγ-ῆναι.

LINE 378. Ἐπιδινήσας, nom. sing. 1 aor. part. act. of ἐπιδινέω, "*to whirl around*," "*to swing round* before hurling or throwing."—From ἐπί and δινέω, "*to whirl*," and this from δίνη, "*a whirling*."

Κόμισαν, Epic and Ionic for ἐκόμισαν, 3 plur. 1 aor. indic. act. of κομίζω. Consult book ii., line 183.

Ἐρίηρες. Consult line 47.

LINE 379. Ἐπόρουσε, 3 sing. 1 aor. indic. act. of ἐπορούω, "*to rush upon*;" fut. ἐπορούσω: 1 aor. (without augment) ἐπόρουσα. Only a poetic verb.—From ἐπί and ὄρνυμι.

Κατακτάμεναι, Epic, Doric, and Æolic for κατακτάναι, 2 aor. inf. act. of κατακτείνω, "*to slay at once*," "*to slay*;" 2 aor. κατέκτην. Consult remarks on κταμένοιο, line 375.

Μενεαίνων, nom. sing. masc. pres. part. act. of μενεαίνω, "*to desire earnestly*."—From μένος, with regard to which consult book i., line 103.

LINE 380. Ἐξήρπαξε, Epic and Doric for ἐξήρπασε, 3 sing. 1 aor. indic. act. of ἐξαρπάζω, "*to snatch away*;" fut. (Epic and Doric) ἐξαρπάξω: (Attic) ἐξαρπάσω: 1 aor. ἐξήρπαξα (as always in Homer), but in Attic ἐξήρπασα: perf. ἐξήρπακα.—From ἐξ and ἁρπάζω.

LINE 381. Ῥεῖα, adverb; poetic, especially Epic, for ῥέα, "*easily*."—Ῥέα is regarded as the adverb of ῥᾴδιος.

Θεός, οῦ, ἡ, "*a goddess*."

Ἐκάλυψε, 3 sing. 1 aor. indic. act. of καλύπτω, "*to conceal*." Consult book i., line 460.

Ἠέρι, Epic and Ionic for ἀέρι, dat. sing. of ἀήρ, ἀέρος, ἡ. (Con-

Book 3. *Line* 381–385.

sult note.)—Observe that this word is feminine in Homer and Hesiod; but, from Herodotus downward, masculine. The passages in *Il.*, v., 776; viii., 50; *H. in Cer.*, 383, can not be quoted for the masculine usage, since there πουλύς and βαθύς need not be masculine. So, *aër* was feminine in Ennius. (*Aul. Gell.*, xiii., 20.) The Epic and Ionic form is ἀήρ, gen. ἠέρος, ἡ, in Hippocrates ἠήρ.—From ἄω, ἄημι, as αἰθήρ from αἴθω.

Line 382. Κάδ. Consult book ii., line 160.

Εἷσε, 3 sing. 1 aor. indic. act., as if from a present ἕζω, "*to set*," "*to place*," to which same supposed present are commonly assigned such tenses as εἱσάμην (1 aor. mid.): εἴσομαι (fut. mid.): εἷμαι (perf pass.). In truth, however, they ought to be ranked under ἕζομαι.

Θαλάμῳ. Consult line 142.

Εὐώδεϊ, Epic and Ionic for εὐώδει, dat. sing. masc. of εὐώδης, ες "*fragrant*."—From εὖ and ὄζω, "*to smell*," perf. ὄδωδα.

Κηώεντι, dat. sing. masc. of κηώεις, ώεσσα, ῶεν, "*smelling as of burning incense*."—Usually derived from κάω, καίω, "*to burn*," and ὄζω, "*to smell*;" but probably there was an old substantive κῆος equivalent to θύος, "*incense*," and which was to καίω as, in Latin *fragro* to *flagro*.

Line 383. Καλέουσα, Epic for καλέσουσα, nom. sing. fem. fut. part of καλέω, "*to summon*," "*to call*;" fut. καλέσω.

Ἴε, Epic for ᾔει (intermediate forms, also Epic, ᾔιε and ᾖε), 3 sing imperf. indic. act. of εἶμι, "*to go*."

Ἐκίχανεν. Consult book ii., line 18.

Line 384. Πύργῳ. Consult line 153.

Ἅλις. Consult book ii., line 90.

Line 385. Νεκταρέου, gen. sing. neut. of νεκτάρεος, α, ον, Epic and Ionic η, ον, "*nectarous*," i. e., "*fragrant*," "*sweet-scented*;" or, as others explain it, "*divine*," "*beauteous*." The former is preferable.—From νέκταρ, with regard to which consult book i., line 598.

Ἑανοῦ, gen. sing. of ἑανόν, οῦ, τό, "*a robe*," usually a rich one, fit for goddesses, ladies of rank, &c., to wear.—There is also an adjective ἑανός, ή, όν, "*fit to wear*," "*fit to put on*," &c. In the Iliad, the α of the adjective is long (ἑᾱνός), but that of the substantive short (ἑᾰνον). Later authors, however, use ᾱ or ᾰ, as suits the metre. Buttmann is led by this difference of quantity to assume a twofold root: 1. ἕννυμι for the substantive. 2. ἑάω for the adjective, which would then have for its original signification, "*yielding*," "*giving way*," and so, "*flexible*," "*pliant*," "*clasping*." Nor is this very im-

probable, since the substantive, like ἕννυμι, has the digamma, whereas the adjective has not.

Ἐτίναξε, 3 sing. 1 aor. indic. act. of τινάσσω, "*to shake*;" fut. τινάξω: 1 aor. ἐτίναξα.—Akin to τείνω, τανύω.

LINE 386. Γρηΐ, dat. sing. of γρηῦς, gen. γρηός, Epic and Ionic for γραυς, gen. γραός, dat. γραΐ, &c., "*an aged female*."—From the same root as γέρων, γεραιός, &c.

Εἰκυῖα, nom. sing. fem. of εἰκώς, εἰκυῖα, εἰκός, shortened form for ἐοικώς, ἐοικυῖα, ἐοικός, part. of ἔοικα, 2 perf., with present signification, from the radical εἴκω, "*to be like*," "*to resemble*." The Attics preferred the form εἰκώς, especially in the neuter εἰκός, and we find in Homer once εἰκώς (*Il.*, xxi., 254), and frequently the feminine εἰκυῖα.

Παλαιγενέϊ, Epic and Ionic for παλαιγενεῖ, dat. sing. fem. of παλαιγενής, ές, "*far advanced in years*;" more literally, "*born long ago*," or "*long before*."—From πάλαι and γίγνομαι.

LINE 387. Εἰροκόμῳ, dat. sing. of εἰροκόμος, ου, ἡ, "*a wool-dresser*." Properly an adjective, εἰροκόμος, ον, "*wool-dressing*."—From εἶρος, "*wool*," and κομέω, "*to dress*."

Ναιεταώσῃ, dat. sing. fem. pres. part. act. (lengthened form for ναιετώσῃ), from ναιετάω, "*to dwell*."—Only an Epic word.

LINE 388. Ἤσκειν, Epic for ἤσκεεν, 3 sing. imperf. indic. act. of ἀσκέω, "*to prepare*," "*to dress*;" fut. ἀσκήσω.—According to Pott, from σκεῦος or ξέω, with α prefixed.

Εἴρια, accus. plur. of εἴριον, ου, τό, Epic and Ionic for ἔριον, ου, τό, "*a fleece*."

Φιλέεσκεν, 3 sing. imperf. indic. act. (iterative form for ἐφίλει) of φιλέω, "*to love*;" fut. φιλήσω, &c.

LINE 389. Εεισαμένη. Consult book ii., line 22.

LINE 390. Δεῦρ' ἴθ'. Consult line 130.

LINE 391. Δινωτοῖσι, Epic and Ionic for δινωτοῖς, dat. plur. neut. of δινωτός, ή, όν, "*rounded*." (Consult note.)—From δινόω, "*to round*."

LINE 392. Κάλλεϊ, Epic and Ionic for κάλλει, dat. sing. of κάλλος, εος, τό, "*beauty*."—From καλός.

Στίλβων, nom. sing. masc. pres. part. act. of στίλβω, "*to glisten*;" fut. στίλψω.

Εἵμασιν, dat. plur. of εἷμα, ατος, τό, "*a garment*," &c. In the plural, εἵματα, "*raiment*," "*vestments*."—From ἕννυμι.

LINE 393. Χορόνδε, adverb, "*to a dance*."—From χορός, "*a dance*," with the suffix δε denoting motion toward.

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Book 3. Line 394–406.

LINE 294. Λήγοντα, accus. sing. pres. part. act. of λήγω, "*to cease from.*" Consult book i., line 210.

LINE 395. Θυμὸν ἐνὶ στήθεσσιν, κ. τ. λ. Consult book ii., line 142.

LINE 397. Ἱμερόεντα, accus. plur. neut. of ἱμερόεις, όεσσα, όεν, "*lovely,*" "*exciting love* or *desire.*"—From ἵμερος, "*desire.*"

Μαρμαίροντα, accus. plur. neut. pres. part. act. of μαρμαίρω, "*to flash,*" "*to sparkle brightly;*" fut. μαρμαρῶ. Homer uses only the present participle.—From μαίρω, "*to sparkle,*" by a sort of reduplication, either strengthening the signification, or expressing a quick repetition and continuousness of the action.—From μαρμαίρω, again, come μάρμαρος, μαρμαρύσσω, μαρμαρυγή, &c., and to this same family belongs the Latin *marmor*, the idea involved in all these words being that of a sparkling brightness of surface.

LINE 398. Θάμβησεν. Consult book i., line 199.

Ἔπος τ' ἔφατ', κ. τ. λ. Consult book i., line 361.

LINE 399. Λιλαίεαι, Epic and Ionic for λιλαίει, 2 sing. pres. indic. of the middle deponent λιλαίομαι, "*to desire,*" only used in the present and imperfect.—From the obsolete λάω, "*to wish,*" by a sort of reduplication, as in μαρμαίρω, line 397.

Ἠπεροπεύειν, pres. infin. act. of ἠπεροπεύω, "*to deceive;*" fut ἠπεροπεύσω.—Probably from ἔπος, εἰπεῖν, ἀπύω, ἠπύω, "*to talk over*" not from ἀπάτη.

LINE 400. Προτέρω, adverb, "*farther on,*" "*farther before.*" Assigned as a species of comparative to πρό.

Πολίων, Epic and Ionic for πολέων, gen. plur. of πόλις, εως, Epic and Ionic ιος, ἡ, "*a city.*"

Εὐναιομενάων, Epic and Ionic for εὐναιομενῶν, gen. plur. fem. of εὐναιόμενος, η, ον, "*well-inhabited.*" A participle in form, though no such verb as εὐναίω or εὐναίομαι occurs.—From εὖ and ναίω, "*to inhabit.*"

LINE 402. Κεῖθι, adverb, Epic and Ionic for ἐκεῖθι, "*there,*" "*at that place.*"

LINE 403. Οὕνεκα. Consult book i., line 11.

LINE 405. Τούνεκα, contracted for τοῦ ἕνεκα, "*on this account,*" "*for this reason,*" "*therefore.*"

Δολοφρονέουσα, nom. sing. fem. of δολοφρονέων, ουσα, ον, "*meditating wiles,*" "*planning craft.*" Participle in form, though no such verb as δολοφρονέω exists.— From δολόφρων, "*wily-minded,*" and this from δόλος and φρήν.

LINE 406. Ἧσο. Consult book ii., line 200.

Ἰοῦσα, nom. sing. fem. of ἰών, ἰοῦσα, ἰόν pres. part. of εἶμι, "*to go.*"

Book 3. *Line* 406–414.

Ἀποείκε, 2 sing. pres. imper. of ἀποείκω, "*to withdraw from*;" fut. ἀποείξω.—From ἀπό, and εἴκω, "*to yield*," "*to retire*."

Κελεύθου, gen. sing. of κέλευθος, ου, ἡ, with the poetic heterogeneous plural τὰ κέλευθα, "*a path*," "*a way*."—According to Buttmann, from ἐλεύθω.

LINE 407. **Πόδεσσιν**, Epic for ποσί, dat. plur. of πούς, ποδός, ὁ, "*the foot*."—The Sanscrit root, as before remarked, is *pad*, "*to go*:" hence Sanscrit *pad*, Latin *pes*, *ped-is*, English *pad*, *foot*, German *fuss*, &c.—Akin, also, to πέδον, which is equivalent to the Sanscrit *pada*, and probably to πηδάω.

Ὑποστρέψειας, 2 sing. Æolic 1 aor. opt. act. of ὑποστρέφω, "*to turn back*;" fut. ὑποστρέψω: 1 aor. ὑπέστρεψα.—From ὑπό and στρέφω.

LINE 408. **Ὀΐζυε**, 2 sing. pres. imper. act. of ὀϊζύω, "*to wail*," "*to mourn*," "*to lament*," and hence "*to be miserable*." With the Attics it is a trisyllable, οἰζύω.—From οἴ, exclamation of grief, pain, &c., "*oh!*" "*ah!*" &c.

LINE 409. **Εἰςόκε**. Consult book ii., line 332.

Ἄλοχον. Consult book i., line 546.

LINE 410. **Κεῖσε**, Epic and Ionic for ἐκεῖσε, "*thither*."—From ἐκεῖ, "*there*."

Νεμεσσητον, Epic for νεμεσητόν, nom. sing. neut. of νεμεσητός, όν, "*causing indignation* or *wrath*." (Consult note.)—From νεμεσάω, "*to be wroth*," &c., and this from νέμεσις, "*anger*" at any thing unjust or unfitting.

LINE 411. **Πορσυνέουσα**, nom. sing. fem. Epic and Ionic for πορσυνοῦσα, fut. part. act. of πορσύνω, "*to prepare*;" fut. πορσυνῶ. (Consult note.) The form πορσύνω is often confounded with the synonymous πορσαίνω, but the latter is unknown to the most ancient Epic, as also probably to Attic poetry. Even πορσύνω is a poetic word, though used by Xenophon (*Cyr.*, i., 6, 17; iv., 2, 47).

LINE 412. **Μωμήσονται**, 3 plur. fut. indic. of the middle deponent μωμάομαι (Ionic μωμέομαι), "*to blame*," "*to find fault with*;" fut. μωμήσομαι.—From μῶμος, "*blame*," "*ridicule*."

Ἄχεα, accus. plur. neut. of ἄχος, εος, τό, "*sorrow*," "*grief*," &c.

Ἄκριτα, accus. plur. neut. of ἄκριτος, ον, "*unarranged*," "*confused*," "*crowded together*."—From ἀ, *priv.*, and κρίνω, "*to separate*," "*to distinguish*," &c.

LINE 413. **Χολωσαμένη**. Consult book ii., line 195.

LINE 414. **Ἔρεθε**, 2 sing. pres. imper. of ἐρέθω, "*to provoke*," "*to stir to anger*." The derivative ἐρεθίζω is more usually employed.—Akin to ἔρις

Book 3. *Line* 414–422.

Σχετλίη, Epic and Ionic for *σχετλία*, voc. sing. fem. of *σχέτλιος, α, ον*, "*wretched*," "*miserable*." Compare book ii., line 112.

Χωσαμένη, nom. sing. fem. 1 aor. part. of the middle deponent *χώομαι*, "*to be incensed*," "*to be enraged at*;" fut. *χώσομαι* : 1 aor *ἐχωσάμην*.

Μεθείω, Epic and Ionic for *μεθέω*, and this for *μεθῶ*, 1 sing. 2 aor. subj. act. of *μεθίημι*, "*to fling away*," "*to abandon*;" fut. *μεθήσω* : 2 aor. *μέθην*.

LINE 415. **Τώς**, demonstrative adverb, answering here to *ὥς*, i. e., *οὕτως*, "*so much*," "*as much*."

Ἀπεχθήρω, 1 sing. 1 aor. subj. act. of *ἀπεχθαίρω*, "*to hate*;" fut. *ἀπεχθαρῶ* · 1 aor. *ἀπήχθηρα*.—From *ἀπό* and *ἐχθαίρω*.

Ἔκπαγλα, adverb, "*greatly*;" strictly, the accus. plur. neut. of *ἔκπαγλος*. Consult book ii., line 223.

LINE 416. **Μέσσῳ**, Epic and Ionic for *μέσῳ*, dat. sing. of *μέσος, η, ον*, &c.

Μητίσομαι, 1 sing. 1 aor. subj. (with shortened mood-vowel, for *μητίσωμαι*) of the middle deponent *μητίομαι*, "*to devise*;" fut. *μητίσομαι*.—From *μῆτις*, "*skill*," "*cunning*," "*craft*," &c.

Λυγρά, accus. plur. neut. of *λυγρός, ά, όν*, "*mournful*," "*gloomy*."—Akin to *λευγαλέος*, *λοιγός*, *λοίγιος*, and Latin *lugeo, luctus*.

LINE 417. **Οἶτον**, accus. sing. of *οἶτος, ου, ὁ*, "*fate*," "*lot*," "*doom*."—Usually derived, like *οἶμος*, *οἴμη*, from the same root as *οἴσω*, fut. of *φέρω*, like the Latin *fors* from *fero*; but better, perhaps, from *οἶ*, akin to *οἶκτος*.

Ὄληαι, Epic and Ionic for *ὄλῃ*, 2 sing. 2 aor. subj. mid. of *ὄλλυμι*.

LINE 418. **Ἐκγεγαυῖα**. Consult book iii., line 199.

LINE 419. **Κατασχομένη**, nom. sing. fem. 2 aor. part. mid. of *κατέχω*, "*to cover*," "*to envelop*."

Ἑανῷ. Consult line 385.

Ἀργῆτι, dat. sing. of *ἀργής, ῆτος, ὁ, ἡ*, "*white*."—Akin to *ἀργός*.

LINE 420. **Λάθεν**, Epic and Ionic for *ἔλαθεν*, 3 sing. 2 aor. indic. act. of *λανθάνω*, "*to escape observation*;" fut. *λήσω* : 2 aor. *ἔλαθον*. The first aorist *ἔλησα* is only found in the Homeric *ἐπέλησε*, and in later Epic. (*Lobeck, ad Phryn.*, 719.)—Lengthened from root ΛΑΘ–, with which compare the Latin *lat-eo*.

LINE 422. **Ἀμφίπολοι**. Consult line 143.

Τράποντο, Epic and Ionic for *ἐτράποντο*, 3 plur. 2 aor. indic. middle of *τρέπω*, "*to turn*:" in the middle, "*to turn one's self*," "*to turn one's attention*;" fut. *τρέψω* · 1 aor *ἔτρεψα* : 2 aor. *ἔτραπον* : 2 aor. mid. *ἐτραπόμην*.

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Book 3. *Line* 423–436.

LINE 423. Ὑψόροφον, accus. sing. masc. of ὑψόροφος, ον, "*high-roofed*," "*with high ceiling*."—From ὕψι, "*on high*," and ὀροφή, "*a roof*," "*a ceiling*."

Κίε. Consult book i., line 348.

LINE 424. Δίφρον, accus. sing. of δίφρος, ου, ὁ, and later ἡ, "*a seat*," "*stool*," &c. The primitive meaning of the term is "*the chariot-board*." Consult line 310.

Φιλομμειδής, ές, "*smile-loving*," an epithet of Venus.—From φιλέω and μειδάω, "*to smile*." (Consult note.)

LINE 425. Αντία, accus. plur. neut. of ἀντίος, taken adverbially, "*opposite*," "*over against*."

LINE 426. Κάθιζε, Epic and Ionic for ἐκάθιζε (*Kühner*, § 106, 3), 3 sing. imperf. indic. act. of καθίζω, taken here in an intransitive sense, "*to sit down*."

LINE 427. Ὄσσε. Consult book i., line 104.

Πάλιν, adverb, "*away*," "*back*." Consult remarks on παλιμπλαγχθέντας, book i., note on line 59.

Κλίνασα, nom. sing. fem. 1 aor. part. act. of κλίνω, "*to bend*," "*to turn*," &c.; fut. κλῐνῶ: 1 aor. ἔκλῑνα.

Πόσιν. Consult line 163.

Ἠνίπαπε. Consult book ii., line 245.

LINE 428. Ὤφελες, 2 sing. 2 aor. indic. act. of ὀφείλω, "*to owe*." Consult book i., line 415.

Αὐτόθι, adverb, "*there*." Equivalent to αὐτοῦ.

LINE 429. Δαμείς, nom. sing. masc. 2 aor. part. pass. of δαμάω, "*to subdue*." Consult book i., line 61.

LINE 430. Εὔχεο, Epic and Ionic for ηὔχου, 2 sing. imperf. indic. of the middle deponent εὔχομαι, "*to boast*;" fut. εὔξομαι: 1 aor. ηὐξάμην.—The *common* notion is probably that of *loud speaking*, for the word is clearly akin to αὐχέω, καυχάομαι.

LINE 432. Προκάλεσσαι, Epic for προκάλεσαι, 2 sing. 1 aor. imper. middle of προκαλέω, "*to call forth*," "*to challenge to the combat*;" fut. προκαλέσω: 1 aor. προεκάλεσα: Attic προὐκάλεσα.—From πρό and καλέω.

LINE 434. Κέλομαι. Consult book i., line 386.

Ξανθῷ. Consult book i., line 197.

LINE 435. Ἀντίβιον (consult line 20), to be taken here adverbially, "*against*," not as an adjective agreeing with πόλεμον.

LINE 436. Ἀφραδέως, adverb, "*rashly*," "*foolishly*."—From ἀφραδής, "*thoughtless*," "*inconsiderate*," "*without reflection*," and this from ἀ, *priv*., and φράζομαι, "*to reflect*," "*to deliberate*."

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Book 3. *Line* 436–447.

Δαμήῃς, Epic lengthened form for δαμῇς, 2 sing. 2 aor. indic. pass. of **δαμάω**, "*to subdue*," &c.

Line 438. **Ἔνιπτε**, 2 sing. pres. imper. act. of **ἐνίπτω**, "*to assail*," "*to attack*," "*to upbraid*;" fut. **ἐνίψω**. Consult remarks on **ἠνίπαπε**, book ii., line 245.

Line 441. **Τραπείομεν**, Epic and Ionic (with shortened mood-vowel) for τραπέωμεν, and this for **τραπῶμεν** (which, again, is, by metathesis, for ταρπῶμεν), 1 plur. 2 aor. subj. pass., in a middle sense, of τέρπω, "*to delight*;" fut. τέρψω: 1 aor. **ἔτερψα**: 2 aor. **ἔταρπον**, by metathesis ἔτραπον: 2 aor. pass. **ἐτάρπην**, by metathesis ἐτράπην. A similar metathesis takes place in **ἔπαρθον**, **ἔπραθον**, from πέρθω. (Consult the remarks of *Buttmann*, *Irreg. Verbs*, *ed. Fishlake*, p. 236, who successfully combats the formation of τραπει ομεν, &c., from τρέπω.)

Εὐνηθέντε, nom. dual 1 aor. part. pass., in a middle sense, of **εὐνάω**, "*to lay on a couch*," "*to lull to repose*:" in the middle, "*to retire to the couch*," "*to lie on the couch*," &c.; fut. **εὐνήσω**.—From εὐνή, "*a couch*."

Line 442. **Ἔρως**, ωτος, ὁ, "*love*."—Akin to ἐράω.

Ἀμφεκάλυψεν, 3 sing. 1 aor. indic. act. of **ἀμφικαλύπτω**, "*to enwrap*," "*to envelop*;" fut. ἀμφικαλύψω: 1 aor. ἀμφεκάλυψα.—From **ἀμφί**, "*round about*," and καλύπτω, "*to cover*."

Line 444. **Ἔπλεον**, 1 sing. imperf. indic. act. of πλέω, "*to sail*;" fut. πλεύσομαι, or, usually, πλευσοῦμαι: 1 aor. ἔπλευσα.

Ἁρπάξας, Epic and Doric for ἁρπάσας, nom. sing. masc. 1 aor. part. act. of ἁρπάζω, "*to carry off*." Compare remarks on ἐξήρπαξε line 380.

Line 445. **Κρανάῃ**, dat. sing. of **Κρανάη**, ης, ἡ, "*Cranaë*," an island on which Paris and Helen first landed after their flight from Sparta. According to some authorities, it is the island Helena, near the southern extremity of Attica. Others, however, make it to have been a small island in the Sinus Laconicus, now *Marathonisi*, and in this latter opinion Müller coincides. (*Orchom.*, p. 316.)

Line 446. **Ἔραμαι**, 1 sing. pres. indic. of the deponent **ἔραμαι**, "*I love*," &c.; fut. **ἐρασθήσομαι**: 1 aor. **ἠράσθην**. The usual prose form is ἐραω.

Line 447. **Ἄρχε**, Epic and Ionic for **ἦρχε**, 3 sing. imperf. indic. act of ἄρχω, "*to begin*;" fut. ἄρξω: imperf. **ἦρχον**.

Λέχοςδε, adverb, "*to the couch*."—From **λέχος**, "*a couch*."

Κιών, nom. sing. masc. pres. part. of κίω, "*to go*." The present is not used in the indicative, but the verb is frequently employed by

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Book 3. *Line* 447–456.

Homer and others in the optative *κίοιμι*, part. *κιών*, *κιοῦσα*: imperf *ἔκιον*, without augment *κίον*. *Κίω* seems to belong to *ἴω*, the root of *εἶμι*, and from it come *κιάθω*, *κινέω*, and the Latin *cio*, *cieo*.

Ἄκοιτις, *ιος*, *ἡ*, "*a spouse*," "*a wife*," feminine of *ἀκοίτης*.—From *ἁ*, copulative, and *κοίτη*, "*a couch*."

LINE 448. Τρητοῖσι, Epic and Ionic for *τρητοῖς*, dat. plur. neut. of *τρητός*, *ή*, *όν* "*perforated*." (Consult note.)—From *τετραίνω*, "*to perforate*."

Κατεύνασθεν, Epic for *κατευνάσθησαν*, 3 plur. 1 aor. indic. pass., in a middle sense, of *κατευνάω*, "*to lay down on a couch*," &c.: in the middle, "*to lie down*." Consult remarks on *εὐνηθέντε*, line 441.

LINE 449. Ἐφοίτα, 3 sing. imperf. indic. act. of *φοιτάω*, "*to move up and down*," "*to wander*," &c.; fut. *φοιτήσω*.

Θηρί, dat. sing. of *θήρ*, *θηρός*, *ὁ*, "*a wild beast*," "*a beast of prey*."—Compare the German *thier*, English *deer*, and, with the Æolic form, *φήρ*, likewise the German *e-ber*, English *boar*, *bear*.

LINE 450. Ἐξαθρήσειεν, 3 sing. Æolic 1 aor. opt. act. of *ἐξαθρέω*, "*to espy*;" fut. *ἐξαθρήσω*, &c.—From *ἐς* (*εἰς*) and *ἀθρέω*, "*to see*," "*to observe*," &c., and this last from the same root as *θεωρέω*.

LINE 451. Κλειτῶν, gen. plur. masc. of *κλειτός*, *ή*, *όν*, "*distinguished*," "*illustrious*."—From *κλείω*, "*to celebrate*," "*to render famous*."

Ἐπικούρων. Consult book ii., line 130.

LINE 452. Δεῖξαι, 1 aor. inf. act. of *δείκνυμι*, "*to point out*," "*to show*;" fut. *δείξω*: 1 aor. *ἔδειξα*.—Buttmann traces both this verb and *δέχομαι* to a common root *δεκ-*, with the common notion of *stretching out the right hand* (*δεξιά*), either *to point*, as in *δείκνυμι*, or *to welcome*, as in *δέχομαι*. The usual signification of *δείκνυμι*, "*to show*," is that of the Sanscrit *dic*, with which compare the Latin *dic-ere*, *doc-ere*, *in-dic-are*, whence, perhaps, *dig-itus*, *δάκ-τυλος*

LINE 453. Ἐκεύθανον, 3 plur. imperf. indic. act. of *κευθάνω*, "*to conceal*," a poetic form for *κεύθω*.

LINE 454. Ἀπήχθετο, 3 sing. 2 aor. indic. of *ἀπεχθάνομαι*, "*to be hateful*;" fut. *ἀπεχθήσομαι*: 2 aor. *ἀπηχθόμην*. Some make *ἀπήχθετο* here the imperfect of *ἀπέχθομαι*, but the aorist is far preferable, and may very well be rendered as a pluperfect, "*had made himself hateful*." (Consult *Buttmann*, *Irreg. Verbs*, *ed. Fishlake*, p 110.)

LINE 456. Δάρδανοι, *ων*, *οἱ*, "*the Dardani*." According to the Homeric topography, the Dardani, who were subject to Anchises, and were commanded by his son Æneas, occupied a small

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district which lay between the territory of Abydus and the Rhœtean promontory, beyond which point the Trojan land, properly so called, and the hereditary dominions of Priam commenced.

Line 459. Ἔκδοτε, 2 plur. 2 aor. imper. act. of ἐκδίδωμι, "*to give up*;" fut. ἐκδώσω: 2 aor. ἐξέδων.—From ἐκ and δίδωμι.

Ἀποτινέμεν, Epic, Doric, and Æolic for ἀποτίνειν, pres. inf. act. of ἀποτίνω. Consult line 286.

Line 460. Ἦτε καὶ, κ. τ. λ. Consult line 287.

Line 461. Ἤινεον, *i. e.*, ᾔνεον, 3 plur. imperf. indic. act. of αἰνέω, "*to applaud*," "*to give plaudits*," "*to praise*;" fut. αἰνέσω, Epic αἰνήσω: aor. ᾔνεσα.

BOOK IV.

Line 1. Ἠγορόωντο, 3 plur. imperf. indic. of the middle deponent ἀγοράομαι, "*to hold converse together*" or "*with each other*;" and Epic lengthened form for ἠγορῶντο. Compare *Glossary* on book ii., 337.

Line 2. Δαπέδῳ, dat. sing. of δάπεδον, ου, τό, "*land*," "*soil*;" but usually "*the floor of an apartment*" or "*hall*," "*a pavement*," generally of marble, or some other hard substance, and often splendidly wrought in the heroic age. The term is commonly supposed to be Doric for γήπεδον, γάπεδον, like Δη-μητήρ; but Dœderlein and Pott take it to be for ζά-πεδον, and the quantity seems to be in favour of this.

Line 3. Ἐῳνοχόει, 3 sing. imperf. indic. act. of οἰνοχοέω, "*to be an* οἰνόχόος," "*to pour out wine* for drinking;" here, however, "*to pour out nectar for wine*." The form ἐῳνοχόει is Epic, with the syllabic augment prefixed to the temporal, for the common ᾠνοχόει (*Kühner*, § 100, 8.)—From οἶνος, and χέω, "*to pour*."

Line 4. Δειδέχατο, 3 plur. pluperf. (in sense of imperfect) middle of δείκνυμι, and Epic and Ionic for δειδεγμένοι ἦσαν. The original idea appears to be that of *stretching out* and offering the cup, or, as it were, *pointing* with it to another. Many deduce δειδέχατο from δέχομαι, with the meaning of "*to receive*," "*to welcome*;" but this is condemned by Buttmann and others. (*Buttmann, Irreg Verbs*, p. 59, *ed. Fishlake*.)

Line 5. Ἐπειρᾶτο, 3 sing. imperf. indic. middle of πειράω. Compare *Glossary* on book i., 302.

Ἐρεθιζέμεν, Epic, Doric, and Æolic for ἐρεθίζειν. Earliest form ἐρεθιζέμεναι. Compare *Glossary* on book i., 32

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Book 4. *Line* 6–20

Παραβλήδην, adverb, "*with sidelong look.*" Strict meaning,
LINE 6. "*thrown beside,*" from παραβάλλω, "*to throw beside.*"

Δοιαί, nom. plur. fem., "*two.*" Compare *Glossary* on book
LINE 7. iii., 236.

Ἀρηγόνες, nom. plur. of ἀρηγών, όνος, ὁ, ἡ, "*a helper.*"—From ἀρήγω, "*to help.*"

Ἀλαλκομενηΐς, ΐδος, "*Alalcomenëan;*" an epithet of Mi-
LINE 8. nerva.—From Ἀλαλκομεναί, a town of Bœotia. Consult note.

Παρμέμβλωκε, 3 sing. perf. indic. active of the assumed
LINE 11. form παραβλώσκω, "*I go,*" "*I come;*" fut. mid. παραμολοῦμαι. The form βλώσκω, instead of being an original present, was constructed upon ἔμολον, μόλω, the latter, by transposition, becoming μλόω. As, however, the concurrence of μλ was offensive to euphony, the μ was changed to β, and μλόω thus became βλόω, which in its turn, by a very common process of extension, was strengthened into βλώσκω. So the perfect was originally μέμλωκα, from which, by the insertion of β between the two liquids, arose μέμβλωκα. (*Kühner*, § 179.—*Buttmann*, § 114.)

Ἐξεσάωσεν, 3 sing. 1 aor. indic. act. of ἐκσαόω, an Epic
LINE 12. form of ἐκσώζω, "*to save,*" "*to bring off safe;*" fut. ἐκσαώσω: 1 aor. ἐξεσάωσα.

Θανέεσθαι, fut. inf. mid. of θνήσκω, Epic and Ionic for θανεῖσθαι.

Φύλοπιν, accus. sing. of φύλοπις, ιδος, ἡ, "*the din of battle,*"
LINE 15. "*the battle-cry,*" "*the battle* itself;" accus. φυλόπιδα and φύλοπιν, the latter of which is the common form in Homer, the former being only used by him on one occasion, namely, in *Od.*, xi., 314. According to the grammarians, it is derived from φῦλον, "*a people, nation, tribe,*" and ὄψ in the sense of βοή, "*a loud cry*" or "*din.*"

Αἰνήν. Consult *Glossary* on book i., 552, *s. v.* Αἰνότατε.

Ὄρσομεν, Epic form, with shortened mood-vowel, for ὄρ-
LINE 16. σωμεν, 1 plur. 1 aor. subj. act. of ὄρνυμι, "*to excite,*" "*to arouse;*" fut. ὄρσω: 1 aor. ὦρσα. Compare *Glossary* on book iii. 250, *s. v.* ὄρσεο.

Ἐπέμυξαν, 3 plur. 1 aor. indic. act. of ἐπιμύζω: fut. ξω.
LINE 20. From ἐπί and μύζω, "*to make the sound* μῦ, μῦ," &c. (Consult note; and compare the Latin *mutire, mussare, mussitare,* and the English "*to mutter.*")

Ἥσθην, 3 dual, imperf. indic. of ἧμαι, "*I sit;*" imperf. ἥμην, ἧσο, ἧστο, &c. Observe that ἧμαι is, in fact, a regular perfect, and ἥμην

a regular pluperfect from ἕω, "*I seat*," and signify respectively, when strictly considered, "*I have been seated*, or *placed*, and remain so," *i. e.*, "*I sit*," and "*I had been seated*, or *placed*, and remained so," *i. e.*, "*I was sitting*."

Μεδέσθην, 3 dual, imperf. indic. of middle deponent *μέδομαι*, "*to devise*," "*to plan*," &c.; fut. *μεδήσομαι*. Augment wanting. The future occurs in *Il.*, ix., 650; elsewhere Homer employs only the present and imperfect. The form *μήδομαι* is originally only an Ionic one for *μέδομαι*.

LINE 22. **Ἀκέων**. Consult *Glossary* on book i., 512.

LINE 23. **Σκυζομένη**, present participle, nom. sing. fem. of the deponent *σκύζομαι*, "*to be incensed*" or "*wroth* with one." An active *σκύζω* occurs only in the grammarians. Usually derived from *κύων*, and so, strictly, like *κνύζάομαι*, "*to snarl*."

Ἥιρει (*ᾕρει*), 3 sing. imperf. indic. act. of *αἱρέω*, "*to take*," "*to take possession of*," &c.; fut. *αἱρήσω*: perf. *ᾕρηκα*: 2 aor. *εἷλον*, &c

LINE 24. **Ἔχαδε**, 3 sing. 2 aor. act. of *χανδάνω*, "*to hold*," "*to take in*," "*to contain*," &c.: fut. *χείσομαι*: 2 perf. with present signification *κέχανδα*: 2 aor. *ἔχαδον*. This verb is lengthened from the root ΧΑΔ-, and is akin to *χαίνω* and *χάσκω*, "*to gape*."

LINE 26. **Ἅλιον**, accus. sing. masc. of *ἅλιος*, *α*, *ον*, "*fruitless*." According to some, it is the same word with *ἅλιος*, "*of*" or "*belonging to the sea*," and so, strictly, "*like the sea*," "*faithless*," "*useless*," &c.; but this is too artificial for so early a word: according to others, akin to *ἄλη*, "*wandering*;" *ἠλεός*, "*astray*;" *ἠλίθιος*, "*idle*," "*trifling*," "*vain*," &c.

Ἀτέλεστον, accus. sing. masc. of *ἀτέλεστος*, *ον*, "*without end*," "*incomplete*," "*without effect*."—From *ἀ*, *priv.*, and *τελέω*, "*to bring about*," "*to complete*."

LINE 27. **Ἱδρῶ**, accus. sing. of *ἱδρώς*, *ῶτος*, *ὁ*, "*sweat*." Consult note.

Καμέτην, for *ἐκαμέτην*, augment wanting, 3 dual, 2 aor. indic. act of *κάμνω*, "*to labour*." Compare *Glossary* on book ii., 101.

LINE 29. **Ἕρδε**, 2 sing. pres. imper. of *ἕρδω*. Compare *Glossary* on book i., 315.

LINE 31. **Ῥέζουσιν**, 3 plur. pres. indic. act. of *ῥέζω*, "*to do*," &c Compare *Glossary* on book i., 147.

Ἀσπερχές, accus. sing. neut., of *ἀσπερχής*, "*unceasing*," taken as an adverb; "*unceasingly*."—From *ἀ*, euphonic, and *σπέρχω*, "*to set in rapid motion*," "*to urge on*," &c.

LINE 33. **Ἐϋκτίμενον**, accus. sing. neut. of *ἐϋκτίμενος*, *η*, *ον*, "*well*

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-*ναίω*," "*lying beautifully*," and also, "*well-inhabited*," "*populous*."—From *εὖ* and *κτίζω*, "*to build*," "*to found*," "*to people*," &c.

Πύλας, accus. plur. of *πύλη*, *ης*, *ἡ*, "*a gate*." Pott traces an analogy between this word and the Sanscrit *pûr*, "*to fill*."

Line 35. Ὠμόν, accus. sing. masc. of *ὠμός*, *ή*, *όν*, "*raw*."

Βεβρώθοις, 2 sing. pres. opt. act. of the verb *βεβρώθω*, a poetic form for *βιβρώσκω*, "*to eat*," "*to devour*." In this verb the stem, or root ΒΡΟΩ, is formed in -*θω*, like *κνάω*, *κνήθω*, *ἀλέω*, *ἀλήθω*, and the reduplication is prefixed to increase the force of the word, as in *τιτραίνω*, from *τράω*; *τιτράω* and *τετρεμαίνω*, from *τρέω*. It is altogether erroneous to make *βεβρώθοις*, as some do, a perfect optative. *Buttmann*, *Irreg. Verbs*, p. 41, *ed. Fishlake*.)

Line 36. Ἐξακέσαιο, 2 sing. 1 aor. opt. of the middle deponent *ἐξακέομαι*, "*to cure*," "*to appease*;" fut. *έσομαι*. The active voice is only used in later writers.

Line 37. Ἔρξον, 2 sing. 1 aor. imper. act. of *ἔρδω*, "*to do*." Compare *Glossary* on book i., 315.

Νεῖκος, nom. sing. of *νεῖκος*, *εος*, *τό*, "*an altercation*," "*a quarrel*."

Line 38. Ἔρισμα, nom. sing. of *ἔρισμα*, *ατος*, *τό*, "*a source of contention*," "*that which is striven for*."—From *ἐρίζω*, "*to strive*," "*to contend*."

Line 40. Μεμαώς. Consult *Glossary* on book i., 590, *s. v. μεμαῶτα*.

Line 41. Ἐγγεγάασιν, 3 plur. poetic, and especially Epic perfect of *ἐγγίγνομαι*, "*to be born in*," "*to live in*." Observe that *γέγαα* is formed from *γάω*, an obsolete present, for which *γίγνομαι* is employed.

Line 42. Διατρίβειν, pres. inf. act. of *διατρίβω*, "*to retard*:" fut. *ψω*.—From *διά* and *τρίβω*, "*to rub*." Observe that *διατρίβω* properly means, "*to rub between*" or "*against*, *rub away*, *consume*," &c.

Ἐᾶσαι, 1 aor. inf. act. of *ἐάω*, "*to permit*," "*to let*," "*to leave alone*:" fut. *σω*: perf. *εἴακα*: 1 aor. *εἴασα*.

Line 44. Ἀστερόεντι, dat. sing. masc. of *ἀστερόεις*, *εσσα*, *εν*, "*starred*," "*starry*."—From *ἀστήρ*, "*a star*."

Line 45. Πόληες, Epic and Ionic for *πόλεις*, nom. plur. of *πόλις*, "*a city*:" gen. *εως* and *εος*, *ἡ*: Epic and Ionic gen. *πόληος*; dat. *πόληϊ*, &c. Another Ionic genitive is *πόλιος*, which is likewise found in Doric.

Line 46. Τάων, Epic and Ionic gen. plur. fem. of *ὁ*, *ἡ*, *τό*, for *τῶν* It is also called a Doric and Æolic form, but the more common Doric form is *τᾶν*.

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Book 4. Line 46–59.

Τιέσκετο, Epic and Ionic iterative imperfect ind. pass. 3 sing. for *ἐτίετο*, from *τίω*, "*to esteem*," "*to honour*:" fut. *τίσω*. Not to be confounded with *τίνω*, which merely means "*to pay a price*."

Line 47. **Ἐϋμμελίω**, Epic and Ionic for *ἐϋμμελίου*, gen. sing. of *ἐϋμμελίης, ου, ὁ*, "*Good at the ashen-handled spear*."—From *εὖ* and *μελία*, "*the ash-tree*." Consult note.

Line 49. **Λοιβῆς**, gen. sing. of *λοιβή, ῆς, ἡ*, "*a pouring*;" in a religious sense, "*a libation*."—From *λείβω*, "*to pour out*," "*to make a libation*."

Κνίσης, gen. sing. of *κνίση, ης, ἡ*, "*the savour of sacrifice*." Compare *Glossary* on book i., 66.

Λάχομεν, Epic and Ionic for *ἐλάχομεν*, 1 plur. 2 aor. ind. act. of *λαγχάνω*, "*to obtain by lot*," "*to have assigned to one by lot*:" fut. *λήξομαι*: perf. *εἴληχα*: 2 aor. *ἔλαχον*.—Lengthened from the root ΛΑΧ.

Line 52. **Ἄργος**, *εος, τό*, "*Argos*," the later capital of Argolis, in the Peloponnesus, the earlier one having been Mycenæ It was situate on the River Inachus, and of Pelasgic origin.

Σπάρτη, *ης, ἡ*, "*Sparta*," the capital of Laconia, on the River Eurotas.

Μυκήνη, *ης, ἡ*, "*Mycenæ*," the earlier capital of Argolis, and the residence of the Pelopidæ. It lay in a northeastern direction from Argos. Mycenæ was destroyed by the people of Argos. Homer uses both Μυκήνη and Μυκῆναι, but mostly the latter, which prevails also in Attic. Hence the more usual Latin form of the name is *Mycenæ*, whereas Μυκήνη would properly be *Mycene*.

Line 53. **Διαπέρσαι**, 1 aor. inf. act. of *διαπέρθω*, "*to destroy*:" fut. *σω*: 2 aor. *διέπραθον*. The 1 aor. *διέπερσα* is less frequent.—From *διά* and *πέρθω*, "*to destroy*."

Ἀπέχθωνται, 3 plur. 2 aor. subj. of the middle deponent *ἀπεχθάνομαι*, "*to be hateful*:" fut. *ἀπεχθήσομαι*: 2 aor. *ἀπηχθόμην*.

Line 54. **Μεγαίρω**, 1 sing. pres. ind. act. of *μεγαίρω*, strictly, "*to look on a thing as great*, or *too great*;" whence we get the notions of *ill-will* or *envy*, which soon became attached to it: hence, "*to grudge*" a thing to another, as too great for him: fut. *μεγαρῶ*: 1 aor. *ἐμέγηρα*.—From *μέγας*, "*great*."

Line 55. **Εἰῶ**, 1 sing. pres. ind. act. of *εἰάω, εἰῶ*, Epic and Ionic for *ἐάω, ἐῶ*, "*to permit*," "*to allow*."

Line 56. **Ἀνύω**, 1 sing. pres. ind. act. of *ἀνύω*, "*to effect*," "*to accomplish*," "*to gain*:" fut. *ύσω*: perf. *ἤνυκα*.

Line 59. **Πρεσβυτάτην** acc. sing. fem. of *πρεσβύτατος, η, ον*, "*the*

Book 4. *Line* 59–79.

titled to very great respect." (Consult note.) Superlative degree of πρέσβυς, comparative πρεσβύτερος.

Τέκετο, 3 sing. 2 aor. ind. mid. wanting augment, and Epic and Ionic for ἐτέκετο, from τίκτω. Compare *Glossary* on book i., 36.

'Αγκυλομήτης. Consult *Glossary* on book i., 205.

LINE 60. Παράκοιτις, ιος, ἡ, accus. ιν, feminine form of παρακοίτης, "*a wife.*"—From παρά and κοίτη, "*a couch.*"

LINE 62. Ὑποείξομεν, Epic for ὑποείξωμεν, the mood vowel being shortened: 1 plur. 1 aor. subj. act. of ὑποείκω, Epic and Ionic for ὑπείκω, "*to retire,*" "*to withdraw,*" and hence, figuratively, "*to yield,*" "*to give up:*" fut. ξω: from ὑπό and εἴκω, "*to yield.*"

LINE 63. Ἕψονται, 3 plur. fut. ind. of the middle deponent ἕπομαι, "*to follow:*" fut. ἕψομαι: 2 aor. ἑσπόμην.

LINE 64. Ἐπιτεῖλαι, 1 aor. inf. act. of ἐπιτέλλω, "*to command:*" fut. ἐπιτελῶ: 1 aor. ἐπετεῖλα: perf. ἐπιτέταλκα.—From ἐπί and τέλλω, with regard to which last, consult *Glossary* on book i., 25.

LINE 66. Ὑπερκύδαντας, accus. plur. masc. of ὑπερκύδας, αντος, "*exceeding in fame,*" "*far-famed.*"—From ὑπέρ and κῦδος, "*fame,*" "*renown.*" Some take ὑπερκύδας to be contracted from ὑπερκυδήεις, ὑπερκυδῆς, Doric ὑπερκύδας, αντος, but then the accent should be ὑπερκυδᾶντα, ὑπερκυδᾶντας, for which there is no authority.

LINE 67. Ἄρξωσι, 3 plur. 1 aor. subj. act. of ἄρχω, "*to begin,*" &c.: fut. ξω: 1 aor. ἦρξα.

Δηλήσασθαι, 1 aor. inf. of the middle deponent δηλέομαι, "*to injure,*" &c.: fut. δηλήσομαι: 1 aor. ἐδηλησάμην.

LINE 76. Ναύτῃσι, Epic and Ionic for ναύταις, dat. plur. of ναύτης, ου, ὁ, "*a seaman.*"—From ναῦς, "*a ship.*"

LINE 77. Σπινθῆρες, nom. plur. of σπινθήρ, ῆρος, ὁ, "*a spark.*" The old Æolic form appears to have been σκίνθηρ, with the usual substitution of κ for π; and with this we may compare the Latin *scintilla.*

Ἵενται, 3 plur. pres. ind. pass. of ἵημι, "*to send:*" fut. ἥσω: perf. εἷκα.

LINE 78. Εἰκυῖα. Consult *Glossary* on book iii., 386.

Ἤϊξεν, 3 sing. 1 aor. ind. act. of ἀΐσσω, "*to rush:*" fut. ἀΐξω 1 aor. ἤϊξα. The Attic form is ᾄσσω, or ᾄττω: fut. ᾄξω: 1 aor ᾖξα.

LINE 79. Ἔθορε, 3 sing. 2 aor. ind. act. of θρώσκω, "*to leap:*" fut θοροῦμαι: 2 aor. ἔθορον.—Lengthened from a root ΘΟΡ-

Book 4. Line 84–101.

Line 84. Ταμίης, Epic and Ionic for ταμίας, ου, ὁ, "*a dispenser.*"—Either from τέμνω, τεμ-εῖν, "*one who cuts for each his share,*" or akin to the Latin *dare*, δαίω. (Compare *Pott*, *Etymol. Forsch.*, i., 186.)

Line 86. Κατεδύσετο. Consult *Glossary* on book iii., 328, and book i., 428.

Line 88. Διζημένη, nom. sing. fem. of διζήμενος, η, ον, pres. part. of the deponent verb δίζημαι, "*to seek for,*" &c.

Line 90. Ἑσταότα. Consult *Glossary* on book ii., 170.

στίχες. Compare *Glossary* on book iii., 113.

Line 94. Ἐπιπροέμεν, Epic and Ionic for ἐπιπροεῖναι, 2 aor. inf. act. of ἐπιπροΐημι.

Ἰόν, accus. sing. of ἰός, οῦ, ὁ, "*an arrow.*" In plural, τὰ ἰά.—Probably from ἰέναι, *i-re*.

Line 95. Ἄροιο, 2 sing. 2 aor. opt. mid. of αἴρω, "*to lift up;*" in the middle, "*to lift up for one's self,*" "*to gain,*" "*to win:*" fut. ἀρῶ: perf. ἦρκα· 1 aor. ἦρα: 1 aor. mid. ἠράμην: 2 aor. mid ἠρόμην. Homer uses the aorists ἠράμην and ἠρόμην indiscriminately in the indicative: in the other moods he employs the latter only. The Attic poets have ἠράμην alone as an indicative, giving a preference to the other moods of the same form with *a*, but resorting occasionally to those of ἀρόμην when ᾰ is required for the metre. Prose writers acknowledge ἠράμην only, with its forms.

Line 97. Πάμπρωτα, accus. plur. neut. of πάμπρωτος, taken as an adverb, "*first of all.*"—From πᾶς and πρῶτος.

Ἀγλαά. Consult *Glossary* on book i., 23.

Line 99. Δμηθέντα, accus. sing. 1 aor. part. pass. of δαμάω, "*to subdue,*" "*to overpower:*" fut. σω: perf. δέδμηκα: 1 aor. ἐδάμασα: 1 aor. pass. ἐδμήθην. Compare the Sanscrit *dam*, "to be tame," the Latin *dom-are*, the English *tame*, the German *zahm*. Hence, perhaps, also *damnare*, *damnum*, and ζημία.

Ἀλεγεινῆς, gen. sing. fem. of ἀλεγεινός, ή, όν, "*mournful,*" "*sad.*"—From ἀλέγω, "*to trouble one's self,*" "*to have a care.*"

Line 100. Ὀΐστευσον, 1 aor. imper. act. of ὀϊστεύω, "*to discharge an arrow at one.*"—From ὀϊστός, "*an arrow.*"

Κυδαλίμοιο, Epic and Ionic for κυδαλίμου, gen. sing. masc. of κυδάλιμος, ον, "*renowned,*" "*glorious.*"—From κῦδος, "*renown,*" "*glory.*"

Line 101. Λυκηγενέϊ, Epic and Ionic for Λυκηγενεῖ, dat. sing. masc. of Λυκηγενής, έος, contr. οῦς, "*Lycian-born.*" Consult note

Book 4. *Line* 101-110

Κλυτοτόξῳ, dat. sing. masc. of *κλυτότοξος, ον,* "*famous for the bow,*" "*renowned archer.*"—From *κλυτός,* "*famous,*" and *τόξον,* "*a bow.*"

LINE 102. Πρωτογόνων, gen. plur. masc. of *πρωτόγονος, ον,* "*first-born.*"—From *πρῶτος* and *γόνος,* "*offspring.*"—Observe the difference of meaning occasioned by change of accentuation between *πρωτόγονος,* "*first-born,*" and *πρωτογόνος,* "*bringing forth first.*"

LINE 104. Ἄφρονι, dat. sing. of *ἄφρων, ονος,* "*foolish,*" "*senseless.*" —From *ἀ, priv.,* and *φρήν,* "*mind.*"

LINE 105. Ἐσύλα, 3 sing. imperf. ind. act. of *συλάω,* "*to strip off,*" "*to take,*" &c.: fut. *ήσω.*

Εὔξοον, accus. sing. neut. of *ἐΰξοος, ον,* Epic and Ionic for *εὔξοος, ον,* "*well-polished.*"—From *εὖ* and *ξέω,* "*to polish.*"

Ἰξάλου, gen. sing. masc. of *ἴξαλος, ον,* an epithet of the wild goat, or chamois, and explained as equivalent to *πηδητικός, ὁρμητικός,* "*bounding,*" "*springing,*" "*darting,*" and usually derived from *ἀΐσσω,* as if *ἀΐξαλος.*

LINE 107. Προδοκῇσιν, Epic and Ionic for *προδοκαῖς,* dat. plur. of *προδοκή, ῆς, ἡ,* "*a place where one lies in wait.*"—From *πρό* and *δοκάω,* "*to lie in wait for.*"

LINE 108 Βεβλήκει, Epic and Ionic for *ἐβεβλήκει,* the augment being dropped; 3 sing. pluperf. ind. act. of *βάλλω,* "*to strike,*" "*to wound:*" fut. *βαλῶ:* perf. *βέβληκα:* pluperf. *ἐβεβλήκειν.*

Ἔμπεσε, Epic and Ionic for *ἐνέπεσε,* 3 sing. 2 aor. ind. act. of *ἐμπίπτω,* "*to fall on* or *in:*" fut. *ἐμπτώσω:* perf. *ἐμπέπτωκα:* 2 aor *ἐνέπεσον.*—From *ἐν* and *πίπτω.*

LINE 109. Κέρα, nom. plur. of *κέρας,* gen. *κέρατος, τό,* "*a horn.*"—Observe that *κέρα* is contracted from *κέραα,* and that this is contracted previously from *κέρατα.* As regards the root of the word, compare the Latin *cornu,* English *horn,* Hebrew *keren,* &c.

Ἑκκαιδεκάδωρα, nom. plur. neut. of *ἑκκαιδεκάδωρος, ον,* "*sixteen palms long.*"—From *ἑκκαίδεκα* "*sixteen,*" and *δῶρον,* "*a palm,*" "*a hand's breadth.*" Consult note.

Πεφύκει, Epic and Ionic for *ἐπεφύκει,* the augment being dropped, 3 sing. pluperf. ind. act. of *φύω,* "*to produce:*" fut. *φύσω:* perf. *πέφυκα.* In the passive, *φύομαι,* "*I am produced, begotten, spring up, grow,*" a meaning shared by the perfect, pluperfect, and second aorist active. Consult, as regards the root of this verb, the *Glossary* on book i., 235.

LINE 110 Ἀσκήσας, 1 aor. part. act. of *ἀσκέω,* "*to work raw*

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Book 4. Line 110–117.

materials," "*to work curiously*," "*to exercise skill upon*," &c. fut. ήσω: perf. ἤσκηκα: 1 aor. ἤσκησα.—According to Pott, from σκεῦος, or ξέω, with *a* prefixed.

Κεραοξόος, nom. sing. masc. of κεραοξόος, ον, "*horn-polishing*."—From κέρας, "*a horn*," and ξέω, "*to polish*."

Ἤραρε, 3 sing. 2 aor. ind. act. (like ἤγαγον), with reduplication, from ἀραρίσκω (an Epic verb, strengthened upon an obsolete radical form, ἄρω), "*to adapt*," "*to fit*:" 1 aor. Æolic, ἦρσα: 2 aor. ἤρᾰρον: 2 perf. reduplicated and intransitive, with the force of a present, ἄρηρα, "*I fit*;" with the tragedians, ἄρᾱρα.

LINE 111. Λειήνας, nom. sing. masc. 1 aor. part. act., Epic and Ionic for λεήνας, from λεαίνω, "*to smooth*," "*to polish*:" fut. λεανῶ: 1 aor. ἐλέηνα.—From λεῖος, "*smooth*."

Κορώνην, accus. sing. of κορώνη, ης, ἡ, "*any thing hooked or curved*," "*the tip of a bow*." Consult note.

LINE 112. Τανυσσάμενος, Epic for τανυσάμενος, nom. sing. masc. 1 aor. part. mid. of τανύω, "*to stretch*," "*to bend*:" fut. σω: perf. pass. τετάνυσμαι: 1 aor. mid. ἐτανυσάμην. This verb τανύω is merely itself an Epic form from τείνω.—Observe that τανύειν τόξον is "*to bend a bow*;" but τανύεσθαι τόξον, in the middle, "*to bend one's own bow*."

Ποτί, Doric and Epic for πρός. Consult *Glossary* on book i., 245.

LINE 113. Ἀγκλίνας, Epic and Ionic for ἀνακλίνας, nom. sing. masc. 1 aor. part. act. of ἀνακλίνω, "*to incline*:" fut. ἀνακλινῶ: perf. ἀνακέκλικα.

Σχέθον, Epic for ἔσχεθον, 3 plur. 2 aor. ind. act., and a lengthened poetic form for ἔσχον. (Consult *Glossary* on book i., 219, *s. v.* σχέθε.)

LINE 114. Ἀναΐξειαν. Consult *Glossary* on book iii., 216.

LINE 115. Βλῆσθαι, Epic and Ionic for βεβλῆσθαι, perf. inf. pass. of βάλλω, "*to strike*," &c.

LINE 116. Σύλα, Epic and Ionic for ἐσύλα. Consult verse 105.

Πῶμα, accus. sing. of πῶμα, ατος, τό, "*a cover*," "*a lid*." Consult note.

Ἕλετο, Epic and Ionic for εἵλετο, 3 sing. 2 aor. ind. mid. of αἱρέω, "*to take*:" fut. ήσω: perf. ᾕρηκα: 2 aor. εἷλον: 2 aor. mid. εἱλόμην.

LINE 117. Ἀβλῆτα, accus. sing. of ἀβλής, ῆτος, ὁ, ἡ, "*unshot*."—From ἀ, *priv.*, and βάλλω.

Μελαινέων, Epic and Ionic for μελαινῶν, gen. plur. fem. of μέλας μέλαινα, μέλαν, "*black*," and hence, figuratively, "*grievous*." The genitive plural originally ended in άων, which was contracted into ῶν (Doric, ᾶν.) In Homer both these forms are used. The ῶν is

Book 4. *Line* 115–125.

so resolved, by the insertion of ε, into ἐων which is generally pronounced as one syllable. Consult note.

Ἕρμα, accus. sing. of ἕρμα, τος, τό, "*a prop*," "*a support*," and hence, figuratively, "*a cause*," &c. (Consult note; Usually derived from the radical ΕΡΔΩ, "*to support*." Compare ἔρεισμα, from ἐρείδω.

LINE 118. Νευρῇ, dat. sing. of νευρή, ῆς, ἡ, Ionic and Epic for νευρά, ᾶς, ἡ, "*a string*," "*a bow-string*." Compare the Latin *nervus*.

Πικρόν, accus. sing. masc. of πικρός, ά, όν, "*pointed*," "*sharp*," "*keen*." Hence, in general, "*piercing*," "*pungent* to the sense," "*sharp* to the taste," "*bitter*," &c. (Consult note.) Compare, as regards the root, the English *pike*, *peak*; Latin *pugo*, *pungo*; Greek πεύκη, &c.

LINE 122. Ἕλκε, Epic and Ionic for εἷλκε, 3 sing. imperf. ind. act. of ἕλκω, "*to draw*:" fut. ξω: 1 aor. εἷλξα; but only late, the derivative tenses being formed mostly from ἑλκύω, namely, fut. ἑλκύσω: 1 aor. εἵλκυσα, &c.

Γλυφίδας, accus. plur. of γλυφίς, ίδος, ἡ, in good authors always in the plural, γλυφίδες, *the notch* of the arrow, which fits on the string.—From γλύφω, "*to hollow*."

Νεῦρα, accus. plur. of νεῦρον, ου, τό, "*a string*," "*a bow-string*." (Compare νευρῇ, verse 118.)

Βόεια, accus. plur. neut. of βόειος, α, ον, "*of an ox*" or "*oxen*," especially "*of ox-hide*" or "*ox-leather*."—From βοῦς, "*an ox*."

LINE 123. Μαζῷ, dat. sing. of μαζός, οῦ, ὁ, "*the breast*." Of frequent occurrence in Homer, who distinguishes it as a part of the whole breast (στέρνον and στῆθος). Homer has it only of men in the Iliad. The distinction of the grammarians between μαζός as the *man's* breast, and μαστός the *woman's*, will at least apply only to late authors: the words originally differed only in dialect. Homer always uses the former; Pindar and the tragedians always the latter.

Πέλασεν, Epic and Ionic for ἐπέλασεν, 3 sing. 1 aor. ind. act. of πελάζω, "*to bring near to*," "*to cause to approach*:" fut. πελάσω: 1 aor. ἐπέλασα.—From πέλας, "*near*."

LINE 124. Κυκλοτερές, accus. sing. neut. of κυκλοτερής, ές, "*rounded*," "*completely round*."—From κύκλος, "*a circle*," and τείρω.

LINE 125. Λίγξε, Epic and Ionic for ἔλιγξε, 3 sing. 1 aor. ind. act. of λίγγω, "*to twang*:" 1 aor. ἔλιγξα. No other part but

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Book 4. *Line* 125–131.

the 1 aor. is found. Some refer ἔλιγξα to the verb λίζω, "*to graze*," "*to wound slightly*;" but λίζω is only found in later authors, and the two verbs, moreover, seem to come from distinct roots. We may trace λίγγω to the adverb λίγα, "*loudly*," "*clearly*," and the adjective λιγύς, "*clear*," "*shrill*," &c.

Ἴαχεν, 3 sing. imperf. ind. act. of ἰάχω, "*to ring*," &c.: fut. ἰαχήσω: perf. ἴαχα. The general meaning of the verb is, "*to cry, shout*;" and, of things, "*to resound*," "*to roar*," &c. Compare book i., 482.

Ἆλτο. Consult *Glossary* on book i., 532.

Line 126. Ὀξυβελής, nom. sing. masc. of ὀξυβελής, ές, "*sharp-pointed*."—From ὀξύς, "*sharp*," and βέλος, "*a dart*," "*an arrow*," "*any missile*."

Ἐπιπτέσθαι, 2 aor. inf. of the middle deponent ἐπιπέτομαι, which is only found in the 2 aor. ἐπεπτόμην, and 2 aor. inf. ἐπιπτέσθαι, "*to fly over*," "*to wing one's way*."

Line 127. Λελάθοντο, Epic reduplication for λάθοντο, and this last Epic and Ionic for ἐλάθοντο, 3 plur. 2 aor. ind. mid. of λανθάνω, "*to forget*:" fut. λήσω: 2 aor. ἔλαθον: 2 aor. mid. ἐλαθόμην. Lengthened from a root ΛΑΘ-, with which compare the root *lat-* in the verb *lateo*.

Line 128. Ἀγελείη, nom. sing. fem. of ἀγελεῖος, η, ον, Epic and Ionic for ἀγελεῖος, α, ον, "*plundering*."—From ἄγω, "*to lead away*," and λεία, "*plunder*." Some grammarians explain it as λεὼν ἄγουσα, "*leading the people*," while others deduce it from ἀγέλη, "*a herd*," and make it mean *guardian of herds*. But both of these explanations are decidedly inferior.

Line 129. Ἐχεπευκές. Consult *Glossary* on book i., 51.

Ἄμυνεν, Epic and Ionic for ἤμυνεν, 3 sing. 1 aor. ind. act. of ἀμύνω, "*to ward off*." Compare *Glossary* on book i., 67, *s. v.* ἀμῦναι.

Line 130. Ἐέργει, Epic and Ionic for εἴργει, 3 sing. pres. ind. act. of ἐέργω, for εἴργω, "*to keep off*," "*to restrain*:" fut. εἴρξω: 1 aor. εἶρξα: fut. mid. εἴρξομαι: perf. pass. εἶργμαι, &c. The early form was ἔργω: fut. ἔρξω: 1 aor. ἔρξα: 2 aor. or imperf. with aoristic force, ἔργαθον. In reality, therefore, ἐέργω marks the transition state from ἔργω to εἴργω.

Χροός, heteroclite genitive of χρώς, χρωτός, ὁ, "*the surface of any body*," especially of the human body; hence the "*skin*;" also, "*the body itself*," especially the "*flesh*," as opposed to the bone. (Consult note.) No nominative, ὁ χρόος, χροῦς, seems to occur.

Line 131. Λέξεται, 3 sing. fut. ind. mid of λέγω, "*to lay*," "*to*

lay to sleep:" in the middle, "*to lay one's self down to sleep.*" Compare the German *legen;* and in the middle and passive, where it has the meaning of "*to lie,*" &c., compare the German *liegen.*

LINE 132. Ἴθυνεν, 3 sing. 1 aor. ind. act. of ἰθύνω, "*to direct straight forward,*" "*to guide:*" fut. ἰθῦνῶ: 1 aor. ἴθυνα.—From ἰθύς, "*straight.*"

Ζωστῆρος, gen. sing. of ζωστήρ, ῆρος, ὁ, "*a girdle,*" "*a belt.*" Consult note.—From ζώννυμι, "*to gird.*"

Ὀχῆες, nom. plur. of ὀχεύς, έως, Ionic ῆος, ὁ, "*any thing for holding or fastening,*" "*a clasp,*" &c.—From ὀχέω, "*to hold,*" a collateral form of ἔχω.

LINE 133. Σύνεχον, Epic and Ionic for συνεῖχον, 3 plur. imperf. ind. act. of συνέχω, "*to hold together:*" fut. συνέξω: perf. συνέσχηκα: 2 aor. συνέσχον.

Ἤντετο, 3 sing. imperf. ind. of the middle and defective deponent ἄντομαι, "*to meet;*" only used in the present and imperfect.—From ἀντί.

LINE 134. Ἀρηρότι, dat. sing. masc. of ἀρηρώς, Epic and Ionic for ἀραρώς, perf. act. part. of the obsolete present ἄρω, "*to fit,*" &c. Compare *Glossary* on book iii., 331, *s. v.* ἀραρυίας.

LINE 135. Ἐλήλατο, 3 sing. pluperf. ind. pass. of ἐλαύνω, "*to drive:*" fut. ἐλάσω: perf. ἐλήλακα: perf. pass. ἐλήλαμαι: pluperf. pass. ἠληλάμην, and without the superinduced augment, as in the present case, ἐληλάμην.

Δαιδαλέοιο, Epic and Ionic for δαιδαλέου, gen. sing. masc. of δαιδάλεος, α, ον, "*curiously wrought,*" "*of ingenious workmanship.*"—From δαίδαλος, "*curiously wrought,*" &c.

LINE 137. Μίτρης, gen. sing. of μίτρη, ης, ἡ, Epic and Ionic for μίτρα, ας, ἡ, "*a brazen-plated belt.*" Consult note.

Ἔρυμα, accus. sing. of ἔρυμα, τος, τό, "*a protection,*" "*a guard.*"—From ἐρύομαι, "*to protect,*" "*to guard.*"

Ἀκόντων, gen. plur. of ἄκων, οντος, ὁ, "*a javelin,*" "*a dart;*" smaller and lighter than the ἔγχος.—From ἀκή, "*a point,*" "*an edge.*"

LINE 138. Ἔρυτο, 3 sing. imperf. ind. mid. syncopated from ἐρύετο, and this Epic and Ionic for εἰρύετο, the augment being dropped, from ἐρύω, "*to draw,*" &c.; in the middle, ἐρύομαι, "*to guard,*" "*to watch,*" "*to protect.*" Some, less correctly, regard ἔρυτο as a pluperfect passive, with the penult lengthened. (Consult *Buttmann, Irreg. Verbs,* p. 105, *ed. Fishlake.*)

Εἴσατο, 3 sing. Epic 1 aor. mid. of εἶμι, "*to go:*" Epic fut. εἴσομαι: Epic 1 aor. mid. εἰσάμην.—From the radical ΙΩ, "*to go*"

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Book 4. *Line* 139–143.

LINE 139. Χροα, heteroclite accus. sing. of χρώς, gen. χρωτός, accus. χρῶτα: Epic and Ionic, gen. χροός, dat. χροΐ, accus. χρόα, &c., "*the skin.*"

LINE 140. Ἔῤῥεεν, Epic and Ionic for ἔῤῥει, 3 sing. imperf. ind. act of ῥέω, "*to flow:*" fut. ῥεύσομαι, and ῥυήσομαι: perf. ἐῤῥύηκα: 1 aor. ἔῤῥευσα. Compare *Glossary* on book i., 249, *s. v.* ῥέεν.

Ὠτειλῆς, gen. sing. of ὠτειλή, ῆς, ἡ, "*a wound,*" especially "*an open wound.*" Among later writers it means also *a wound that is healed over, a scar.*—Probably from οὐτάω, "*to wound,*" and therefore strictly a Doric form for οὐτειλή.

LINE 141. Ἐλέφαντα, accus. sing. of ἐλέφας, αντος, ὁ, I. "*the elephant.*" First in Herodotus.—II. "*the elephant's tusk,*" "*ivory.*" Homer, Hesiod, and Pindar have it in this signification only, for ivory was an article of traffic long before the animal was known to Greek travelers.—*Eleph*, in Hebrew, is *an ox.* The old Latin name for the elephant was *bos Lucas*, because first seen in Lucania, in the army of Pyrrhus; and Pausanias (ix., 21, 2) calls a rhinoceros ταῦρον Αἰθιοπικόν, the ox or bull being in all these cases the highest standard of measurement previously known. (Compare *Pott*, *Etym. Forsch.*, i., lxxxi.)

Φοίνικι, dat. sing. of φοῖνιξ, ικος, ὁ, "*purple,*" "*purple-red,*" "*crimson.*"—From Φοῖνιξ, "*a Phœnician,*" because the discovery and earliest use of this color was ascribed to the Phœnicians.

Μιήνῃ, Epic and Ionic for μιάνῃ, 3 sing. 1 aor. subj. act. of μιαίνω, "*to stain:*" fut. μιανῶ: 1 aor. ἐμίηνα, but in Attic ἐμίανα. The original signification is, to paint over a white body with another color, and hence, "*to stain,*" "*to dye.*"

LINE 142. Μῃονίς, nom. sing. of Μῃονίς, ίδος, ἡ, "*a Mæonian female.*" Mæonia was the earlier name of Lydia, so that here "Mæonian" is the same as "Lydian." In a special sense, it meant a district of Lydia, lying to the east, in the direction of Mount Tmolus.

Κάειρα, nom. sing. of Κάειρα, ἡ, the feminine of Κάρ, "*a Carian female.*" It comes, in fact, however, from the stem Κάηρ.—Caria was a country of Asia Minor, to the south of Lydia, from which it was separated by the River Mæander.

Παρήϊον, Epic and Ionic for παρεῖον, which last is not in use, "*a cheek ornament.*" Strictly speaking, it is merely the neuter of παρήϊος, ον, "*of* or *belonging to the cheeks,*" and has ἄγαλμα, or something equivalent, understood.—From παρειά, "*the cheek.*"

LINE 143. Ἠρήσαντο. Consult *Glossary* on book iii., 318.

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Book 4. Line 141–157.

LINE 141. Ἱππῆες, nom. plur. of ἱππεύς, ῆος, ὁ, Epic and Ionic for ἱππεύς, έως, ὁ, "*a charioteer*," "*a horseman*." Homer always employs this term in the sense of "*a driver of horses*," "*a charioteer*," or, "*the hero who fights from a car*." The signification of *a horseman*, *i. e.*, *rider*, first occurs in Herodotus.

Ἄγαλμα, nom. sing. of ἄγαλμα, τος, τό, "*a treasure*."—From ἀγάλλω, "*to adorn*." Consult note.

LINE 145. Ἐλατῆρι, dat. sing. of ἐλατήρ, ῆρος, ὁ, "*a driver*, especially of horses," "*a charioteer*."—From ἐλαύνω, "*to drive*."

LINE 146. Μιάνθην, Epic and Ionic for ἐμιάνθην, the augment being dropped, and this, by syncope, for ἐμιάνθησαν, 3 plur. 1 aor. ind. pass. of μιαίνω, "*to stain*," &c. Compare verse 141.

LINE 147. Εὐφυέες, Epic and Ionic for εὐφυεῖς, nom. plur. masc. of εὐφυής, ές, "*well-shaped*," "*comely*," &c.—From εὖ and φυή, "*growth*," "*shape*."

Σφυρά, nom. plur. of σφυρόν, ου, τό, "*an ankle*." Akin to σφεῖρα, σφαῖρα, from the notion of roundness common to them all.

LINE 148. Καταῤῥέον, accus. sing. neut. pres. part. act. of καταῤῥέω, "*to flow down*." Compare remarks on ἐῤῥεεν, in verse 140.

LINE 151. Ὄγκους, accus. plur. of ὄγκος, ου, ὁ, originally "*a bend*, *bending*, *curve*;" hence *a hook*, *a barb*, especially of an arrow or spear-head. Akin to ἄγκος, ἀγκύλος, ἄγκιστρον, ἄγκυρα, and the Latin *uncus*, *ancus*, *angulus*.

LINE 152. Ἄψοῤῥον, accus. sing. neut. of ἄψοῤῥος, ον, taken as an adverb, "*back*," "*backward*." The adjective itself means properly "*moving backward*." Observe that ἄψοῤῥος is strictly a shortened form for ἀψόῤῥοος. Derived probably from ἄψ and ῥέω, "*to flow*," &c.

Ἀγέρθη, Epic and Ionic for ἠγέρθη, 3 sing. 1 aor. ind. pass. of ἀγείρω, "*to collect*," "*to gather*:" fut. ἀγερῶ: 1 aor. ἤγειρα.

LINE 154. Ἐπεστενάχοντο, 3 plur. imperf. ind. mid. of ἐπιστενάχω "*to groan in unison with*," "*to groan together with*."—From ἐπί and στενάχω.

LINE 155. Κασίγνητε, voc. sing. of κασίγνητος, ου, ὁ, "*a brother*."—From κάσις, "*a brother*," and γεννάω.

LINE 156. Προστήσας, nom. sing. 1 aor. part. act. of προΐστημι, "*to set forward*," "*to expose*:" fut. προστήσω, &c.—From πρό and ἵστημι.

LINE 157. Πάτησαν, 3 plur. 1 aor. ind. act. of πατέω, "*to trample*

Book 4. *Line* 160–167.

upon:" fut. ήσω · 1 aor. ἐπάτησα, and Epic and Ionic, without augment, πάτησα.

LINE 160. Ἐτέλεσσεν, Epic for ἐτέλεσεν, 3 sing. 1 aor. ind. act. of τελέω, "*to bring to pass*," "*to accomplish*:" fut. τελέσω 1 aor. ἐτέλεσα. Compare *Glossary* on book i., 82.

LINE 161. Ὀψέ, adv., "*at length*." Literally, "*after a long time*," "*late*." Probably akin to ἕπομαι, ὀπίσω.

Τελεῖ, 3 sing. fut. ind. act. of τελέω, fut. τελέσω, contracted τελῶ. This contracted form of the future became subsequently peculiar to the Attics.

Ἀπέτισαν, 3 plur. 1 aor. ind. act. of ἀποτίνω, "*to pay back*," "*to pay a penalty*," &c.: fut. ἀποτίσω: 1 aor. ἀπέτισα.—From ἀπό and τίνω.

LINE 162. Σφῇσιν, Epic and Ionic for σφαῖς, dat. plur. fem. of σφός, σφή, σφόν, "*his*," "*his own*," fem. "*her*," "*her own*:" in the plur. for masc. and fem. "*their*" "*their own*."—From σφέ, σφεῖς, like Latin *suus*, from *se*.

Κεφαλῇσιν, Epic and Ionic for κεφαλαῖς, dat. plur. of κεφαλή, ῆς, ἡ, "*the head*." There are dialectic forms κέβλη, κεβαλή, with which compare the Sanscrit *Kapâla*, the Latin *cap-ut*, Gothic *haub-ith*, German *haupt* and *kopf*, English *hood*, *head*, as in *man-hood*, *God-head*.

LINE 164. Ὀλώλῃ, 3 sing. 2 perf. subj. act. of ὄλλυμι, "*to destroy*:" fut. ὀλέσω and ὀλῶ: perf. ὀλώλεκα: 2 perf. ὄλωλα. In the middle, ὄλλυμαι, "*I perish*," "*am undone*." The 2 perf. belongs to the middle signification.

Ἴλιος. Consult *Glossary* on book i., 71

Ἱρή, Epic and Ionic for ἱερά, nom. sing. fem. of ἱρός, ή, όν, Epic and Ionic for ἱερός, ά, όν, "*sacred*."

LINE 165. Ἐϋμμελίω, Epic and Ionic for εὐμελίου, gen. sing. masc of εὐμελίης, Epic and Ionic ἐϋμμελίης, ου, ὁ, "*skilled in the ashen-handled spear*," "*wielding a spear with tough ashen shaft*."—From εὖ and μελία, "*the ash*." The gen. sing. of masculines in ης and ας was originally αο, which was converted into ω. Homer uses both forms; as, ἐϋμμελίης: gen. ἐϋμμελίαο and ἐϋμμελίω.

LINE 166. Ὑψίζυγος, nom. sing. masc. of ὑψίζυγος, ον, "*enthroned on high*." Strictly referring to the rowing benches in ships, "*sitting high*" or "*aloft on the bench*," and hence figuratively applied to Jove, as sitting at the helm and guiding all things.—From ὕψι, "*on high*," and ζυγόν, "*a rower's bench*."

LINE 167. Ἐπισσείῃσιν, Epic and Ionic for ἐπισείῃ, 3 sing. pres

subj. act. of ἐπισείω, "*to shake at*" or "*against*," with the view of striking terror.—From ἐπί and σείω, "*to shake.*"

'Ερεμνήν, accus. sing. fem. of ἐρεμνός, ή, όν, syncopated from ἐρεβεννός, ή, όν, "*gloomy,*" "*dark,*" "*black.*"—From Ἔρεβος, a place of nether darkness, just above the still deeper Hades. Akin, probably, in its root, to Hebrew *Erev*, or *Ereb*, English *evening*.

LINE 168. 'Ατέλεστα. Consult *Glossary* on verse 26 of this book, *s. v.* ἀτέλεστον.

LINE 170. 'Αναπλήσῃς, 2 sing. 1 aor. subj. act. of ἀναπίμπλημι, "*to fill up,*" "*to fill up the full measure of,*" &c.: fut. ἀναπλήσω: 1 aor. ἀνέπλησα.—From ἀνά and πίμπλημι, "*to fill.*"

LINE 171. Πολυδίψιον, accus. sing. neut. of πολυδίψιος, ον, "*very thirsty,*" said of ill-watered countries. (Consult note.)—From πολύς and δίψα, "*thirst.*"

LINE 172. Μνήσονται, 3 plur. fut. ind. mid. of μιμνήσκω, "*to remind:*" in the middle, "*to remind one's self,*" "*to bethink one's self,*" "*to remember:*" fut. μνήσομαι, &c.

LINE 174. 'Οστέα, accus. plur. of ὀστέον, ου, τό, "*a bone.*" For ὀστέα, the Attics have the contracted form ὀστᾶ. Compare the Latin *os*, and the Sanscrit *asthi*.

Πύσει, 3 sing. fut. ind. act. of πύθω, "*to make rot,*" "*to rot:*" fut. πύσω: 1 aor. ἔπυσα. In the passive, "*to become rotten,*" "*to rot,*" "*to decay.*"—From a root ΠΥ-, which appears in the Sanscrit *pûj*, "*to stink,*" in πῦον, πυέω, and Latin *pus*, *puteo*, *putris*, *putridus*, *purulentus*, &c.

LINE 176. 'Ερέει, Epic and Ionic for ἐρεῖ, 3 sing. fut. ind. act. of the rare present εἴρω, "*to speak,*" "*to declare.*" Consult *Glossary* on book i., 76.

'Υπερηνορεόντων, gen. plur. of ὑπερηνορέων, οντος, ὁ, "*haughty,*" "*overbearing.*" The strict meaning appears to be, "*exceeding manly,*" but always in a bad sense.—From ὑπέρ and ἠνορέη, "*manhood,*" "*manly strength and spirit.*"

LINE 177. Τύμβῳ, dat. sing. of τύμβος, ου, ὁ, "*a tomb,*" "*a mound of earth* over the ashes of the dead."—Some derive it from τύφω, "*to consume,*" "*to burn,*" and make the primitive meaning to be, "*the place where a body is burned;*" but the root appears rather to be the same with that of the Latin *tumeo*, "to swell," and the term to refer properly to the *swelling of the earth* in forming the mound.

'Επιθρώσκων, nom. sing. masc. pres. part. act. of ἐπιθρώσκω, "*to leap upon:*" fut ἐπιθοροῦμαι: 2 aor. ἐπέθορον.—From ἐπί and θρώσκω.

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Book 4. *Line* 177–190.

Κυδαλίμοιο, Epic and Ionic for *κυδαλίμου*, gen sing. masc. of *κυδάλιμος, ον*, "*illustrious*," "*noble*;" a frequent epithet in Homer of heroes and of whole nations.—From *κῦδος*, "*glory*," "*renown*."

LINE 178. Τελέσειε, 3 sing. Æolic 1 aor. opt. act. of *τελέω*, "*to accomplish*," "*to consummate*:" fut. *έσω*, &c.

LINE 181. Κεινῇσιν, Epic and Ionic for *κειναῖς*, dat. plur. fem. of *κεινός, ή, όν*, Epic and Ionic for *κενός, ή, όν*, "*empty*."

LINE 182. Χάνοι, 3 sing. 2 aor. opt. act. of *χάσκω*, "*to yawn*," "*to open the mouth*:" fut. mid. *χανοῦμαι*: 2 perf. *κέχηνα*: 2 aor. *ἔχανον*. The present *χαίνω* belongs to a later age.

LINE 183. Ἐπιθαρσύνων, nom. sing. masc. pres. part. act. of *ἐπιθαρσύνω*, "*to encourage*."—From *ἐπί* and *θαρσύνω*. The Attic form is *ἐπιθαῤῥύνω*.

LINE 184. Δειδίσσεο, Epic and Ionic for *δειδίσσου*, 2 sing. pres. imper. of the middle deponent *δειδίσσομαι*, "*to alarm*," "*to terrify*:" fut. *δειδίξομαι*. Compare *Glossary* on book ii., 190.

LINE 185. Πάγη, Epic and Ionic for *ἐπάγη*, 3 sing. 2 aor. ind. pass of *πήγνυμι*, "*to fix*:" fut. *πήξω*: 1 aor. *ἔπηξα*: 2 aor. *ἔπαγον*: 2 aor. pass. *ἐπάγην*. Compare with the root of this verb, ΠΑΓ-, the Sanscrit *pac*, "to tie," and the Latin *pango* (păgo), *pepigi*, *pactum*; as, also, *pax*, *paco*, *paciscor*.

LINE 186. Εἰρύσατο, 3 sing. 1 aor. ind. mid. of *ἐρύω*; literally, "*to draw*:" fut. *ἐρύσω*: in the middle, *ἐρύομαι*, "*to protect*:" fut. *ἐρύσομαι*: 1 aor. *εἰρυσάμην*.

Παναίολος, nom. sing. masc. of *παναίολος, ον*, "*all-flexible*."—From *πᾶς* and *αἰόλος*. There is no reference here, as some suppose, to any thing vari-colored, and changing quickly from shade to shade. The belt, which must go tight round the waist, is composed of parts, and very flexible; and in this case, above all others, suppleness and flexibility are essential. Consult the remarks of *Buttmann*, *Lexil.*, p. 66, and the note on *αἰολομίτρην*, book v., 707.

LINE 187. Ζῶμα, nom. sing. of *ζῶμα, ατος, τό*, "*a skirt*," "*a kilt*." Consult note on verse 132, *s. v.* *ζωστῆρος*.

Χαλκῆες, nom. plur. of *χαλκεύς, ῆος, ὁ*, Epic and Ionic for *χαλκεύς, έως, ὁ*, "*a worker in brass*;" more literally, in bronze.—From *χαλκός*. Consult *Glossary* on book i., 236.

LINE 190. Ἕλκος, accus. sing. of *ἕλκος, εος, τό*, "*a wound*." Compare the Latin *ulcus*.

Ἰητήρ, nom. sing. of *ἰητήρ, ῆρος, ὁ*, Epic and Ionic for *ἰατήρ*, and this last a poetic form itself for *ἰατρός*, "*a physician*." Originally "*a surgeon*."—From *ἰάομαι*, "*to heal*."

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Book 4. *Line* 190–211.

Ἐπιμάσσεται, Epic and Ionic for ἐπιμάσεται, 3 sing. fut. ind. of an obsolete present, ἐπιμάομαι, "*to handle*," "*to feel*," &c.: fut. ἐπιμάσομαι.—From ἐπί and μάομαι, "*to seek, touch, lay hold of.*"

LINE 191. Φάρμακα, accus. plur. of φάρμακον, ου, τό, "*a remedy.*" The term properly denotes *any artificial means*, especially *for producing physical effects:* hence, I. *a medicine, drug, remedy*, whether applied outwardly or taken inwardly; II. *a poisonous drug* (as Shakspeare uses *drug* for poison): hence *a deadly, mischievous expedient*, or *means;* III. *an enchanted potion, filter*, &c.; also, *a charm, spell*, &c.; IV. in general, *a remedy*, usually metaphorically; V. *a means for coloring, a dye, paint, color;* VI. *a stimulant to give a relish to food, a spice, a seasoning.*—Akin to φύρω, "*to mix*," and meaning, in general terms, *a mixture.*

Παύσῃσι, Epic and Ionic for παύσῃ, 3 sing. 1 aor. subj. act. of παύω, "*to cause to cease:*" fut. παύσω: 1 aor. ἔπαυσα. In the middle, παύομαι, "*to cease.*"

LINE 196. Εἰδώς. Consult *Glossary* on book i., 365, *s. v.* εἰδυίῃ

LINE 200. Παπταίνων, nom. sing. masc. pres. part. of παπταίνω, "*to look around*" or "*about:*" fut. ἀνῶ: 1 aor. ἐπάπτηνα; in Homer always without augment.—As the word seems originally to express a *timid peep*, it is probably a reduplicated form from the root ΠΤΑ-, as occurring in πτήσσω.

LINE 201. Ἀσπιστάων, Epic and Ionic for ἀσπιστῶν, gen. plur. of ἀσπιστής, οῦ, ὁ, "*shield-bearing*," i. e., "*a warrior.*"—From ἀσπίς, "*a shield.*"

LINE 202. Τρίκης, gen. sing. of Τρίκη, ης, ἡ, *Trica*, or, more commonly, *Tricca*, a city of Thessaly. (Consult note.) The prose form is Τρίκκη.

LINE 204. Ὄρσο, 2 sing. 2 aor. imp. mid. of ὄρνυμι, "*to arouse;*" in the middle, "*to arise*," "*to arouse one's self.*" Compare *Glossary* on book iii., 250.

Ἀσκληπιάδη, voc. sing. of Ἀσκληπιάδης, ου, ὁ, "*son of Æsculapius;*" a patronymic noun, from Ἀσκληπιός, "*Æsculapius.*"

LINE 209. Βάν, for ἔβαν, the augment being dropped; and this Epic and Æolic for ἔβησαν, 3 plur. 2 aor. ind. act. of βαίνω, "*to go:*" fut. βήσομαι: perf. βέβηκα: 2 aor. ἔβην.

LINE 211. Βλήμενος, Epic and Ionic for βεβλήμενος, nom. sing. masc. perf. part. pass. of βάλλω, "*to wound:*" fut. βαλῶ. perf. βέβληκα: perf. pass. βέβλημαι.

Ἀγηγέρατο, Epic and Ionic for ἀγηγερμένοι ἦσαν, 3 plur. pluperf. ind. pass. of ἀγείρω, "*to collect*," "*to gather together:*" fut. ἀγερῶ·

Book 4. Line 211–222.

perf. pass. with Attic reduplication, ἀγήγερμαι: pluperf. pass. ἀγηγέρμην.

LINE 212. Κυκλόσε, adv. "*into* or *in a circle,*" "*around.*"—From κύκλος, "*a circle,*" with the suffix -σε, denoting motion toward.

Παρίστατο, 3 sing. imperf. ind. mid. of παρίστημι, "*to place by the side of:*" fut. παραστήσω: in the middle, παρίσταμαι, "*to place one's self by the side of,*" "*to stand by,*" &c.

Ἄγεν, Epic and Æolic for ἐάγησαν, 3 plur. 2 aor. ind. pass. of ἄγνυμι, "*to break:*" fut. ἄξω: 1 aor. ἔαξα (Epic, ἦξα): perf. ἔαγα: 2 aor. pass. ἐάγην.

LINE 218. Ἐκμυζήσας, nom. sing. masc. 1 aor. part. act. of ἐκμυζέω, "*to suck out:*" fut. ησω: 1 aor. ἐξεμύζησα.—From ἐκ and μυζέω, "*to suck,*" and this from μύζω, *to make the sound* μῦ, μῦ, *to murmur with closed lips;* and hence *to suck*, from the closing of the lips therein, &c. Consult *Hemsterhuis, ad Luc. Tim.* 8.

Ἤπια, accus. plur. neut. of ἤπιος, α, ον, "*soft,*" "*soothing,*" "*mild.*" In Hesiod (*Theog.*, 407), and usually in Attic, it is merely of two terminations.—Probably to be referred to ἔπω, ἔπος, εἰπεῖν, and indicating originally a soothing or calming, brought about by magic *words* and incantations.

LINE 219. Πάσσε, Epic and Ionic for ἔπασσε, 3 sing. imperf. ind. act. of πάσσω, Attic πάττω, "*to sprinkle,*" "*to strew:*" fut. πάσω: perf. pass. πέπασμαι.

Χείρων, ωνος, ὁ, "*Chiron.*" Consult note.

LINE 220. Ἀμφεπένοντο, 3 plur. imperf. indic. of the middle deponent ἀμφιπένομαι, "*to busy one's self around* a person or thing."—From ἀμφί and πένομαι.

LINE 222. Ἔδυν, Epic and Æolic for ἔδυσαν, 3 plur. 2 aor. ind. act. of δύω, or δύνω, "*to enter,*" "*to put on:*" fut. δύσω: 2 aor. ἔδυν.

Μνήσαντο, Epic and Ionic for ἐμνήσαντο, 3 plur. 1 aor. ind. mid. of μιμνήσκω, "*to remind:*" fut. μνήσω. In the middle, "*to remind one's self,*" "*to remember,*" &c.

Χάρμης, gen. sing. of χάρμη, ης, ἡ, "*battle,*" "*fight,*" &c. It occurs, also, in the sense of "*joy,*" in Pindar (*Ol.*, ix., 129), and *Pseudo-Phocyl.*, 110; and if χάρμη be really the same word in both significations, and so belongs to the root χαίρω, the signification which is historically the second must be etymologically the first: the connecting links would then be "*a shout of joy,*" and so "*a shout of victory,*" "*a battle-shout,*" "*a battle.*"

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Book 4. *Line* 223–235.

Line 223. Βρίζοντα, accus. sing. masc. pres. part. act. of βρίζω, "*to slumber*," "*to nod*," "*to sleep*;" and, in general, "*to be sleepy, slow*, and *heavy*:" fut. βρίξω (never βρίσω). Akin to βρίθω "*to be heavy*."

Line 224. Καταπτώσσοντα, accus. sing. masc. pres. part. act. of καταπτώσσω, "*to cower*" or "*crouch down* through fear" (like καταπτήσσω): fut. καταπτώξω.—From κατά and πτώσσω, "*to cower*," "*to crouch*."

Line 225. Ἔασε, Epic and Ionic for εἴασε, 3 sing. 1 aor. ind. act. of ἐάω, "*to permit*," "*to let alone*," "*to leave*:" fut. ἐάσω perf. εἴακα: 1 aor. εἴασα.

Line 227. Φυσιόωντας, accus. plur. masc. pres. part. of φυσιάω, "*to snort*," "*to pant*," lengthened, according to the Epic custom, from φυσιῶντας.—From φυσάω, "*to blow*," "*to puff*."

Line 228. Εὐρυμέδων, οντος, ὁ, "*Eurymedon*," son of Ptolemæus, and charioteer of Agamemnon.

Πειραΐδαο, Epic and Doric for Πειραΐδου, gen. of Πειραΐδης, ου, ὁ, "*son of Peiræus*," a patronymic noun, from Πείραιος, "*Peiræus*."

Line 229. Παρισχέμεν, Epic, &c., for παρίσχειν, pres. inf. act. of παρίσχω, "*to hold in readiness*;" a collateral form of παρέχω.

Line 230. Κάματος, nom. sing. of κάματος, ου, ὁ, "*weariness*."—From κάμνω, "*to labor*."

Line 231. Πεζός, nom. sing. masc. of πεζός, ή, όν, "*on foot*."—From πέζα, "*the foot*," a term originally Doric and Arcadian for πούς.

Ἐπεπωλεῖτο, 3 sing. imperf. indic. mid. of ἐπιπωλέομαι, "*to move about among*:" fut. ήσομαι. Compare book iii., 196.

Line 232. Ταχυπώλων, gen. plur. masc. of ταχύπωλος, ον, "*with fleet steeds*."—From ταχύς, "*swift*," and πῶλος.

Line 233. Θαρσύνεσκε, Epic and Ionic for ἐθαρσύνεσκε, 3 sing. iterative imperf. of θαρσύνω, "*to encourage*," "*to animate*:" fut. θαρσυνῶ: 1 aor. ἐθάρσυνα: imperf. ἐθάρσυνον: iterative ἐθαρσύνεσκον, &c.

Line 234. Μεθίετε, 2 plur. pres. imper. act. of μεθίημι, "*to remit*," "*to lay aside*:" fut. μεθήσω: 1 aor. μεθῆκα.—From μετά and ἵημι.

Θούριδος, gen. sing. of θοῦρις, ιδος, ἡ, "*impetuous*," feminine form of θοῦρος, &c.—From θρώσκω, θορεῖν, "*to leap*:" also akin to θύω.

Line 235. Ψευδέσσι, Epic for ψευδέσι, dat. plur. masc. of ψευδής, ές, "*lying*," and, as a noun, equivalent to ψεύστης, "*a liar*." Consult note

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Book 4. *Line* 235–243.

Ἀρωγός, nom. sing. of ἀρωγός, οῦ, ὁ, "*an assistant*," "*a helper*." Akin to ἀρηγών, from ἀρήγω, "*to aid*."

Line 237. **Γῦπες**, nom. plur. of γύψ, γυπός, ὁ, "*a vulture*."

Ἔδονται, 3 plur. fut. ind. mid. of ἔδω, "*to eat*," "*to devour*:" fut. ἔδομαι and ἐδοῦμαι, more rarely ἐδέσω: perf. ἐδήδοκα: perf. pass. ἐδήδεσμαι: 1 aor. pass. ἠδέσθην. The root is found in all the cognate languages: Sanscrit *ad*; Latin *ed-o*, *esse*; English *eat* and *ate*, German *ess-en*, &c. (*Pott*, *Etymol. Forsch.*, ii., p. 242.)

Line 240. **Μεθιέντας**, accus. plur. masc. pres. part. act. of μεθίημι, "*to remit*," "*to relax*," &c.

Line 241. **Χολωτοῖσιν**, Epic and Ionic for χολωτοῖς, dat. plur. neut. of χολωτός, ή, όν, "*angry*," "*wrathful*."—From χολόω, "*to make angry*:" in the passive and middle, "*to be angry*," &c.—From χόλος, "*gall*," "*bile*," but usually "*bitter anger*," "*wrath*."

Line 242. **Ἰόμωροι**, voc. plur. of ἰόμωρος, ον, "*braggart*."—From ἴα, "*a voice*," and μῶρος, "*raging*," "*furious*," and indicative of men of big words, boasters, braggarts, &c. Some derive it from ἰός, "*an arrow*," and make it signify "*fighting with arrows*," as opposed to ἐγχεσίμωρος, "*wielding the spear*;" but in ἰόμωρος the ι is short, whereas in all the compounds of ἰός the ι is long. Others, again, deduce it from ἰέναι ἐπὶ τὴν μόρον, '*rushing on their fate*,' and others from ἴον, "*a violet*," and μόρος, "*fate*," as meaning "*men of the destiny of a violet*," i. e., *short-lived*; or "*violet-*," i. e., "*dark-fated*." But all these etymologies are inferior to the first. Consult note.

Ἐλεγχέες, Epic and Ionic for ἐλεγχεῖς, voc. plur. of ἐλεγχής, ές, "*fit subject of reproach*;" more literally, "*visited with reproach*," i. e., *shameful*, *cowardly*.—From ἔλεγχος, εος, τό, "*a reproach*."

Σέβεσθε, 2 plur. pres. ind. of the deponent verb σέβομαι, "*to feel ashamed*." (Consult note.) The active form σέβω, fut. σέψω, is post-Homeric.

Line 243. **Τίφθ'**, for τίπτ' before an aspirated vowel, and this latter for τίποτε, "*why, then?*" Compounded of the interrogative τί and the adverbial ποτέ, and answering to the Latin *quid tandem?*

Ἕστητε, Epic for ἑστήκατε, 2 plur. perf. ind. act. of ἵστημι, "*to place*." fut. στήσω: perf. ἕστηκα, "*I stand*:" 2 aor. ἔστην, "*I stood*." (*Buttmann*, *Irreg. Verbs*, *ed. Fishlake*, p. 136, *seq.*)

Τεθηπότες, nom. plur. perf. part. act. of τέθηπα, a perfect with present signification, from a root ΤΑΦ-, of which no present is found, "*to be astonished*," "*to be astounded*," "*to be amazed*." Akin to θάμβος, θάομαι, θηέομαι, θαῦμα, &c.

Book 4. Line 242–262.

Νεβροί, nom. plur. of νεβρός, οῦ, ὁ, "*the young of the deer*," "*a fawn*." Probably from νέος, νεαρός, "*young*," &c.

LINE 244. Πολέος, Epic for πολλοῦ, gen. sing. neut. of πολύς, πολλή, πολύ, "*large*," &c.

Θέουσαι nom. plur. fem. pres. part. act. of θέω, "*to run*." Compare *Glossary* on book ii., 183.

LINE 245. Ἑστᾶσι, 3 plur. syncopated perf. act. for ἑστήκασι, from ἵστημι, &c. (*Buttmann, Irreg. Verbs*, p. 136, *ed. Fishlake.*)

LINE 248. Εὔπρυμνοι, nom. plur. fem. of εὔπρυμνος, ον, "*fair-sterned*," "*with well-built poop*."—From εὖ and πρύμνα, "*a stern*" or "*poop*."

LINE 251. Οὐλαμόν, accus. sing. of οὐλαμός, οῦ, ὁ, "*a throng* of warriors," "*a band*," especially in battle, or on the eve of one. In Homer always οὐλαμὸς ἀνδρῶν.—Probably from εἰλεῖν, as referring to dense bodies and crowds of people. Compare *Buttmann, Lexil.*, *s. v.* εἰλεῖν, 21.

LINE 253. Συΐ, dat. sing. of σῦς, συός, ὁ, and ἡ, but oftener masc than fem., accus. σῦν, "*a boar*," "*a sow*." Compare the Latin *sus*, German *sau*, English *sow*, of which *swine* is strictly the plural.—Probably from σεύομαι, ἔσσυμαι, σύμενος, and akin to θύω, "*to rush*," from the violence and fierceness of the wild boar.

Εἴκελος, nom. sing. masc. of εἴκελος, η, ον, "*like*."—From εἰκώς, "*like*." Another and more poetic form is ἴκελος.

LINE 254. Πυμάτας, accus. plur. fem. of πύματος, η, ον, "*hindmost*," "*last*."—From πυθμήν, as if for πύθματος.

LINE 256. Μειλιχίοισιν, Epic and Ionic for μειλιχίοις, dat. plur. neut. of μειλίχιος, α, ον, and also ος, ον, "*bland*," "*soft*," "*gentle*," "*soothing*."—From μειλίσσω, "*to soothe*," "*to make gentle*."

LINE 259. Δαιτί, dat. sing. of δαίς, δαιτός, ἡ, "*a banquet*." Consult *Glossary* on book i., 424.

Γερούσιον, accus. sing. masc, of γερούσιος, α, ον, "*belonging to an elder*" or "*chieftain*." (Consult note.) — From γέρων, "*an old man*."

LINE 260. Κέρωνται, 3 plur. pres. subj. mid., and assigned to κεράννυμι, "*to mix*," but belonging more analogically to a form κέραμαι, which, however, is not found. (*Buttmann, Irreg. Verbs*, p 145, *ed. Fishl.*)

LINE 262. Δαιτρόν, accus. sing. of δαιτρόν, οῦ, τό, "*an assigned portion*."—From δαίω, "*to divide*," "*to distribute*."

Πίνωσιν, 3 plur. pres. subj. act. of πίνω, "*to drink*:" fut. πίομαι and, after Aristotle, πιοῦμαι : perf. πέπωκα, &c.

Book 4. Line 263–279.

Line 263. Πιέειν, Epic and Ionic for πιεῖν, 2 aor. inf. act. of πίνω "*to drink.*"

Line 264. Ὄρσεν, Epic for ὄρσο, another Epic form for which is ὄρσεο. Consult *Glossary* on book iii., 250.

Line 265. Ἀγός, nom. sing. of ἀγός, οῦ, ὁ, "*a leader,*" "*a chief.*"—From ἄγω, "*to lead.*"

Line 268. Ὄτρυνε, 2 sing. pres. imper. act. of ὀτρύνω, "*to urge on:*" fut. ὀτρῠνῶ: 1 aor. ὤτρῡνα.

Line 272. Γηθόσυνος, nom. sing. masc. of γηθόσυνος, η, ον, "*delighted,*" "*glad.*"—From γῆθος, "*joy,*" "*delight.*"

Line 273. Αἰάντεσσι, Epic and Ionic for Αἴασι, dat. plur. of Αἴας, αντος, ὁ, "*Ajax.*"

Line 274. Κορυσσέσθην, Epic and Ionic for ἐκορυσσέσθην, 3 dual, imperf. ind. mid. of κορύσσω, "*to arm.*" Compare *Glossary* on book ii., 273.

Νέφος, nom. sing. of νέφος, εος, τό, "*a cloud,*" and also "*a dense throng,*" "*a cloud of men.*"—From the same root as νεφέλη, *nebula*, with which compare the German *Nebel*, and also the Latin *nubes* and the Sanscrit *nabhas*, "heaven."

Line 275. Σκοπιῆς, gen. sing. of σκοπιή, ῆς, ἡ, Epic and Ionic for σκοπιά, ᾶς, ἡ, "*a place whence one can look out,*" "*a look out place,*" in Homer always *a mountain-peak*, or *hill-top.*—From σκοπέω.

Line 276. Ἰωῆς, gen. sing. of ἰωή, ῆς, ἡ, "*any loud sound,*" "*the roar*" or "*whistling* of the wind." Akin to ἰά, "*a voice,*" "*a cry,*" and ἰώ.

Line 277. Μελάντερον, nom. sing. neut. of μελάντερος, α, ον, comparative of μέλας, "*black;*" comparative μελάντερος: superl. μελάντατος. Observe that the comparative establishes the original form to be μέλανς; and both μέλανς and κελαινός appear to spring from another form, κμελανς. (*Donaldson, New Crat.*, p. 136.)

Πίσσα, nom. sing. of πίσσα (Attic πίττα), ης, ἡ, "*pitch,*" whether solid or liquid.—From same root as πίτυς, "*a pine-tree.*"

Line 278. Λαίλαπα, accus. sing. of λαῖλαψ, απος, ἡ, "*a hurricane,*" with clouds and thick darkness; hence, in Homer, usually joined with the epithets κελαινή, ἐρεμνή. Pott detects in the latter part of λαῖ-λαπ a resemblance to the root of the Latin *rap-ere*, &c. (*Etymol. Forsch.*, i., p. 258.)

Line 279. Σπέος, accus. sing. of σπέος, εος, τό, "*a cave.*"—From σπέος are derived the forms σπήλαιον and σπῆλυγξ, and the Latin *specus*, *spelæum*, &c.

Book 4. Line 279–301.

Μῆλα, accus. plur. of μῆλον, ου, το, "*a sheep.*" Homer always uses the plural, μῆλα, by which he means flocks of sheep or goats. The term μῆλον, in the sense here given, is not used in prose.

LINE 281. Κίνυντο, Epic and Ionic for ἐκίνυντο, 3 plur. imperf. ind of a poetic, and especially Epic passive, κίνῦμαι (from an obsolete active, κίνῦμι), "*to be set in motion.*"—Akin to κινέω.

LINE 282. Σάκεσιν, dat. plur. of σάκος, εος, τό, "*a shield.*" Compare *Glossary* on book iii., 335.

Πεφρικυῖαι, nom. plur. fem. perf. part. act. of φρίσσω (Attic, φρίττω), "*to be rough,*" "*to bristle:*" fut. φρίξω: perf. πέφρικα. The root is strictly ΦΡΙΚ-: hence φρίξ, φρίκη, φριξός, &c. Akin, also, to ῥῖγος, ῥιγέω, ῥιγόω, as also to the Latin *rigeo* and *frigeo*, whence the French *frissonner*.

LINE 285. Αἴαντε, voc. dual of Αἴας, αντος, ὁ, "*Ajax.*"

LINE 287. Ἀνώγετον, 2 dual perf. ind. act. with present signification, ἄνωγα, ας, ε, or, with the augment, ἤνωγα, ας, ε. Consult *Glossary* on book i., 313.

LINE 293. Ἔτετμε, 3 sing. of an aorist without a present, ἔτετμον, ες, ε, &c., used by Homer in the indicative, both with and without augment, and once in the 2 sing. subjunct. (*Od.*, xv., 15), "*he found,*" "*he overtook,*" &c.

LINE 294. Οὕς, accus. plur. masc. of the possessive ὅς, ἥ, ὅν, never ὅ. Most usually of the third person, for ἑός, "*his,*" "*her.*"

Στέλλοντα, accus. sing. masc. pres. part. act. of στέλλω: radical signification, "*to set, place,*" i. e. "*make to stand, fix;*" especially "*to set in order, arrange, array;*" and often with collateral signification, "*to furnish, equip, get ready.*" &c. Hence "*to dispatch,*" "*to send,*" &c.: fut. στελῶ: 1 aor. ἔστειλα.—From a root, ΣΤΕΛ-ΣΤΑΛ-.

LINE 297. Ἱππῆας, Epic and Ionic for ἱππεῖς, accus. plur. of ἱππεύς ῆος, Epic and Ionic for ἱππεύς, έως, ὁ, "*a charioteer.*"—From ἵππος, "*a horse.*"

Ὀχεσφιν, Epic and Ionic for ὄχεσιν, dat. plur. of ὄχος, εος, τό, "*a chariot.*"

LINE 298. Ἐξόπιθε, adverb, poetic for ἐξόπισθεν, "*behind.*"

LINE 299. Ἔλασσεν, Epic for ἤλασεν, 3 sing. 1 aor. ind. act. of ἐλαύνω: fut. ἐλᾰσω. 1 aor. ἤλᾰσα.

LINE 301. Ἐπετέλλετο, 3 sing. imperf. ind. mid. of ἐπιτέλλω, "*to order.*" The middle voice is here used in the same sense as the active. Compare *Glossary* on book i., 295

Book 4. *Line* 302–314.

LINE 302. Σφούς, accus. plur. masc. of σφός, σφή, σφόν, possessive pronoun, "*their*," like σφέτερος. In later poets, also, σφέος.—From σφεῖς.

Κλονέεσθαι, Epic and Ionic for κλονεῖσθαι, pres. inf. pass. of κλονέω, "*to move tumultuously*," "*to move violently*." The more usual signification, however, is "*to drive an enemy in confusion before one*;" and so, in the passive, "*to be routed*," "*to flee in confusion*." But observe that this meaning does not obtain in the present passage —From κλόνος, "*any violent confused motion*," and in the Iliad always said of *the throng and press of battle*. Compare κλ-όνος with the root of the Latin *cell-o*.

LINE 303. Ἱπποσύνῃ, dat. sing. of ἱπποσύνη, ης, ἡ, "*skill in charioteering*," "*the art of driving and using the war-chariot*;" in general, "*driving*."—From ἵππος.

Ἠνορέηφι, Epic for ἠνορέῃ, dat. sing. of ἠνορέη, ης, ἡ, Epic and Ionic for ἠνορέα, ας, ἡ, "*manly spirit*," &c.—From ἀνήρ.

Πεποιθώς, nom. sing. masc. 2 perf. part. act. of πείθω, "*to persuade*:" fut. πείσω: 1 aor. ἔπεισα: 1 perf. πέπεικα, "*I have persuaded*:" 2 perf. (intransitive) πέποιθα, "*I trust*," "*I rely*."

LINE 304. Μεμάτω, 3 sing. perf. imper. act. of the radical μάω, "*to desire*:" perf. with present signification, μέμαα: fut. μάσομαι: 1 aor. mid. ἐμασάμην. Observe that the penult of μεμᾰτω is shortened by syncope; and so, likewise, in μέμᾰμεν, μέμᾰτε, μέμᾰτον &c., of μέμαα, but in 3 plur. μεμάᾱσι. The 3 plur. pluperf. is μέμᾰσαν

LINE 305. Ἀλαπαδνότεροι, nom. plur. masc. of ἀλαπαδνότερος, α, ον (Epic and Ionic, η, ον), "*more easily conquered*." Comparative of ἀλαπαδνός, ή, όν, "*easily conquered*" or "*mastered*."—From ἀλαπάζω, "*to empty*," "*to drain*," "*to drain of power and strength*," "*to conquer*," &c.; and this from ἀ, euphonic, and λαπάζω, "*to drain*."

LINE 306. Ὧν, gen. plur. neut. of ὅς, ἥ, ὅν, never ὅ; possessive pronoun, "*his, her, its*."

LINE 307. Ὀρεξάσθω, 3 sing. 1 aor. imper. mid. of ὀρέγω, "*to stretch forward*," &c.: fut. ὀρέξω: perf. pass. ὤρεγμαι and ὀρώρεγμαι: 1 aor. mid. ὠρεξάμην.

LINE 308. Πόλιας, Epic and Ionic for πόλεις, accus. plur. of πόλις, "*a city*," &c.

LINE 313. Εἴθε, adverb, with interjectional force, "*would that*—" "*O that!*" The Epic and Doric form, αἴθε, is more frequent in Homer. Consult *Glossary* on book i., 415.

LINE 314. Γούνατα, nom. plur. of γόνυ, τό, "*the knee*." Ordinary genitive γόνατος, Homeric γούνατος and γουνός. Ordi-

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Book 4. Line 314–321.

sary nom. plur. *γόνατα*, Homeric *γούνατα* and *γοῦνα*.—The form *γόνυ* is akin to the Sanscrit *jánu*, Latin *genu*, English *knee* and *knuckle*.

'Ἕποιτο, 3 sing. pres. opt. of the middle deponent *ἕπομαι*, "*to follow*:" fut. *ἕψομαι*: 2 aor. *ἑσπόμην*.

'Ἔμπεδος, nom. sing. fem. of *ἔμπεδος, ον*, "*firm*." Literally, "*in*" or "*on the ground*."—From *ἐν* and *πέδον*, "*the ground*."

Line 315. Τείρει, 3 sing. pres. ind. act. of *τείρω*, "*to wear away*," "*to wear out*," &c. With the exception of the Æolic future, *τέρσω* (*Theoc.*, *Id.*, xxii., 63), this verb is found only in the present and imperfect active and passive. Akin to the Latin *tero*, and the Greek *τέρσομαι, τιτράω, τετραίνω, τορός, τορέω, τορεύω, τρύω, τρύχω, θρύπτω, τρίβω, θραύω, τιτρώσκω, τρώγω, τέρην* (*tener*).

'Ὁμοίιον, nom. sing. neut. of *ὁμοίιος, η, ον*, Epic and Ionic for *ὅμοιος, α, ον*, "*like*," "*shared alike*," "*common alike to all*," &c.—From *ὁμός*, "*one and the same*," "*together*," "*united*," &c.

Line 316. Κουροτέροισι, Epic and Ionic for *κουροτέροις*, dat. plur. masc. of *κουρότερος, α, ον* (Epic and Ionic, *η, ον*), "*younger*." Comparative of *κοῦρος* (Ionic for *κόρος*), "*a boy*," "*a youth*" Consult *Glossary* on book i., 98.

Line 319. Κατέκταν, 1 sing. of an Epic 2 aor. of *κατακτείνω*, "*to slay*:" fut. *κατακτενῶ*: 2 perf. *κατέκτονα*: 1 aor. *κατέκτεινα*: 2 aor. *κατέκτανον*, Epic *κατέκταν, κατέκτας, κακέκτᾰ*, &c. This form of the 2 aor. is also used by the tragic writers.—From *κατά* and *κτείνω*, which verb is akin to *καίνω, καίνυμαι*, and the Sanscrit *kshi*, "to destroy."

Line 321. Κοῦρος, nom. sing. of *κοῦρος, ου, ὁ*, "*a young man*," "*a youth*." Epic and Ionic for *κόρος*. Consult *Glossary* on book i., 98.

'Ἔα, 1 sing. imperf. ind. act. of *εἰμί*, "*to be*," and Epic and Ionic for *ἦν*. Hence came the other Ionic form *ἦα*, and the old Attic *ἦ*. In Ionic prose, also, we find 2 sing. *ἔας*, and 2 plur. *ἔατε*.

'Ὀπάζει, 3 sing. pres. ind. act. of *ὀπάζω*, "*to press upon*:" fut. *σω*. Used by Homer in the pres. imperf. fut., but mostly in the aorist, *ὤπασα*. The passive he has only in the present; the middle in the aorist. The chain of meanings in this verb is as follows: 1. "To make to follow, send with one, give as a companion or follower." 2. "To add, attach to, grant," usually with the collateral notion of lasting. 3. "To follow, pursue, press upon, coop up," and absolutely, "to press on, force one's way." Usually derived from *ἕπω, ἕπομαι*. Pott considers the *ο* as *ἀθροιστικόν*, and the root to

Book 4. Line 324–334.

be found in the Sanscrit *pad*, "to go," with which root compare κατ-εῖν, πόδ-ες, &c.

LINE 324. Αἰχμάσσουσι, Epic and Ionic for αἰχμάσουσι, 3 plur. fut ind. act. of αἰχμάζω, "*to handle the spear*," "*to throw the spear*," "*to fight with the spear*:" fut. αἰχμᾶσω.—From αἰχμή, "*a spear*," &c.

LINE 325. Γεγάασι, 3 plur. of γέγαα, an Epic perf. formed from an obsolete verb γάω, "*to be born*," "*to come into being*;" hence, in general, "*to be*," "*to live*." Observe that γέγαα is equivalent, in fact, to γέγονα, the perf. of γίγνομαι.

Πεποίθασιν, 3 plur. 2 perf. act. of πείθω. Compare *Glossary* on line 303, *s. v.* πεποιθώς.

Βίηφιν, Epic for βίῃ, dat. sing. of βίη, ης, ἡ, Epic and Ionic for βία, ας, ἡ, "*might*," "*strength*." Βίῃ, therefore, is for βίᾳ.

LINE 327. Πετεῶο, Epic lengthened form of Πετεῶ, gen. sing. of Πετεώς, ώ, ὁ. So we have Πηνελεῶο for Πηνελεῶ, in *Il.*, xiv., 489. (*Kühner*, § 88, 8, vol. i., p. 73, *ed. Jelf.*) Eustathius mentions another mode of formation besides this; namely, nom. Πετεός, gen. Πετεοῦ, Epic and Ionic Πετεοῖο, and this, again, changed into Πετεῶο. But the former is preferable.

LINE 328. Ἑσταότα. Consult *Glossary* on book ii., 170.

Μήστωρες, nom. plur. of μήστωρ, ωρος, ὁ, "*an adviser*," "*a counsellor*." (Consult note.)—From μήδομαι, "*to devise*," "*to plan*," &c.

LINE 329. Ἑστήκει, 3 sing. pluperf. ind. act. of ἵστημι, "*to place*:" fut. στήσω: perf. ἕστηκα, "*I stand*:" pluperf. ἑστήκειν, and with strengthened augment εἱστήκειν, "*I was standing*:" 1 aor. ἔστησα, "*I placed*:" 2 aor. ἔστην, "*I stood*."

LINE 330. Κεφαλλήνων, gen. plur. of Κεφαλλήν, ῆνος, ὁ, "*a Cephallenian*;" in the plural, Κεφαλλῆνες, ων.

LINE 331. Ἕστασαν, 3 plur. syncopated form of the pluperfect, for ἑστήκεσαν (lengthened form ἑστήκεισαν), "*they were standing*," from ἵστημι, "*to place*." Observe the difference made by the breathing between the meaning of the two forms ἕστᾰσαν and ἔστᾰσαν, the latter being 3 plur. 2 aor. ("*they stood*"), and a shortened form of ἔστησαν, and this same ἔστασαν, again, is abbreviated into ἔστᾰν. Compare *Glossary* on book i., 535.

LINE 332. Συνορινόμεναι, nom. plur. fem. pres. part. pass. of συνορίνω, "*to arouse*:" fut. συνορῖνῶ.—From σύν and ὀρίνω, "*to arouse*," &c.

LINE 334. Πύργος, nom. sing. of πύργος, ου, ὁ, "*a tower*," "*a body of men drawn up* in close column, with a depth much ex

ceeding the front," and thus resembling a *tower* lying on its side. Consult note, and compare *Glossary* on book iii., 153.

LINE 335. Ὁρμήσειε, 3 sing. Æol. 1 aor. opt. act. of ὁρμάω, "to rush:" fut. ήσω: 1 aor. ὥρμησα.—From ὁρμή, "an onset," &c.

Ἄρξειαν, 3 plur. Æol. 1 aor. opt. of ἄρχω, "to begin:" fut. ξω: 1 aor. ἦρξα.

LINE 339. Δόλοισι, Epic and Ionic for δόλοις, dat. plur. of δόλος, ου, ὁ, "a wile." Compare *Glossary* on book iii., 202.

Κεκασμένε, voc. sing. masc. of κεκασμένος, η, ον, "excelling," "surpassing," perf. part. pass. of an obsolete present κάζω, and assigned to the deponent καίνυμαι, "to excel," "to surpass:" perf. κέκασμαι (Doric κέκαδμαι), with a present signification: pluperf. ἐκεκάσμην (Doric κεκάδμην), with an imperfect signif. The perf. and pluperf. most usually occur.

LINE 340. Ἀφέστατε, 2 plur. syncopated form of the perfect ind act. for ἀφεστήκατε; from ἀφίστημι, "to stand aloof:" fut. ἀποστήσω. Compare *Glossary* on line 329.

LINE 342. Ἑστάμεν, Epic, &c., for ἑστάναι, and this the syncopated form of the perfect inf. for ἑστηκέναι, from ἵστημι. Observe, moreover, that ἑστάμεν is itself shortened from ἑστάμεναι.

Καυστειρῆς, gen. sing. fem. of καυστειρός, ή, όν, Epic and Ionic for καυστειρός, ά, όν, "glowing," "burning," "raging." It occurs only in the genitive, καυστειρῆς μάχης.—From καίω, "to burn."

Ἀντιβολῆσαι, 1 aor. inf. act. of ἀντιβολέω, "to meet by chance, hit upon," especially in battle; and then generally "to meet with," "to take part in."—From ἀντιβάλλω.

LINE 343. Πρώτω, nom. dual masc. of πρῶτος, η, ον, "the first," &c

Ἀκουάζεσθον, 2 dual pres. ind. of the middle deponent ἀκουάζομαι, "to hear," &c. Consult note.—From ἀκούω.

LINE 344. Γέρουσιν, dat. plur. of γέρων, γέροντος, ὁ, "a chief," "an elder," &c. Compare *Glossary* on book i., 26.

Ἐφοπλίζοιμεν, 1 plur. pres. opt. act. of ἐφοπλίζω, "to prepare," "to get ready:" fut. σω.—From ἐπί and ὁπλίζω, "to get ready," and this from ὅπλον, "a tool," "an implement," &c.

LINE 345. Ὀπταλέα, accus. plur. neut. of ὀπταλέος, α, ον, "roasted." —From ὀπτάω, "to roast," which is itself akin to ἕψω.

Κρέα, accus. plur. of κρέας, κρέατος, τό, "flesh." Observe that κρέα is contracted from κρέαα, and that this last is by syncope from κρέατα. Compare the Sanscrit *kravya*, and the Latin *caro*, when transposed into *crao*.

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Book 4. *Line* 345–359.

Ἔδμεναι, Epic syncopated form of ἐδέμεναι, pres. inf. act. of the radical ἔδω, "*to eat.*"—Compare *Glossary* on line 237, *s. v.* ἔδοντα.

Line 346. Μελιηδέος, Epic and Ionic for μελιηδοῦς, gen. sing. masc. of μελιηδής, ές, "*honey-sweet.*"—From μέλι, "*honey,*" and ἡδύς, "*sweet.*"

Line 347. Ὁρόῳτε, Epic lengthened form for ὁρῷτε, 2 plur. pres. opt. act. of ὁράω, "*to see,*" "*to behold,*" "*to look on.*" Compare *Glossary* on book i., 56.

Line 348. Μαχοίατο, Epic and Ionic for μάχοιντο, 3 plur. pres. opt. of μάχομαι, "*to fight.*" Compare *Glossary* on book i., 8.

Line 350. Ἕρκος, accus. sing. of ἕρκος, εος, τό, "*an inclosure,*" "*a barrier.*" Consult note.—From ἕργω, εἵργω.

Line 351. Φῄς, 2 sing. pres. ind. act. of φημί, "*to say.*" But φῆς for ἔφης, 2 sing. imperf.

Μεθιέμεν, Epic, Doric, and Æolic for μεθιέναι, pres. inf. act. of μεθίημι, "*to relax:*" fut. μεθήσω: 1 aor. μεθῆκα.—From μετά and ἵημι.

Line 353. Ὄψεαι, Epic and Ionic for ὄψει, 2 sing. fut. ind. mid. of ὁράω, "*I see:*" fut. ὄψομαι (always in an active signification): perf. ἑώρᾱκα (which Dawes, *metri gratia,* also wrote ὥρακα, but the more probable Attic, at least comic, form of which is ἑόρᾱκα *Buttm.*, *Ausf. Gr.*, § 84, *Anm.* 12, *not.*).—For the derivation of ὁράω, consult *Glossary* on book i., 56. The form ὄψομαι comes from a root ΟΠΤ.

Μεμήλῃ, 3 sing. 2 perf. subj. act. Consult *Glossary* on book ii., 25.

Line 354. Μιγέντα, accus. sing. masc. 2 aor. part. pass. of μίσγω, "*to mingle.*" Compare *Glossary* on book ii., 475.

Line 355. Ἀνεμώλια, accus. plur. neut. of ἀνεμώλιος, ον, "*windy,*" "*as idle as the winds.*"—From ἄνεμος, for -ώλιος is merely an adjective termination.

Βάζεις, 2 sing. pres. ind. act. of βάζω, "*to speak,*" "*to utter:*" fut. βάξω.—From a root ΒΑΔ-, with which compare the Sanscrit *vad,* "to speak." (*Pott, Etymol. Forsch.*, i., p. 243, 245.)

Line 356. Ἐπιμειδήσας, nom. sing. masc. 1 aor. part. act. of ἐπιμειδάω, "*to smile upon:*" fut. ήσω.—From ἐπί and μειδάω, "*to smile.*" Compare *Glossary* on book i., 595.

Λάζετο, Epic and Ionic for ἐλάζετο, 3 sing. imperf. ind. of λάζομαι, "*to seize,*" "*to take,*" poetic deponent for λαμβάνω. Compare *Glossary* on book ii., 418.

Line 359. Νεικείω, Epic and Ionic for νεικέω, "*to reproach,*" "*to revile.*" Compare *Glossary* on book ii., 224.

Περιώσιον, accus. sing. neut. taken adverbially of περιώσιος, ον

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Book 4. Line 359–371.

"*immense*," "*vast*," and here "*beyond measure*," "*exceedingly*." Probably an Ionic form for περιούσιος, from περίειμι, and equivalent, consequently, to περιών.

LINE 361. Δήνεα, accus. plur., found only in the plural number, "*intentions*," "*counsels*," "*plans*," &c. The singular nominative was assumed by Hesychius to be τὸ δῆνος, by Suidas τό δήνεον.—Akin to δήω, "*to find*," &c.

LINE 362. Ἀρεσσόμεθα, Epic and Ionic for ἀρεσόμεθα, 1 plur. fut. ind. mid. of ἀρέσκω, "*to make a thing good, make it up*," and intransitively "*to please, content, gratify*:" fut. ἀρέσω: fut. mid. ἀρέσομαι: 1 aor. ἤρεσα: 1 aor. mid. ἠρεσάμην.—From the radical ἄρω, "*to fit*," &c.

LINE 363. Εἴρηται, 3 sing. perf. pass. assigned to the rare form εἴρω, "*to speak*:" fut. (Attic) ἐρῶ (Ionic and Epic ἐρέω): perf. εἴρηκα: perf. pass. εἴρημαι. Compare *Glossary* on book i., 76, *s. v.* ἐρέω.

Μεταμώνια, accus. plur. neut. of μεταμώνιος, ον, strictly, "*with the wind*," "*according to*" or "*borne by the wind*;" but only used by the poets, and always metaphorically, "*vain*," "*idle*," &c., like μάταιος.—In all likelihood, from μετά and ἄνεμος. In the older poets, μεταμώνιος, the reading of the best MSS., is to be preferred to μεταμώλιος, though this, too, is supported by the Homeric synonym ἀνεμώλιος, and the frequent Attic interchange of ν and λ.

LINE 365. Ὑπέρθυμον, accus. sing. masc. of ὑπέρθυμος, ον, "*high-spirited*," "*daring*."—From ὑπέρ and θυμός.

Διομήδεα, accus. sing. of Διομήδης, εος, ὁ, "Diomede," son of Tydeus, and called otherwise Tydides.—From Διός, gen. of Ζεύς, and μῆδος, "*counsel*," "*advice*;" hence equivalent in meaning to "Jove-counseled."

LINE 366. Κολλητοῖσιν, Epic and Ionic for κολλητοῖς, dat. plur. neut. of κολλητός, ή, όν, "*compact*," "*well-fastened*." Primitive meaning, "*glued together*," from κολλάω, "*to glue, cement, fasten together*," and this from κόλλα, "*glue*," "*cement*."

LINE 367. Καπανήϊος, nom. sing. masc. of Καπανήϊος, η, ον, "*Capanēan*," "*of* or *belonging to Capaneus*."—From Καπăνεύς, ῆος, ὁ, "*Capăneus*."

LINE 371. Πτώσσεις, 2 sing. pres. ind. act. of πτώσσω, "*to cower*," "*to crouch*:" fut. ξω.—Akin to πτήσσω.

Ὀπιπτεύεις, 2 sing. pres. ind. act. of ὀπιπτεύω, "*to look around after*," usually with the collateral notion of curiosity, "*to gaze, gape*, or *stare at* or *about upon* any thing:" fut. σω. A later form is ὀπιπεύω.—From the same root as ὄψομαι, the future middle of ὁράω

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Book 4. *Line* 371–381.

Γεφύρας, accus. plur. of γέφυρα, ας, ἡ, "*a dam*," "*a mound of earth*," especially to keep out water; and hence Pindar (*Nem.*, vi. 67) calls the Isthmus of Corinth πόντου γέφυραν. In the Iliad, usually the lane between two lines of battle, which served to keep them apart, as it were a dam; and hence the battle-field, the place of fight. In post-Homeric writers, "*a bridge*."

Line 372. Πτωσκαζέμεν, Epic, Doric, and Æolic for πτωσκάζειν, pres. inf. act. of πτωσκάζω, "*to cower*," "*to crouch*;" a poetic form (with somewhat of a frequentative meaning) for πτώσσω.

Line 373. Δηΐοισι, Epic and Ionic for δηΐοις, dat. plur. masc. of δήϊος, η, ον, Epic and Ionic for δάϊος, α, ον, "*hostile*," and, substantively, "*a foe*."

Line 374. Ἴδοντο, Epic and Ionic for εἴδοντο, the augment having been dropped, 3 plur. 2 aor. ind. mid. of εἴδω, "*to see*." Compare *Glossary* on book i., 203.

Πονεύμενον, Epic, Ionic, &c., for πονούμενον, accus. sing. masc pres. part. of the middle deponent πονέομαι, "*to toil*," "*to labor*." In early Greek this deponent alone appears; in later Greek, the form πονέω takes its place.

Line 375. Ἤντησα, 1 sing. 1 aor. ind. act of ἀντέω, Epic and Ionic for ἀντάω, "*to meet*:" fut. ήσω: 1 aor. ἤντησα.—From ἄντα, "*over against*," "*face to face*," with which compare ἀντί.

Line 376. Μυκήνας, accus. plur. of Μυκῆναι, ων, αἱ, "*Mycenæ*." Compare *Glossary* on line 52, *s. v.* Μυκήνη.

Line 377. Πολυνείκεϊ, Epic and Ionic for Πολυνείκει, dat. sing. of Πολυνείκης, εος, contr. ους, ὁ, "*Polynīces*," son of Œdipus and brother of Eteŏcles.—From πολύς and νεῖκος, "*strife*," "*contention*."

Line 378. Θήβης, gen. sing. of Θήβη, ης, ἡ, "*Thebes*," the chief city of Bœotia. Homer uses both this form and also the plural one, Θῆβαι, ων, αἱ.

Line 379. Λίσσοντο, Epic and Ionic for ἐλίσσοντο, 3 plur. imperf. ind. of the middle deponent λίσσομαι, "*to beseech*," "*to entreat*." Compare *Glossary* on book i., 15.

Δόμεν, shortened from δόμεναι, which occurs in the succeeding line, and Epic, Doric, and Æolic for δοῦναι, 2 aor. inf. act. of δίδωμι, "*to give*."

Line 380. Ἐπήνεον, Epic and Ionic for ἐπῄνουν, 3 plur. imperf. ind. act. of ἐπαινέω, "*to assent*:" fut. έσω.

Line 381. Παραίσια, accus plur. neut of παραίσιος, ον, "*inausp-*

Book 4. *Line* 383-388.

uous," "*unfavorable*."—From παρά, as denoting something *amiss* or *wrong*, and αἴσιος, "*auspicious*."

LINE 383. Βαθύσχοινον, accus. sing. masc. of βαθύσχοινος, ον, "*deep grown with rushes*."—From βαθύς, "*deep*," and σχοῖνος, "*a rush*."

Λεχεποίην, accus. sing. from λεχεποίης, ου, ὁ, "*of grassy banks*." Observe that λεχεποίην is, in fact, a substantive, but is here employed as an attributive adjective. (Compare *Kühner*, § 439, 1, p. 93, *Jelf*.)—From λέχος, "*a bed, couch, bank*," &c., and ποία, "*grass*."

LINE 384. Ἀγγελίην, Epic and Ionic for ἀγγελίαν, accus. sing. of ἀγγελίη, ης, ἡ, Epic and Ionic for ἀγγελία, ας, ἡ, "*an embassy*." (Consult note.)—From ἄγγελος, "*a messenger*," "*an embassador*."

Τυδῆ, Epic contracted form for Τυδέα, accus. sing. of Τυδεύς, έος, ὁ, "*Tydeus*." This form occurs also in Attic. (*Kühner*, § 96, 2, *Obs*. 2, p. 83, *Jelf*.)

Στεῖλαν, Epic and Ionic for ἔστειλαν, 3 plur. 1 aor. ind. act. of στέλλω, "*to send*," &c. Consult *Glossary* on book i., 433.

LINE 385. Κιχήσατο, Epic and Ionic for ἐκιχήσατο, 3 sing. 1 aor. ind. mid. of κιχάνω, "*to find*," &c.: fut. κιχήσω. Compare *Glossary* on book ii., 188, *s. v.* κιχείη.

Καδμείωνας, accus. plur. of Καδμείων, ωνος, ὁ, "*a descendant of Cadmus*," "*a Theban*." In the plural, Καδμείωνες.—From Κάδμος, "*Cadmus*."

LINE 386. Δαιννμένους, accus. plur. masc. pres. part. mid. of δαίνυμι, "*to feast*." Compare *Glossary* on book i., 468.

Ἐτεοκληείης, Epic and Ionic for Ἐτεοκλείας, gen. sing. fem. of Ἐτεοκλήειος, η, ον, Epic and Ionic for Ἐτεοκλεῖος, α, ον, "*Eteoclēan*," "*of* or *belonging to Eteŏcles*."—From Ἐτεοκλῆς, έους, Ep. and Ion. ῆος, ὁ, "*Eteocles*."

LINE 387. Ξεῖνος, Epic and Ionic for ξένος, ου, ὁ, "*a stranger*," "*a guest*," &c. Pott refers the word to the preposition ἐκ, Latin *ex*; compare the English *strange*, from *extran-eus*. (*Etymol. Forsch*., ii., p. 166, 247.)

Ἱππηλάτα, nom. sing. of ἱππηλάτα, ας, ὁ, Epic for ἱππηλάτης, ου, ὁ, "*a driver of steeds*," "*one who fights from a chariot*." An epithet of honor, like the English *knight*, and German *Ritter*.—From ἵππος and ἐλαύνω.

LINE 388. Τάρβει, Epic and Ionic for ἐτάρβει, 3 sing. imperf. ind. act of ταρβέω, "*to be alarmed*," "*to be troubled*:" fut. ήσω.—From τάρβος, "*alarm*," "*terror*."

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Book 4. *Line* 371–381.

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Book 4. *Line* 388–400.

Πολέσιν, Epic and Ionic for πολλοῖς, dat. plur. masc. of πολύς.

Καδμείοισιν, Epic and Ionic for Καδμείοις, dat. plur. masc. of Καδμεῖος, *a*, *ον*, "*a Cadmean*," "*a Theban*."—From Κάδμος, "*Cadmus*."

Line 389. 'Αεθλεύειν, Epic and Ionic for ἀθλεύειν, pres. inf. act. of ἀθλεύω (Epic and Ionic ἀεθλεύω), "*to contend for a prize*," "*to engage in matches*."—From ἆθλος, "*a contest*."

'Ενίκα, 3 sing. imperf. ind. act. of νικάω, "*to conquer*," "*to overcome*:" fut. ήσω.—From νίκη, "*victory*."

Line 390. 'Ρηϊδίως, adv., "*with ease*," "*easily*," Epic and Ionic for ῥᾳδίως.—From ῥηΐδιος, Epic and Ionic for ῥᾴδιος.

'Επίῤῥοθος, nom. sing. fem. of ἐπίῤῥοθος, *ον*, "*hastening to the rescue*," "*aiding*." Used here as a substantive, "*an auxiliary*," "*a helper*."

Line 391. Κέντορες, nom. plur. of κέντωρ, ορος, ὁ, "*a goader*," "*driver*," "*impeller*."—From κέντρον, "*a goad*." Consult note.

Line 392. Εἷσαν, 3 plur. 1 aor. ind. act., usually referred to a present, ἕζω, "*to cause to sit*," "*to place*," "*to plant*," &c., but which does not occur. The tenses that are wanting are supplied from ἱδρύω. Consult *Glossary* on book i., 311.

Line 394. Μαίων, nom. sing. of Μαίων, ονος, ὁ, "*Mæon*," son of Hæmon.

Line 395. Πολυφόντης, nom. sing. of Πολυφόντης, ου, ὁ, "*Polyphontes*," son of Antiphonus.—From πολύς and φόνος, and equivalent in meaning, therefore, to "many-slaying."

Line 397. 'Επεφνε, 3 sing. 2 aor. ind. act. of the obsolete radical φένω, "*to slay*:" 2 aor. ἔπεφνον (shortened from the reduplicated form ἐπέφενον). No doubt akin to σφάζω.

Ἵει, 3 sing. imperf. ind. act. Consult *Glossary* on book iii., 221.

Line 398. Προέηκε, Epic and Ionic for πρόηκε, 3 sing. 1 aor. ind. act of προΐημι, "*to send forth*:" fut. προήσω: 1 aor. πρόηκα, Epic and Ionic προέηκα.—From πρό and ἵημι.

Τεράεσσι, Epic and Ionic for τέρασι, dat. plur. of τέρας, ατος, τό, *a sign*," "*a portent*." Compare *Glossary* on book ii., 324.

Πιθήσας, nom. sing. masc. 1 aor. part. act. of a form πιθέω, collateral to πείθω, but which does not actually occur; "*to obey*."—From this same πιθέω, we have, in Homer, a future πιθήσω. In the aorist, however, he only employs the participle.

Line 400. Ἑο, Epic and Ionic for οὗ, pronoun of the third person, in a reflexive sense. Another Epic and Ionic form is ἕο, which occurs in book ii., 239.

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Book 4. *Line* 400–409.

Χέρηα, accus. sing. of *χέρης*, *ηος*. Consult *Glossary* on book i. 80.

LINE 402. *Αἰδεσθείς*, nom. sing. masc. 1 aor. part. pass. of *αἰδέομαι*, "*to respect*," "*to pay respect to*." Compare *Glossary* on book i., 23.

Ἐνιπήν, accus. sing. of *ἐνιπή*, *ῆς*, *ἡ*, "*a speaking to, speech, address*," always, in Homer, with the accompanying idea of reproof. Hence "*a reprimand*."—From *ἐνίπτω*, "*to speak to*."

Αἰδοίοιο, Epic and Ionic for *αἰδοίου*, gen. sing. masc. of *αἰδοῖος*, *οία*, *οῖον*, "*august*," "*regarded with reverence*."—From *αἴδομαι*, Epic for *αἰδέομαι*.

LINE 403. *Ἀμείψατο*, Epic and Ionic for *ἠμείψατο*, the augment being dropped; 1 aor. ind. mid. of *ἀμείβω*, "*to change*;" in the middle, "*to answer*." Compare *Glossary* on book i., 84, *s. v.* *ἀπαμειβόμενος*.

LINE 404. *Ψεύδεο*, Epic and Ionic for *ψεύδου*, 2 sing. pres. imper. of the middle deponent *ψεύδομαι*, "*to lie*:" fut. *ψεύσομαι*: 1 aor. *ἐψευσάμην*. This deponent is of earlier, and more common use in Homer, as in later Greek, than *ψεύδω*.

Ἐπιστάμενος, nom. sing. masc. pres. part. of *ἐπίσταμαι*, "*to know*:" fut. *ἐπιστήσομαι*. Since the Attics use *ἐφίστημι τὸν νοῦν* like *ἐπίσταμαι*, "*to attend*," and "*observe*," &c., some, as Passow, incline to consider *ἐπίσταμαι* as an old middle form of *ἐφίστημι*. Buttmann, however, assumes a distinct root.

Σάφα, poetic adverb, formed from *σαφής*, "*clearly*," "*accurately*."

LINE 406. *Ἕδος*, accus. sing. of *ἕδος*, *εος*, *τό*, "*a seat, abode, dwelling-place*."—From *ἕζομαι*, "*to sit*."

Ἑπταπύλοιο, Epic and Ionic for *ἑπταπύλου*, gen. sing. fem. of *ἑπτάπυλος*, *ον*, "*seven-gated*."—From *ἑπτά* and *πύλη*, "*a gate*."

LINE 407. *Ἀγαγόντε*, nom. dual, 2 aor. part. act. of *ἄγω*, "*to lead*." Consult note.

Ἄρειον, accus. sing. neut. of *Ἄρειος*, *α*, *ον*, and *ος*, *ον*, "*of Mars*." (Consult note.)—From *Ἄρης*, "*Mars*."

LINE 408. *Ἀρωγῇ*, dat. sing. of *ἀρωγή*, *ῆς*, *ἡ*, "*protection*," "*aid*, "*succor*."—From *ἀρήγω*, "*to aid*."

LINE 409. *Σφετέρῃσιν*, Epic and Ionic for *σφετέραις*, dat. plur. fem of *σφέτερος*, *α*, *ον*, possessive adjective of the 3 pers. plur from the personal pronoun *σφεῖς*, "*their own*," "*their proper*." The Latin *vester* is to *σφέτερος* as *vespa* is to *σφήξ*.

Ἀτασθαλίῃσιν, Epic and Ionic for *ἀτασθαλίαις*, dat. plur. of *ἀτασθαλία*, *ας*, *ἡ*, "*blind folly*," "*mad violence*," "*presumptuous sin*," "*an*

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Book 4. *Line* 432–437.

LINE 432. Ἔλαμπε, 3 sing. imperf. ind. act. of λάμπω, "*to shine*:" fut. λάμψω: perf. λέλαμπα.

Εἱμένοι, nom. plur. masc. perf. part. pass. of ἕννυμι, "*to array*," "*to clothe*," &c.: fut. ἕσω: 1 aor. ἕσα: Epic and Ionic fut. and aor. ἕσσω and ἕσσα: perf. pass. (with augment ει) εἷμαι.—Lengthened from a root 'ΕΩ.

LINE 433. Ὄϊες, nom. plur. of ὄϊς, "*a sheep*." Consult *Glossary* on book iii., 198.

Πολυπάμονος, gen. sing. of πολυπάμων, ον, gen. ονος, "*of great possessions*," "*exceedingly wealthy*."—From πολύς and πᾶμα, "*possession*," "*property*."

Αὐλῇ, dat. sing. of αὐλή, ῆς, ἡ, "*a court-yard*," &c. Consult note.

LINE 434. Ἀμελγόμεναι, nom. plur. fem. pres. part. pass. of ἀμέλγω, "*to milk*:" fut. ἀμέλξω.—From the same root as *lac*, according to Donaldson (*New Cratylus*, p. 284). Compare the Latin *mulgeo*, and the English *milk*, as also the German *milch*.

Γάλα, accus. sing. of γάλα, γάλακτος, τό, "*milk*." The same as *lac*, as appears from the genitive, and from the form γλάγος. Compare remarks on ἀμέλγω, preceding.

LINE 435. Ἀζηχές, adv., "*incessantly*," properly the neuter of the adjective ἀζηχής, ές, "*incessant*."—Derivation uncertain: according to some, from ἠχέω, "*to sound*," with an intensive prefix, α-, ζα-.

Μεμακυῖαι, nom. plur. fem. perf. part. of the middle deponent μηκάομαι, "*to bleat*:" perf. with present signification, μέμηκα: part. μεμηκώς: shortened feminine μεμᾰκυῖα.—Formed from the sound of sheep and goats, as μυκάομαι from that of oxen.

LINE 436. Ἀλαλητός, nom. sing. of ἀλαλητός, οῦ, ὁ, "*a shouting*," "*a war-cry*."—From ἀλαλά, "*a war-cry*."

Ὀρώρει, and, with superinduced augment, ὠρώρει, 3 sing. 2 pluperf. of ὄρνυμι, "*to raise*," "*to excite*:" fut. ὄρσω: 1 aor. ὦρσα: in the middle, ὄρνυμαι, "*to raise one's self*," "*to arise*:" 2 perf. ὄρωρα, "*I am risen up*:" pluperf. ὀρώρειν, "*I arose*." (*Buttmann, Irreg. Verbs*, p. 193, *ed. Fishlake*.) Compare, also, *Glossary* on book ii., 146

LINE 437. Θρόος, nom. sing. of θρόος, ου, ὁ (Attic θροῦς, gen. θροῦ), "*a cry*," "*a noise*," as of many voices. This is the only instance where it occurs in Homer, and it refers here to the cries of a number of people.—From θρέω, "*to cry aloud*," whence the middle deponent θρέομαι.

Ἴα, Epic and Ionic for μία, from ἴος, ἴα, Epic and Ionic for εἷς, μία, "*one*." Of the neuter, however, only the dative ἰῷ for ἑνί occurs, *Il*., vi., 422

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Book 4. Line 437–447.

Γῆρυς, nom. sing. of *γῆρυς, υος, ὁ*, "*a voice.*"

Line 438. **Ἐμέμικτο**, 3 sing. pluperf. ind. pass. of *μίσγω*, Homeric form of *μίγνυμι*, "*to mix.*" Compare *Glossary* on book iii., 209.

Πολύκλητοι, nom. plur. masc. of *πολύκλητος, ον*, "*called from many a land.*"—From *πολύς* and *καλέω*.

Line 440. **Δεῖμος**, nom. sing. of *Δεῖμος, ου, ὁ*, "*Terror.*" In the Iliad always personified as accompanying *Phobos, Eris*, &c., and so, for distinction's sake, written as a properispome, or with the circumflex on the penult. On the other hand, *δειμός, οῦ, ὁ*, *fear*," "*terror*," is oxytone in the nominative.—From *δέος*, "*fear.*"

Ἄμοτον, adv., "*insatiably*," "*incessantly*;" properly the neuter of *ἄμοτος, ον*, "*insatiate*," "*incessant.*" In Homer always joined with verbs expressing passion, desire, &c., especially with *μεμάασι, μεμαώς, μεμαυῖα*. The derivation from *μότον*, "*shredded linen*," "*lint*," is very unlikely. According to Rost, it comes from the same root as *μέμαα*, with *a* intensive or euphonic.

Μεμαυῖα, nom. sing. of *μεμαώς*. Consult *Glossary* on book i., 590.

Line 441. **Ἀνδροφόνοιο**, Epic and Ionic for *ἀνδροφόνου*, gen. sing. masc. of *ἀνδροφόνος, ον*, "*man-slaying.*"—From *ἀνήρ* and *φονεύω*.

Κασιγνήτη, nom. sing. of *κασιγνήτη, ης, ἡ*, "*a sister.*" The feminine of *κασίγνητος*. Compare *Glossary* on book iii., 238.

Ἑτάρη, nom. sing. of *ἑτάρη, ης, ἡ*, Epic and Ionic form for *ἑταίρα, ας, ἡ*, "*a female companion, friend, helper*," &c. Feminine of *ἕταρος*, Epic and Ionic for *ἑταῖρος*. Compare *Glossary* on book i., 179.

Line 443. **Ἐστήριξε**, 3 sing. 1 aor. ind. act. of *στηρίζω*, fut. *στηρίσω* Epic and Doric *στηρίξω* (*Kühner*, § 224, 2, p. 205, *Jelf*) 1 aor. *ἐστήρισα*, Epic and Doric *ἐστήριξα*.—From a root ΣΤΑ-whence, also, *ἵστημι*, &c.

Κάρη, accus. sing. Consult *Glossary* on book ii., 259.

Line 445. **Ὀφέλλουσα**, nom. sing. fem. pres. part. act. of *ὀφέλλω* "*to increase.*" Compare *Glossary* on book i., 510.

Στόνον, accus. sing. of *στόνος, ου, ὁ*, "*a groaning.*"—From *στένω*, "*to groan.*"

Line 446. **Ξυνιόντες**, Epic and Attic (*metri gratia*) for *συνιόντες*, nom. plur. masc. pres. part. act. of *ξύνειμι*, "*to go*" or "*come together*," and hence "*to meet.*"—From *ξύν* (for *σύν*) and *εἶμι*, "*to go.*"

Line 447. **Ῥινοῦς**, accus. plur. of *ῥινός, οῦ, ὁ*, "*an ox-hide shield.*" The term properly means, "*the skin* on the body of a liv-

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Book 4. Line 447–452.

ing person;" rarely of a dead one. Then, "*the hide* of a beast," especially of *an ox*, and, finally, a shield covered with one.

Μένεα, accus. plur. of μένος, εος, τό, "*might*," "*force*," &c. Consult *Glossary* on book i., 103.

LINE 448. Χαλκεοθωρήκων, gen. plur. masc. of χαλκεοθώρηξ, ηκος, ὁ, ἡ, "*clad in brazen corselets*," Epic and Ionic for χαλκεοθώραξ, ακος, ὁ, ἡ.—From χάλκεος, "*brazen*," and θώρηξ, "*a corselet*," Epic and Ionic for θώραξ.

Ὀμφαλόεσσαι, nom. plur. fem. of ὀμφαλόεις, όεσσα, όεν, "*bossed*," "*having a boss*."—From ὀμφαλός, "*a boss*."

LINE 449. Ἔπληντο, 3 plur. 2 aor. ind. pass. (Epic formation) of πελάζω, "*to bring near*," "*to cause to approach*:" fut. σω. 1 aor. pass. (in Attic poetry) ἐπλάθην: 2 aor. pass. (among the Epic writers) ἐπλήμην, regarded by Buttmann as a syncopated form from ἐπελάμην, and so, likewise, the perf. pass. πέπλημαι, from πεπέλαμαι. (*Irreg. Verbs*, p. 202, *ed. Fishlake.* — Compare *Kühner*, § 301, 2, p 285, *ed. Jelf.*) Some, less correctly, make ἐπλήμην an Epic abbreviated form of the pluperfect passive ἐπεπλήμην. (*Carmichael, Greek Verbs*, p. 230.)

Ὀρυμαγδός, nom. sing. of ὀρυμαγδός, οῦ, ὁ, "*a din*," "*a loud noise*," as of a throng of men fighting, working, or running about. The word seems not to have been used of loud *voices*, shouting, &c., but only of confused, inarticulate sounds, and hence we find it applied even to horses and dogs; as, *Il.*, x., 185; xvii., 741. So, again, it is employed to indicate the *sound* of wood-cutters (*Il.*, xvi., 633); the *rattling* made by throwing a bundle of wood on the ground (*Od.*, ix., 235); the *roar* of a mountain-torrent (*Il.*, xxi., 256), &c.—From ὀρύγω, same as ὠρύω, "*to howl, bellow, roar.*"

LINE 450. Οἰμωγή, nom. sing. of οἰμωγή, ῆς, ἡ, "*a wailing*," &c.—From οἰμώζω, "*to wail.*"

Εὐχωλή, nom. sing. of εὐχωλή, ῆς, ἡ, "*exultation*," "*boasting*." Primitive meaning, "*a vow*." Compare *Glossary* on book i., 65.

Πέλεν, Epic and Ionic for ἔπελεν, 3 sing. imperf. ind. act. of πέλω, "*to be*." Compare *Glossary* on book iii., 3.

LINE 451. Ὀλλύντων, gen. plur. of ὀλλύς, pres. part. act. of ὄλλυμι, "*to destroy*:" fut. ὀλέσω: in the middle, ὄλλυμαι, "*to perish*." Pres. part. pass. ὀλλύμενος.

LINE 452. Χείμαρροι, nom. plur. masc. of χείμαρρος, ον, Epic for χειμάρροος, ον, which again is contracted by the Attics into χειμάρρους, ουν, "*winter-flowing*."—From χεῖμα, "*winter*," and ῥέω, "*to flow*."

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Ὀρεσφι, Epic for ὀρέων, gen. plur. of ὄρος, εος, τό, "*a mountain*." Consult remarks on page 426, Excursus iv.

LINE 453. Μισγάγκειαν, accus. sing. of μισγάγκεια, ας, ἡ, "*a place where several mountain-glens run together and mix their waters*," "*a meeting of glens*," "*a common basin*."—From μίσγω, "*to mix*," and ἄγκος, εος, "*a mountain-glen*."

Συμβάλλετον, with shortened mood-vowel (*Thiersch*, § 322, 6) for συμβάλλητον, 3 plur. pres. subj. act. of συμβάλλω, "*to cast together*."

LINE 454. Κρουνῶν, gen. plur. of κρουνός, οῦ, ὁ, "*a spring*," "*a well-head*," whence the πηγαί issue. Probably akin to κρήνη, "*a well*," "*a spring*."

Χαράδρης, gen. sing. of χαράδρη, ης, ἡ, Epic and Ionic for χαράδρα, ας, ἡ, "*a ravine*." (Consult note.)—From χαράσσω, "*to cut by furrows*," &c., the reference being to a deep gully, rift, or ravine, cut by some impetuous mountain-stream.

LINE 455. Τηλόσε, adv., "*far away*." Literally, "*to a distance*."—From τηλοῦ, "*afar*."

Δοῦπον, accus. sing. of δοῦπος, ου, ὁ, "*the roar*." Properly, "*any dead, heavy sound*," especially of bodies falling or knocking against each other. Homer frequently has δοῦπος ἀκόντων, "the *hurtling* of spears;" also of *the measured tread* of infantry (*Od.*, xvi., 10); the *hum* of a multitude (*Od.*, x., 556); the *roar* of the sea (*Od.*, v., 401), and, in the present instance, the *roar* of a mountain-torrent. It is often applied, moreover, to the *din* of war.

Οὔρεσιν, Epic and Ionic for ὄρεσιν, dat. plur. of ὄρος, εος, τό, Epic and Ionic οὖρος, εος, τό, "*a mountain*."

LINE 456. Ἰαχή, nom. sing. of ἰαχή, ῆς, ἡ, "*a shouting*," "*a cry*," "*the shout* of both the victor and the vanquished."—From ἰάχω, "*to shout*," &c.

LINE 457. Κορυστήν, accus. sing. of κορυστής, οῦ, ὁ, "*a helmed man*," hence "*an armed warrior*." Also, taken as an adjective in connection with ἀνήρ, "*helmeted*."—From κορύσσω, "*to helm*," &c., and this from κόρυς, "*a helmet*."

LINE 458. Θαλυσιάδην, accus. sing. of the patronymic Θαλυσιάδης, ου, ὁ, "*son of Thalysius*."—From Θαλύσιος, "*Thalysius*."

LINE 460. Μετώπῳ, dat. sing. of μέτωπον, ου, τό, "*the forehead*." Strictly, "*the space between the eyes*."—From μετά and ὤψ.

Πῆξε, Epic and Ionic for ἔπηξε, 3 sing. 1 aor. ind. act. of πήγνυμι, "*to fix*:" fut. πήξω: 1 aor. ἔπηξα.

Πέρησε, Epic and Ionic for ἐπέρασε, 3 sing. 1 aor. ind. act. of περάω, "*to go through*," "*to penetrate*:" fut. περάσω, Epic and Ionic

ɩ : 1 aor. ἐπέρασα, Epic and Ionic ἐπέρησα, and, without the .ent, πέρησα.

.E 461. Σκότος, nom. sing. of σκότος, ου, ὁ, "*darkness.*" Of frequent occurrence in the Iliad, but there always of *the* ɩrkness of death.—Akin to σκοά, a collateral form from σκιά, "*a shadow.*"

Κάλυψεν, Epic and Ionic for ἐκάλυψεν, 3 sing. 1 aor. ind. act. of καλύπτω, "*to envelop.*" Compare *Glossary* on book i., 460.

LINE 462. Ἤριπε, 3 sing. 2 aor. ind. act. of ἐρείπω, "*to throw* or *dash down,*" "*to tear down:*" fut. ἐρείψω: but in the 2 aor. ἤριπον, intransitive, like the passive, "*to fall,*" "*to fall down.*" And so, likewise, in the 2 perf. ἐρήριπα.—Akin to ῥίπτω.

LINE 464. Χαλκωδοντιάδης, nom. sing. of the patronymic Χαλκωδοντιάδης, ου, ὁ, "*son of Chalcōdon.*"—From Χαλκώδων, οντος, ὁ, "*Chalcodon.*"

Ἀβάντων, gen. plur. of Ἄβαντες, ων, οἱ, "*the Abantes,*" a people of Eubœa.

LINE 465. Λελιημένος, nom. sing. masc. perf. part. from λελίημαι, an old Epic perf., "*to strive eagerly,*" &c. Homer uses only the participle, and that only in the Iliad, like an adjective.—Probably λελίημαι is for λελίλημαι, and hence λελιημένος for λελιλημένος, from λιλαίομαι.

LINE 466. Συλήσειε, 3 sing. Æol. 1 aor. opt. act. of συλάω, "*to strip off,*" &c.: fut. ήσω.

Ὁρμή, nom. sing. of ὁρμή, ῆς, ἡ, "*any violent pressure onward,*" "*the first stir* or *move toward a thing,*" "*the first start in an undertaking,*" "*an undertaking,*" "*an attempt,*" &c.—From the radical ὄρω, "*to arouse,*" "*to stir up.*"

LINE 467. Ἐρύοντα, accus. sing. masc. pres. part. act. of ερύω, "*to drag away,*" &c.: fut. ἐρύσω: 1 aor. εἴρυσα.

LINE 468. Πλευρά, accus. plur. of πλευρόν, οῦ, τό, "*a rib,*" but hardly found save in the plural, "*the ribs,*" "*the side.*"—An older and poetic form of πλευρά, ᾶς, ἡ.

Κύψαντι, dat. sing. masc. 1 aor. part. act. of κύπτω, "*to stoop:*" fut. κύψω: 1 aor. ἔκυψα.—Lengthened form from a root ΚΥΦ-, and akin to *cubo, cumbo, incumbo.*

Ἐξεφαάνθη, Epic lengthened form for ἐξεφάνθη, 3 sing. 1 aor. ind. pass. of ἐκφαίνω, "*to expose to view,*" "*to show forth:*" fut. ἐκφανῶ: perf. pass. ἐκπέφασμαι: 1 aor. pass. ἐξεφάνθην.

LINE 469. Οὔτησε, 3 sing. 1 aor. ind act. of οὐτάω, "*to wound:*" fut οὐτήσω: 1 aor. οὔτησα. Homer has besides this a pres

Book 4. *Line* 469–479.

ant οὐτάζω, with its aorist οὔτᾰσα, and perf. pass. οὔτασμαι: also the imperf. οὔτασκε, and 1 aor. οὐτήσασκε.

Ξυστῷ, dat. sing. of ξυστόν, οῦ, τό, properly, "*the taper, polished shaft of a spear;*" hence simply, like δόρυ, "*a spear,*" "*dart,*" "*javelin,*" &c.—From ξύω, "*to scrape,*" "*to polish.*"

Line 470. Λίπε, Epic and Ionic for ἔλιπε, 3 sing. 2 aor. ind. act. of λείπω, "*to leave:*" fut. λείψω: 1 aor. ἔλειψα (only occurs in later authors): 2 aor. ἔλιπον.—From the 2 aor. inf. λιπεῖν comes a post-Homeric collateral form λιμπάνω.

Line 471. Λύκοι, nom. plur. of λύκος, ου, ὁ, "*a wolf,*" the largest wild beast in Greece, and the emblem of greediness and cruelty. Compare the Latin *lupus*, the Greek ἀλώπ-ηξ, the English *wolf*, Latin *vulpes*. The Sanscrit is *varkas* (compare Sabine *hirpus*), and in Sclavonic the *k* is retained, *e. g.*, Russian *wolk*. (*Winning, Comparative Etymology*, p. 60.)

Line 472. Ἐδνοπάλιζεν, 3 sing. imperf. ind. act. of δνοπαλίζω, "*to swing* or *fling about,*" "*to hurl back*" (consult note): fut. ξω.—Akin to δονέω, as a sort of frequentative.

Line 474. Ἠΐθεον, accus. sing. of ἠΐθεος, ου, ὁ (Attic contracted form ᾔθεος), "*the youth,*" come to manhood, but not yet married, "*a bachelor,*" answering to the feminine παρθένος.—Probably another form of αἰζηός, and so from ζάω, ζέω.

Line 475. Κατιοῦσα, nom. sing. fem. pres. part. act. of κάτειμι, "*to descend,*" "*to come down.*"

Ὄχθῃσιν, Epic and Ionic for ὄχθαις, dat. plur. of ὄχθη, ης, ἡ, "*a bank.*" Consult *Glossary* on book iii., 187.

Σιμόεντος, gen. sing. of Σιμόεις, όεντος, ὁ, "*the Simoïs,*" a small river of Troas, rising in Mount Ida, and falling into the Scamander, or Xanthus.

Line 476. Τοκεῦσιν, dat. plur. of τοκεύς, έως, ὁ, "*one who begets,*" "*a father,*" but in the plural τοκεῖς, "*parents.*" Consult *Glossary* on book iii., 140, *s. v.* τοκήων.

Line 477. Κάλεον, Epic and Ionic for ἐκάλεον (Attic ἐκάλουν), 3 plur. imperf. ind. act. of καλέω, "*to call:*" fut. καλέσω (Attic καλῶ): perf. κέκληκα.

Line 478. Θρέπτρα, τά, like θρεπτήρια, "*the returns made by children to their parents for their rearing,*" "*the price of early nurture.*" The singular θρέπτρον seems not to be in use.—From τρέφω, "*to nurture.*"

Line 479. Δαμέντι, dat. sing. 2 aor. part. pass. of δαμάω, "*to subdue.*" Compare *Glossary* on book i., 61, *s. v.* δαμῷ.

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Book 4. Line 482–488.

LINE 482. Χαμαί, adv., "*on the ground*," but also, like χαμᾶζε, and the Latin *humi*, "*to the ground*."

Αἴγειρος, nom. sing. of αἴγειρος, ου, ἡ, "*the black poplar*," "*a poplar*." Opposed to λεύκη, "*the white poplar*."

LINE 483. Εἰαμένῃ, dat. sing. of εἰαμενή, ῆς, ἡ, "*a low, moist pasture*," "*moist grass-land*." Usually derived from εἵαται, ἧνται, ἧμαι, ἥμενος, whence some grammarians wrote εἱαμενή. Buttmann, however, connects it with an old Epic word, ΗΙΟΝ, or -ΟΣ, or -Α, akin, as he supposes, to the German *Aue*, a tract or district of marshy or meadow land; and from which he also derives ἠϊόεις.

Ἕλεος, gen. sing. of ἕλος, εος, τό, "*a marsh*," "*wet, low ground*," with the collateral notion of richness and fitness for pasturage Besides the present passage, the word also occurs in *Il.*, xx., 221, and *Od.*, xiv., 474.

Πεφύκῃ, 3 sing. perf. subj. act. of φύω. Compare *Glossary* on line 109, *s. v.* πεφύκει.

LINE 484. Λείη, Epic and Ionic for λεία, nom. sing. fem. of λεῖος, η, ον, Epic and Ionic for λεῖος, α, ον, "*smooth*." It probably once had the digamma λεῖϝος, with which compare the Latin *lēvis* or, as some write it, *lævis*, and the Greek λευρός.

Πεφύασιν, 3 plur. perf. ind. act. of φύω, Epic and Ionic for πεφύκασι.

LINE 485. Ἁρματοπηγός, nom. sing. masc. of ἁρματοπηγός, όν, "*chariot-compacting*," "*chariot-making*."—From ἅρμα, "*a chariot*," and πήγνυμι, "*to fasten*," &c.

Αἴθωνι, dat. sing. masc. of αἴθων, ωνος, ὁ. Strictly, "*fiery*," "*burning*," said of lightning, fire, &c.; then of metals and the like, "*bright*," "*flashing*," "*glittering*."—From αἴθω, "*to light up*," "*to kindle*."

LINE 486. Ἴτυν, accus. sing. of ἴτυς, υος, ἡ, "*the edge* or *rim of a round body*;" in Homer always "*the felly*" of wheels. Elsewhere, the outer edge of a shield, &c. According to some, from ἰέναι, "*that which goes round*;" but more probably connected with ἰτέα, "*a wicker-shield*," &c.

Κάμψῃ, 3 sing. 1 aor. subj. act. of κάμπτω, "*to bend*:" fut. κάμψω: 1 aor. ἔκαμψα. Lengthened from a root ΚΑΜΠ-, and akin to γνάμπτω, γαμψός.

LINE 487. Ἀζομένη, nom. sing. fem. pres. part. pass. of ἄζω, "*to dry*."

LINE 488. Ἐξενάριξεν, 3 sing. 1 aor. ind. act. of ἐξεναρίζω, "*to slay*." Strictly, however, and more commonly, "*to strip* or *spoil a foe*:" fut. ξω: 1 aor. ἐξηνάριξα, and, without the augment, ἐξενα-

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Book 4. Line 489–497.

ιξε. A strengthened form of *ἐναρίζω*, "*to strip* or *spoil*," and the latter from *ἔναρα*, "*the arms*, &c., of a fallen foe."

LINE 489. *Αἰολοθώρηξ*, nom. sing. of *αἰολωθώρηξ*, *ηκος*, *ὁ*, "*active in mail*," said of one who moves his corselet or coat of mail easily, or moves himself easily in it. (*Buttmann, Lexil.*, p. 66, *ed. Fishlake.*) There is no reference here, as some erroneously suppose, to any thing vari-colored. Compare *Glossary* on line 186, *s. v. παναίολος*.—From *αἰόλος*, "*movable*," "*nimble*," and *θώρηξ*. Epic and Ionic for *θώραξ*, "*a corselet*."

LINE 490. *'Ακόντισεν*, Epic and Ionic for *ἠκόντισεν*, 3 sing. 1 aor. ind. act. of *ἀκοντίζω*, "*to hurl a javelin*," and then, simply, "*to hurl*," with the genitive, "*to hurl at* one :" fut. *σω* : 1 aor. *ἠκόντισα*.—From *ἄκων*, *οντος*, "*a javelin*," and this from *ἀκή*, "*a point*," "*an edge*."

LINE 491. *'Αμαρτε*, Epic and Ionic for *ἥμαρτε*, 3 sing. 2 aor. ind act. of *ἁμαρτάνω*, "*to miss* :" fut. *ἁμαρτήσομαι* (*ἁμαρτήσω* only in Alexandrine Greek): 2 aor. *ἥμαρτον*, for which Homer has also *ἤμβροτον*. The 1 aor. *ἡμάρτησα* occurs only in later writers Buttmann refers *ἁμαρτάνω*, with *ἀμείρω*, to the root *μείρω*, *μέρος*, and assumes, as the original signification, "*to be without a share*" (*Lexil.*, p. 85, *not.*, *ed. Fishlake.*)

LINE 492. *Βουβῶνα*, accus. sing. of *βουβών*, *ῶνος*, *ὁ*, "*the groin*." Strictly, "*a gland in the groin*." Probably, quasi *βομβών* any round, tumid protuberance.

'Ετέρωσε, adv., "*to the other side*," "*in another direction*."—From *ἕτερος*.

LINE 494. *'Αποκταμένοιο*, Epic and Ionic for *ἀποκταμένου*, gen. sing. masc. 2 aor. part. mid. (with passive signification) of *ἀποκτείνω*, "*to slay*." Compare *Glossary* on book iii., 375, *s. v κταμένοιο*.

LINE 495. *Κεκορυθμένος*, Epic and Ionic for *κεκορυσμένος*, nom. sing masc. perf. part. pass. of *κορύσσω*, "*to arm*." Properly. "*to helm*," "*to furnish with a helmet*." Compare *Glossary* on book iii., 18, *s. v. κεκορυθμένα*.

Αἴθοπι, dat. sing. of *Αἴθοψ*, *οπος*, "*flashing*." Strictly, "*fiery-looking*." Said, also, of wine, "*dark-red*," "*sparkling*." Compare book i., 462.

LINE 497. *Παπτήνας*, nom. sing. 1 aor. part. act. of *παπταίνω*. Compare *Glossary* on line 200, and consult note.

Κεκάδοντο, Epic and Ionic for *κεχάδοντο*, and this by reduplication for *ἐχάδοντο*, 3 plur. 2 aor. ind. mid. of *χάζω*, which however

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is very rarely found in the present active, and probably only in composition. In the middle, χάζομαι, "*to give way*," "*to recoil*:" fut. χάσομαι: 1 aor. ἐχασάμην: 2 aor. ἐχαδόμην, reduplicated κεχαδόμην, and Epic and Ionic κεκαδόμην. Lengthened from a root ΧΑΔ-, ΧΑ-, which latter appears in χά-ος, χαί-νω, χά-σκω, Latin *hisco*, *hi-o*, and the former in χανδ-άνω.

LINE 499. Νόθον, accus. sing. masc. of νόθος, η, ον (Attic ος, ον), "*illegitimate*," "*born out of wedlock*, from a slave or concubine." It occurs frequently in the Iliad, and usually in the expression νόθος υἱός, "*a natural son*." Never appears in the Odyssey. The derivation of the word is uncertain; it is akin, probably, to νυθός, "*secret*," "*dark*," and perhaps to νωθής, "*dull*," "*stupid*," i. e., un-*ingenuous*.

LINE 500. Ὠκειάων, Epic and Ionic for ὠκειῶν, gen. plur. fem. of ὠκύς, ὠκεῖα, ὠκύ, "*swift*," "*fleet*."

LINE 502. Κόρσην, accus. sing. of κόρση, ης, ἡ, "*the side of the head*," "*the temple*."—Akin to κάρα, "*the head*."

Κροτάφοιο, Epic and Ionic for κροτάφου, gen. sing. of κρόταφος, ου, ὁ, "*the temple* of the head." Usually in the plural, "*the temples*." —From κροτέω, "*to strike*," as referring to the pulsation perceptible there.

LINE 504. Δούπησεν, Epic and Ionic for ἐδούπησεν, 3 sing. 1 aor. ind. act. of δουπέω, "*to make a heavy sound*:" fut. ήσω: 1 aor. ἐδούπησα.—From δοῦπος, with regard to which, consult *Glossary* on line 455.

Ἀράβησε, Epic and Ionic for ἠράβησε, 3 sing. 1 aor. ind. act. of ἀραβέω, "*to clang*," "*to ring*," "*to rattle*."—From ἄραβος, "*a clanging*," "*a ringing*," &c., and this derived from the sound.

LINE 505. Φαίδιμος, accus. sing. masc. of φαίδιμος, ον, and also η, ον, "*illustrious*." In Homer never used in the feminine. —From φάω, φαίνω.

LINE 507. Ἴθυσαν, 3 plur. 1 aor. ind. act. of ἰθύω, "*to go straight on*," "*to press right onward*:" fut. σω: 1 aor. ἴθυσα.—From ἰθύς, "*straight*," "*direct*," and probably an intransitive form of ἰθύνω.

LINE 508. Περγάμου, gen. sing. of Πέργαμος, ου, ἡ, "*Pergamus*," "*the citadel of Troy*." In later writers, as, for example, Euripides, usually τὰ Πέργαμα, in the plural. Akin to πύργος, "*a tower*;" the German *Burg*, *Berg*; the English *-burg*, *-bury*. To this same class of words belong Βέργη in Thrace, and Πέργη in Pamphylia, and perhaps, also, the Celtic termination *-briga*, appended

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to the names of places. Graff even adds the Sanscrit *giri*, "a mountain." (*Althochd. Sprachsch.*, vol. iii., col. 194.)

Κέκλετο, Epic and Ionic for ἐκέκλετο, 3 sing. 2 aor. ind. of the middle deponent *κέλομαι*, "*to set in motion*," "*to urge on*," "*to exhort*," &c. Homer usually adds the dative to the aorist, in the signification "*to call*," "*to call to* or *on*:" fut. *κελήσομαι*: 2 aor. *ἐκεκλόμην*, and without augment, *κεκλόμην*. This aorist appears to be formed by syncope from *ἐκελόμην*. (*Buttmann, Irreg. Verbs*, p. 144, *ed. Fishlake.*)

LINE 509. **Ὄρνυσθε**, 2 plur. pres. imper. mid. of ὄρνυμι, "*to rouse.*" Compare *Glossary* on book iii., 13.

Εἴκετε, 2 plur. pres. imper. act. of *εἴκω*, "*to yield*," "*to retire from*:" fut. ξω. This verb often has the digamma in Homer, so that it is well compared to the German *weichen*, the Anglo-Saxon *vican*, and perhaps the English *weak*.

LINE 510. **Χρώς**, nom. sing. of *χρώς*, *χρωτός*, ὁ, "*the skin*," "*the flesh*." Strictly, "*the surface of any body*," especially of the human body; hence *the skin*, and also *the body itself*, especially *the flesh*, as opposed to the bone, which usage is said to have been peculiar to the Ionians.—From *χράω*, "*to touch the surface* of a thing;" *χραύω*, *χραίνω*: akin to *χρίω*, *χρίμπτω*.

LINE 511. **Ταμεσίχροα**, accus. sing. of *ταμεσίχρως*, *οος*, ὁ, ἡ, "*flesh cutting*," "*skin-cutting*." — From *τέμνω* (*ἔταμον*), and *χρώς*.

LINE 513. **Θυμαλγέα**, accus. sing. masc. of *θυμαλγής*, *ές*, "*soul-distressing*."—From *θυμός*, and *ἀλγέω*, "*to feel pain*," "*to be distressed*."

Πέσσει, 3 sing. pres. ind. act. of *πέσσω*, "*to brood over*." Compare *Glossary* on book ii., 237.

LINE 514. **Πτόλιος**, gen. sing. of *πτόλις*, *ιος*, ἡ, poetic, and especially Epic form for *πόλις*, *ιος*, ἡ (Attic *πόλεως*, and also *πόλιος* in the genitive).

LINE 515. **Τριτογένεια**, nom. sing. fem. of *Τριτογένεια*, *ας*, ἡ, "*the Trito-born*," an epithet of Minerva, used both as a substantive and an adjective. The derivation is uncertain. Some deduce the name from the lake *Tritonis* (*Τριτωνίς*), in Libya, near which the oldest legend represented the goddess as born. According to others, *τριτώ* was a Bœotian, Cretan, or Æolic word, for *κεφαλή*, and so *τριτογένεια* would mean "*the head-born*;" but the word *τριτώ* is itself dubious, and the legend to which it refers is certainly not earlier than Hesiod (*Theog.*, 924); nay, it does not appear in its

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full form until Stesichorus, as the scholiast on Apollonius Rhodius (iv., 1310) asserts. Others, again, interpret τριτογένεια "*born on the third day*." Hence, too, the epithet τριτόμηνις given to the same goddess, as being produced on the third day of the month, which day, moreover, was sacred to her at Athens. (*Welcker*, *Æsch. Trilog.*, p. 65, *note.*) There appears to be in this some hidden reference to the sacred number three. Compare the remarks of Bähr on this number (*Symbolik Mos. Cult.*, vol. i., p. 138, *seqq.*).

LINE 517. Ἀμαρυγκείδην, accus. sing. of the patronymic Ἀμαρυγκείδης, ου, ὁ, "*the son of Amaryncεus*."—From Ἀμαρυγκεύς, "*Amaryncεus*."

Ἐπέδησεν, 3 sing. 1 aor. ind. act. of πεδάω, "*to fetter*," "*to shackle*:" fut. ήσω: 1 aor. ἐπέδησα.—From πέδη, "*a fetter*."

LINE 518. Χερμαδίῳ, dat. sing. of χερμάδιον, ου, τό, "*a stone*," "*a large pebble*," such as were used for missiles. Occurs often in Homer, especially in the Iliad, and usually of great size, so that they are often called μεγάλα, and also ἀνδραχθέα, *i. e.*, as much as a man can carry. See, also, the description of one in book v., 302, *seqq.*—Not a diminutive from χερμάς, but properly a neuter from χερμάδιος, ον, "*of the kind, shape*, or *size of a* χερμάς, or *stone*."

Βλῆτο, Epic and Ionic for ἐβλητο, 3 sing. 2 aor. pass. (Epic formation) of βάλλω, "*to strike*." (*Buttmann, Irreg. Verbs*, p. 39, *ed. Fishlake.*)

Σφυρόν, accus. sing. of σφυρόν, οῦ, τό, "*the ankle*."—Akin to σπεῖρα, σφαῖρα, from the notion of *roundness* common to them all.

Ὀκριόεντι, dat. sing. neut. of ὀκριόεις, όεσσα, όεν, "*rugged*," "*having many points*," "*pointed*." In Homer always an epithet of unhewn stone.—From ὄκρις, "*a point*," "*prominence*," &c.

LINE 519. Θρηκῶν, gen. plur. of Θρῇξ, ηκός, ὁ, Epic and Ionic for Θρᾷξ, ᾳκός, "*a Thracian*."

LINE 520. Ἰμβρασίδης, nom. sing. of Ἰμβρασίδης, ου, ὁ, "*son of Imbrasus*."—From Ἴμβρασος, "*Imbrasus*."

Εἰληλούθει, 3 sing. 2 pluperf. act. of ἔρχομαι, Epic and Ionic for ἐληλύθει. Compare *Glossary* on book i., 202.

LINE 521. Τένοντε, accus. dual of τένων, οντος, ὁ. Strictly, *any tight stretched band*, especially "*a sinew*," "*a tendon*."—From τείνω, "*to stretch*," &c.

Ἀναιδής, nom. sing. masc. of ἀναιδής, ές, "*shameless*," "*unabashed*," "*bold*," "*reckless*."—From ἀ, priv., and αἰδέομαι "*to be ashamed*."

Book 4. *Line* 522–531.

LINE 522. Ἄχρις (and, before a consonant, ἄχρι), adv., "*on the surface*," like ἄκρως, "*just touching*," and then "*even to the outermost*," "*utterly*."—From ἄκρος, "*outermost*," &c., as μέχρι from μῆκος, μακρός.

Ἀπηλοίησεν, 3 sing. 1 aor. ind. act. of ἀπαλοιάω, Epic and poetic for ἀπαλοάω; strictly, "*to thresh out*," and hence "*to pound, bruise, crush*:" fut. ήσω: 1 aor. ἀπηλοίησα.—From ἀπό and ἀλοιάω for ἀλοάω, "*to thresh*."

LINE 523. Πετάσσας, nom. sing. masc. 1 aor. part. act. of πετάω, "*to stretch out*," and Epic and Ionic for πετάσας. Compare *Glossary* on book i., 480.

LINE 524. Ἀποπνείων, Epic and Ionic for ἀποπνέων, nom. sing pres. part. act. of ἀποπνέω, "*to breathe forth*:" fut. ἀποπνεύσω. Compare *Glossary* on book iii., 8.

Ἐπέδραμεν, 3 sing. 2 aor. ind. act. of ἐπιτρέχω, "*to run upon* one:" fut. ἐπιθρέξομαι: 2 aor. ἐπέδραμον.—From ἐπί and τρέχω.

LINE 525. Οὖτα, 3 sing. of a syncopated second aorist act. of οὐτάω, "*to wound*:" fut. ήσω: 1 aor. οὔτησα: 2 aor. οὖτᾶν, οὖτᾶς, οὖτᾶ, like ἔκτᾶν, ἔκτᾶ. (*Buttmann, Irreg. Verbs*, p. 196, *ed. Fishlake*.)

Ὀμφαλόν, accus. sing. of ὀμφαλός, οῦ, ὁ, "*the navel*." Compare ὀ-μφαλός with the Latin *u-mbil-icus*, the German *nabel*, and Sanscrit *nabhi*.—Akin, also, to ἄμβων, *umbo*.

LINE 526. Χύντο, Epic and Ionic for ἔχυντο, 3 plur. syncopated 2 aor. pass. of χέω, "*to pour*," "*to gush*:" fut. χεύσω: perf. κέχῠκα: 2 aor. pass. ἐχύμην, ἔχυτο, ἔχυντο. (*Buttmann*, *Irreg. Verbs*, p. 265, *ed. Fishlake*.)

Χολάδες, nom. plur. of χολάς, άδος, ἡ, usually in the plural, αἱ χολάδες, "*the bowels*."

LINE 527. Ἐπεσσύμενον, accus. sing. masc. of ἐπεσσύμενος, η, ον, "*rushing on*," perf. part. pass. of ἐπισεύω, more frequently in the passive ἐπισεύομαι, "*to hurry, hasten to* or *toward, rush*," &c.: perf. pass. ἐπέσσῠμαι.—From ἐπί and σεύω.

LINE 528. Πνεύμονι, dat. sing. of πνεύμων, ονος, ὁ (in common Attic also πλεύμων), usually in the plural, πνεύμονες, "*the lungs*," "*the organs of breathing*." With the Ionic form πλεύμων compare the Latin *pulmo*.

LINE 529. Ἀγχίμολον, adv. (strictly the neuter of ἀγχίμολος, ον, "*coming near*," "*near*."—From ἄγχι, "*near*," and μολεῖν, "*to come*."

LINE 531. Αἴνυτο, 3 sing. imperf. ind. of the defective middle deponent αἴνυμαι, "*to take*." Used only in the present and imperfect, without augment

Book 4. *Line* 532–541.

Line 532. Ἀπέδυσε, 3 sing. 1 aor. ind. act. of ἀποδύω, "*to strip off*:" fut. ύσω.—From ἀπό and δύω.

Περίστησαν, Epic and Ionic for περιέστησαν, the augment being dropped, 3 plur. 2 aor. ind. act. of περιΐστημι, &c.

Line 533. Ἀκρόκομοι, nom. plur. masc. of ἀκρόκομος, ον, "*hair-crowned*." (Consult note.)—From ἄκρος, "*at the top*," and κόμη, "*the hair of the head*."

Δολιχά, accus. plur. neut. of δολιχός, ή, όν, "*long*."

Line 535. Ὦσαν, 3 plur. 1 aor. ind. act. of ὠθέω, "*to drive*," "*to push*," and Epic and Ionic for ἔωσαν, the augment being dropped. Compare *Glossary* on book i., 220, *s. v.* ὦσε.

Χασσάμενος, Epic and Ionic for χασάμενος, 1 aor. part. of the middle deponent χάζομαι, "*to retreat*," "*to retire*:" fut. χάσομαι: 1 aor. ἐχασάμην.

Πελεμίχθη, Epic and Ionic for ἐπελεμίχθη, 3 sing. 1 aor. ind. pass. of πελεμίζω, "*to swing*," "*to shake*:" fut. ξω. In the passive, "*to be shaken*," "*to tremble*," &c. In the aorist passive in Homer, always "*to be shaken*," i. e., *driven back*.—From πάλλω, "*to swing*," "*to brandish*," and akin to πόλεμος.

Line 536. Τετάσθην, Epic and Ionic for ἐτετάσθην, 3 dual, plupert ind. pass. of τείνω, "*to stretch*:" fut. τενῶ: perf. τέτακα: perf. pass. τέταμαι: pluperf. pass. ἐτετάμην. Compare *Glossary* on book iii., 261, *s. v.* τεῖνεν.

Line 537. Ἐπειῶν, gen. plur. of Ἐπειοί, ῶν, οἱ, "*the Epēi*," the earliest inhabitants of Elis, and fabled to have derived their name from Epēus (Ἐπειός), son of Endymion.

Line 538. Κτείνοντο, Epic and Ionic for ἐκτείνοντο, 3 plur. imperf. ind. pass. of κτείνω, "*to slay*." Compare *Glossary* on book i., 410, *s. v.* κτεινομένους.

Line 539. Ὀνόσαιτο, 3 sing. 1 aor. opt. of the middle deponent ὄνομαι, "*to blame*," "*to find fault with*," &c.: fut. ὀνόσομαι: 1 aor. ὠνόσθην and ὠνοσάμην.—Pott compares the Lithuanian *nniti*, but thinks that there is no affinity between ὄνομαι and ὄνειδος. (*Etym. Forsch.*, i., p. 255; ii., p. 164.)

Line 540. Ἄβλητος, nom. sing. masc. of ἄβλητος, ον, "*unwounded* from a distance." (Consult note.)—From ἀ, *priv.*, and βάλλω.

Ἀνούτατος, nom. sing. of ἀνούτατος, ον, "*unwounded* from near at hand." (Consult note.)—From ἀ, *priv.*, and οὐτάω, "*to wound*."

Line 541. Δινεύοι, 3 sing. pres. opt. act. of δινεύω, "*to whirl* or *twirl*:" in general, "*to wander*," "*to roam* or *stroll about*:" fut. σω.—Akin to δινέω, from δίνη, "*a whirling*," &c.

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Book 4. *Line* 542–544. *Book* 5. *Line* 2–6.

LINE 542. Ἀπερύκοι, 3 sing. pres. opt. act. of ἀπερύκω, "*to ward off*," "*to keep away*:" fut. ξω.—From ἀπό and ἐρύκω, "*to check*," "*to keep back*."

Ἐρωήν, accus. sing. of ἐρωή, ῆς, ἡ, "*any quick, violent motion*," in Homer especially said of *the rush* of a spear. Compare *Glossary* on book iii., 62.

LINE 544. Τέταντο, Epic and Ionic for ἐτέταντο, 3 plur. pluperf. ind. pass. of τείνω, "*to stretch*." Compare *Glossary* on line 436, *s. v.* τετάσθην.

BOOK V.

LINE 2. Θάρσος, accus. sing. of θάρσος, εος, τό, "*daring*" (in new Attic, θάῤῥος). The German *Trotz* is, perhaps, akin in root; but certainly the English *dare*.

LINE 4. Δαῖε, Epic and Ionic for ἐδαιε, 3 sing. imperf. ind. act. of δαίω, "*to light up*," "*to kindle*:" fut. σω. Compare *Glossary* on book ii., 93.

Ἀκάματον, accus. sing. neut. of ἀκάματος, ον, "*untiring*," "*unwearied*."—From ἀ, *priv*., and κάματος, "*toil*," and this from κάμνω, "*to toil*."

LINE 5. Ἀστέρι, dat. sing. of ἀστήρ, έρος, ὁ, "*a star*." The α is euphonic, as in ἄστρον, *astrum*. Compare the English *star*, and German *Stern*.

Ὀπωρινῷ, dat. sing. of ὀπωρινός, ή, όν, "*of* or *belonging to summer*."—From ὀπώρα, with regard to which, consult note.

Ἐναλίγκιον, accus. sing. neut. of ἐναλίγκιος, ον (and in *Apoll. Rhod.*, η, ον), "*like*."—From ἐν and ἀλίγκιος, "*like*," the derivation of which is uncertain; perhaps akin to ἧλιξ, ἥλικος, "*of the same age*," "*like*."

LINE 6. Παμφαίνῃσι, Epic and Ionic for παμφαίνῃ, 3 sing. pres. subj. act. of παμφαίνω, "*to shine in every direction*." Some read παμφαίνησι, which will then be the 3 sing. pres. ind. act. of παμφαίνημι, but Thiersch (§ 346, 5, 6) and Buttmann (§ 106, 10) agree with Spitzner in retaining the ι subscript, and παμφαίνῃσι must then be regarded as a freer use of the subjunctive.—From πᾶν and φαίνω.

Λελουμένος, nom. sing. masc. perf. part. pass. of λούω, "*to bathe*," "*to lave*:" fut. σω. Observe that λούω is, in fact, contracted from λοέω, from which old verb we have still several tenses remaining in Homer, such as λοέσσαι, λοέσσας, &c.—Akin to the Latin *luo, di luo, e'uo, lavo*

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Book 5. *Line* 8–23.

LINE 8. **Κλονέοντο**, Epic and Ionic for ἐκλονέοντο, 3 plur. imperf. ind. pass. of κλονέω. Compare *Glossary* on book iv., 302.

LINE 9. **Ἀφνειός**, nom. sing. masc. of ἀφνειός, όν (and ή, όν), "*rich*," "*wealthy*." Buttmann regards ἀφνειός as a lengthened form of an adjective ἀφνύς, εῖα, ύ, and this last as an old abbreviation of ἄφθονος. (*Lexil.*, p. 178, *ed. Fishlake.*)

LINE 10. **Ἱρεύς**, ῆος, ὁ, Epic and Ionic for ἱερεύς, έως, ὁ, "*a priest.*" —From ἱερός, "*sacred.*"

Υἱέες, Epic and Ionic for υἱεῖς, nom. plur. of υἱεύς, gen. υἱέος, &c., "*a son.*"

Ἤστην, Epic for ἤτην, 3 dual imperf. ind. act. of εἰμί, "*to be.*"

LINE 11. **Εἰδότε**, nom. dual of εἰδώς, εἰδυῖα, εἰδός, perf. part. and assigned to οἶδα, "*I know.*" Taken here as an adjective "*skilled in*," "*acquainted with.*"

LINE 12. **Ἀποκρινθέντε**, Epic, Doric, and Æolic for ἀποκριθέντε, nom. dual 1 aor. part. pass. of ἀποκρίνω, "*to separate*:" fut ἀποκρῐνῶ: 1 aor. act. ἀπέκρῑνα: 1 aor. pass. ἀπεκρῐθην: 1 aor. part. pass. ἀποκριθείς.

Ἐναντίω, nom. dual masc. of ἐναντίος, α, ον, "*over against*," "*full against*," &c.—From ἐν and ἀντίος.

LINE 13. **Ἵπποιιν**, Epic and Ionic for ἵπποιν, gen. dual of ἵππος, ου, ὁ, "*a horse.*" Compare *Glossary* on book i., 154.

LINE 16. **Τυδείδεω**, Epic and Ionic for Τυδείδου, gen. sing. of Τυδείδης, ου, ὁ, "*Tydides.*"

Ἀριστερόν, accus. sing. masc. of ἀριστερός, ά, όν, "*the left.*" As regards the derivation, consult *Donaldson's New Cratylus*, p. 204, n.

Ἀκωκή, nom. sing. of ἀκωκή, ῆς, ἡ, "*a point*," "*an edge.*"—From ἀκή, "*a point*," "*an edge.*"

LINE 18. **Ἔκφυγε**, Epic and Ionic for ἐξέφυγε, 3 sing. 2 aor. ind. act of ἐκφεύγω, "*to fly forth.*"

LINE 19. **Μεταμάζιον**, accus. sing. neut. of μεταμάζιος, ον, "*between the paps*," said especially of a man.—From μετά and μαζός, "*the breast.*"

LINE 20. **Ἀπόρουσε**, Epic and Ionic for ἀπώρουσε, 3 sing. 1 aor. ind. act. of ἀπορούω, "*to rush off*:" fut. σω: 1 aor. ἀπώρουσα. —From ἀπό and ὀρούω, "*to rush.*" Compare *Glossary* on book ii., 310.

LINE 23. **Σάωσε**, Epic and Ionic for ἐσάωσε, 3 sing. 1 aor. ind. act of σαόω, "*to save*:" fut. σαώσω: 1 aor. ἐσάωσα. The present is not found in Homer, except in the contracted form σῶ.—From σάος, σῶς, "*safe.*"

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Book 5. Line 24–36.

LINE 24. Ἀκαχήμενος, nom. sing. of ἀκαχήμενος, η, ον, perf. part pass. of the radical verb ἄχω, "*to distress*:" perf. pass ἀκάχημαι.

Πάγχυ, adv., "*utterly*," "*altogether*." Ionic, poetic, and especially Epic, for πάνυ.—From πᾶν.

LINE 27. Υἷε, accus. dual of υἷς, gen. υἷος, "*a son*." (*Anthon's New Greek Gr.*, p. 122.) Observe that υἷε here is distinguished by its accent from υἱέ, the vocative singular of υἱός.

LINE 28. Ἀλευάμενον, accus. sing. masc. 1 aor. part. mid. of ἀλεύω (rarely found in the active): in the middle, ἀλεύομαι, "*to keep away*," "*to remove*:" 1 aor. ἠλευάμην. Observe that ἀλεύω is, in fact, only another form for ἀλέω, the υ representing the digamma; as in δεύομαι for δέομαι.

LINE 29. Ὀρίνθη, Epic and Ionic for ὠρίνθη, 3 sing. 1 aor. ind. pass of ὀρίνω, "*to arouse*." Compare *Glossary* on book ii., 142.

LINE 30. Θοῦρον, accus. sing. masc. of θοῦρος, ον (feminine form, θοῦρις, ιδος), "*impetuous*," &c.—From θρώσκω, θορεῖν, "*to leap*," "*to rush*."

LINE 31. Ἄρες, voc. sing. of Ἄρης, εος, ὁ, "*Mars*," the god of war

Βροτολοιγέ, voc. sing. masc. of βροτολοιγός, όν, "*man-slaying*" -From βροτός, "*mortal*," and λοίγος, "*ruin*," "*death*."

Μιαιφόνε, voc. sing. masc. of μιαιφόνος, ον, "*blood-stained*."—From μιαίνω, "*to stain*," and φόνος, "*slaughter*."

Τειχεσιπλῆτα, voc. sing. of τειχεσιπλήτης, ου, ὁ, "*approacher of walls*," "*stormer of cities*."—From τεῖχος and πελάζω, "*to approach*."

LINE 33. Μάρνασθαι, pres. inf. mid. of μάρναμαι, "*to contend*:" pres. and imperfect (ἐμαρνάμην) like ἵσταμαι.

Ὀρέξῃ, 3 sing. 1 aor. subj. act. of ὀρέγω, "*to reach out*," "*to extend*," "*to bestow*:" fut. ξω. Compare *Glossary* on book i., 351, *s. v.* ὀρεγνύς.

LINE 34. Χαζώμεσθα, Epic and poetic for χαζώμεθα, 1 plur. pres. subj. mid. of χάζω: in the middle, χάζομαι, "*to retire*." Compare *Glossary* on book iv., 497, *s. v.* κεκάδοντο.

Ἀλεώμεθα, 1 plur. pres. subj. of the middle deponent ἀλέομαι, "*to avoid*," "*to shun*." Compare *Glossary* on line 28, *s. v.* ἀλευάμενον.

LINE 36. Καθεῖσεν, 3 sing. 1 aor. ind. act. from a present καθέζω, which is not used: "*I made to sit down*," "*I seated*." Compare *Glossary* on book i., 311, *s. v.* εἷσεν. The deficient tenses are supplied from καθιδρύω.

Ἠϊόεντι, dat. sing. of ἠϊόεις, όεσσα, όεν, "*grassy*." (Consult note.) —Buttmann, following the analogy of other adjectives in όεις, de

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Book 5. *Line* 36–50.

rives it from an old noun, HION, or -ΟΣ, or -A, from which he also proposes to deduce *εἰαμένη*. Compare *Glossary* on book iv., 483.

Σκαμάνδρῳ, dat. sing. of Σκάμανδρος, ου, ὁ, "*the Scamander*," the famous river of Troy, called Scamander by men, but Xanthus by the gods (*Il.*, xx., 74), and now the *Bounâbashi*. Consult note on book ii., 465.

LINE 37. Ἔκλιναν, 3 plur. 1 aor. ind. act. of κλίνω, "*to bend*," "*to make to give way*:" fut. κλινῶ: 1 aor. ἔκλινα. Compare *Glossary* on book iii., 360, *s. v.* ἐκλίνθη.

Ἀλιζώνων, gen. plur. of Ἀλιζών, ῶνος, ὁ, "*a Halizonian*;" in the plural, Ἀλιζῶνες, ων, οἱ, "*the Halizonians*," a people of Bithynia, at the western extremity, bordering on Mysia, and whose territory extended to the shore of the Propontis and Sinus Cianus. They were neighbors of the Paphlagonians. (*Il.*, ii., 856.) They must not be confounded with the Ἀλαζῶνες, a nomadic people of Scythia.

LINE 41. Μεσσηγύς, Epic and poetic for μεσηγύς (before a consonant, μεσηγύ), adv., "*in the middle of*," "*between*."—From μέσος.

Στήθεσφιν, Epic for στηθέων, gen. plur. of στῆθος, εος, τό, "*the breast*." Consult Excurs. iv., p. 426.

Ἔλασσεν, Epic and Ionic for ἤλασεν, 3 sing. 1 aor. ind. act. of ἐλαύνω, "*to drive*:" fut. ἐλάσω: 1 aor. ἤλασα.

LINE 43. Ἐνήρατο, 3 sing. 1 aor. ind. mid. of ἐναίρω, "*to slay*," "*to kill*:" fut. ἐνᾰρῶ: 2 aor. ἤνᾰρον: 1 aor. mid. ἐνηράμην.—No compound of αἴρω, but derived from ἔνεροι, and akin to ἔναρα, ἐναρίζω, and so, strictly, "*to send to the other world*."

LINE 45. Δουρικλυτός, nom. sing. masc. of δουρικλυτός, ή, όν, "*famed for the spear*."—From δόρυ and κλυτός.

LINE 46. Νύξε, Epic and Ionic for ἔνυξε, 3 sing. 1 aor. ind. act. of νύσσω, "*to pierce*;" strictly, "*to touch with a sharp point*," "*to prick*:" fut. ξω: 1 aor. ἔνυξα.

LINE 48. Ἐσύλευον, 3 plur. imperf. ind. act. of συλεύω, "*to despoil*," especially of arms: fut. σω. A collateral form of συλάω. From σῦλον, σύλη, "*spoils*," "*booty*," &c.

LINE 49. Αἵμονα, accus. sing. of αἵμων, ονος, ὁ, "*clever*," "*skillful*." —According to Hermann, from ἀΐσσω, who gives it, however, the meaning of "*eager*."

Θήρης, Epic and Ionic for θήρας, gen. sing. of θήρα, ας, ἡ, Epic and Ionic θήρη, ης, ἡ, "*a hunting of wild beasts*," "*the chase*."—From θήρ, gen. θηρός, "*a wild beast*."

LINE 50 Ὀξυόεντι, dat. sing. neut. of ὀξυόεις, όεσσα, όεν, "*sharp*

Book 5. Line 51–61.

ointed," "sharp."—Equivalent to ὀξύς, and derived from it. For other explanations, consult note.

LINE 51. Θηρητῆρα, accus. sing. of θηρητήρ, ῆρος, ὁ, Epic and Ionic term for θηρατής, οῦ, ὁ, "a hunter." — From θηρέω, Epic, Ionic, and Doric for θηράω, "to hunt."

Ἄρτεμις, nom. sing. of Ἄρτεμις, ιδος, ἡ, "Artemis," the Roman "Diana," goddess of the chase, daughter of Jupiter and Latona, and sister of Apollo.—Derivation uncertain. Donaldson finds in it the Scythian ἄρα (ara), "a virgin," mentioned in the tract about rivers, printed among Plutarch's fragments, where ἀράξα is mentioned as equivalent to μισοπάρθενος, the termination ξα, "to hate," being akin to the German echeu. With Ἀρ-τεμις we may also compare the Etruscan Ari-timi-s. (Varronianus, p. 39.)

LINE 53. Χραῖσμε, Epic and Ionic for ἔχραισμε, 3 sing. 2 aor. ind. act. assigned to χραισμέω, "to prove of avail." Compare Glossary on book i., 28, s. v. χραίσμῃ.

Ἰοχέαιρα, nom. sing. fem., and a frequent epithet of Artemis or Diana in Homer: "she who delights in arrows," "the arrow-queen." —From ἰός, "an arrow," and χαίρω, "to rejoice."

LINE 54. Ἐκηβολίαι, nom. plur. of ἐκηβολία, ας, ἡ, "skill in shooting afar."—From ἑκάς, "afar," and βάλλω.

Ἐκέκαστο, 3 sing. pluperf. ind. pass. of καίνυμαι, a verb without future and aorist; "to surpass," "to excel:" perf. κέκασμαι: pluperf. ἐκεκάσμην.—Though so like καίνω in form, it seems rather to belong to a root ΚΑΖ-, which appears in the perf. and pluperfect.

LINE 55. Δουρικλειτός, nom. sing. masc. of δουρικλειτός, όν, "famed for the spear." Compare δουρικλυτός, line 45.—From δόρυ and κλειτός, "famed," "renowned," and this last from κλείω, "to make famous," &c.

LINE 56. Οὔτασε, 3 sing. 1 aor. ind. act. of οὐτάζω, "to wound:" fut. οὐτάσω: 1 aor. οὔτασα. Observe that οὐτάζω is a collateral form of οὐτάω, fut. ήσω.

LINE 60. Ἁρμονίδεω, Epic and Ionic for Ἁρμονίδου, gen. sing. of Ἁρμονίδης, ου, ὁ, "Harmonides."

Ἐπίστατο, Epic and Ionic for ἠπίστατο, 3 sing. imperf. indic. of ἐπίσταμαι, "to know." Compare Glossary on book iv., 404.

Δαίδαλα, accus. plur. neut. of δαίδαλος, η, ον, "ingenious," "cunningly or curiously wrought." Probably from a root ΔΑ-, by reduplication. Compare the radical δάω, "to teach," "to learn;" and the English cunning, from to ken.

LINE 61. Ἐφίλατο, 3 sing. 1 aor. ind. mid assigned to φιλέω ...

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Book 5. *Line* 62–72.

an Epic form, and having the same signification as the active aorist ἐφίλησα. In reality, however, it is formed from the stem of φιλέω, and it differs from it likewise in having the ι long. (*Buttmann, Irreg. Verbs*, p. 257, *ed. Fishlake.*)

LINE 62. Τεκτήνατο, Epic and Ionic for ἐτεκτήνατο, 3 sing. 1 aor. ind. of the middle deponent τεκταίνομαι, "*to build*," "*to construct.*" Properly, "*to work as a τέκτων*, or *carpenter*," but more usually in the transitive signification first given.

LINE 63. Ἀρχεκάκους, accus. plur. fem. of ἀρχέκακος, ον, "*source of ill*," "*breeding mischief.*"—From ἄρχω and κακός.

LINE 64. Θέσφατα, accus. plur. of θέσφατον, ου, τό, "*a divine decree*," "*an oracle.*" Properly an adjective, θέσφατος, ον, "*spoken by God*," and so "*decreed*," "*appointed*," "*destined.*"—From θεός and φημί.

LINE 65. Κατέμαρπτε, 3 sing. imperf. ind. act. of καταμάρπτω, "*to overtake.*" Properly "*to grasp*," "*to catch hold of:*" fut. ψω.—From κατά and μάρπτω, "*to seize*," which last is akin to ἅρπη, ἁρπάζω, &c.

LINE 66. Γλουτόν, accus. sing. of γλουτός, οῦ, ὁ, "*the buttock.*" In later Greek its place is supplied by πυγή.—Akin to κλόνις, κλοῦνις, the *os sacrum.* (*Benfey, Wurzellex.*, vol. ii., p. 170.)

LINE 67. Κύστιν, accus. sing. of κύστις, εως and ιος, ἡ, "*the bladder.*" —From κύω, "*to hold.*"

LINE 68. Γνύξ, adv., "*on bended knee.*"—From γόνυ, "*the knee*," as if written originally γόνυξ.

Ἔριπε, Epic and Ionic for ἤριπε. Consult *Glossary* on book IV., 462.

Οἰμώξας, nom. sing. masc. 1 aor. part. act. of οἰμώζω, "*to groan*," &c.: fut. ξομαι: 1 aor. ᾤμωξα. The future οἰμώξω occurs only in the Sibylline oracles. The aorist ᾤμωξα is the only tense used by Homer.—From οἴμοι, like οἴζω from οἵ, αἰάζω from αἶ, φεύζω from φεῦ, and many other Greek verbs formed from natural sounds: so the German *ächzen* from *ach!*

LINE 70. Πύκα, adv., "*carefully.*" Poetic form; from πυκός, and equivalent to πυκινῶς or ἐπιμελῶς.

LINE 71. Χαριζομένη, nom. sing. fem. pres. part. of the middle deponent χαρίζομαι, "*to gratify:*" fut. ίσομαι (Attic ιοῦμαι) 1 aor. ἐχαρισάμην.—From χάρις, "*a favor*," &c.

LINE 72. Φυλείδης, nom. sing. of Φυλείδης, ου, ὁ, "*son of Phyleus*," a patronymic appellation of Meges.—From Φυλεύς, "*Phyleus*"

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Book 5. Line 73–86.

LINE 73. Ἰνίον, accus. sing. of *ἰνίον, ου, τό*, "*the sinews between the occiput and the back*;" in general, however, "*the back of the head*," "*the nape of the neck*."—From *ἴς, ἰνός, ἡ*, "*nerve*," "*force*," &c.

LINE 74. Τάμε, Epic and Ionic for *ἔταμε*, 3 sing. 2 aor. ind. act. of *τέμνω* (Ionic *τάμνω*), "*to cut*:" fut. *τεμῶ*: 2 aor. *ἔταμον*. perf. *τέτμηκα*. Lengthened from a root TEM-, TAM-.

LINE 78. Ἐτέτυκτο, 3 sing. pluperf. indic. pass. of *τεύχω*, "*to make*," &c.: fut. *ξω*: 1 aor. *ἔτευξα*: perf. pass. *τέτυγμαι*: pluperf pass. *ἐτετύγμην*.—Nearly akin to *τυγχάνω*, the notion implied in which has grown out of the perf. pass. of *τεύχω*: hence, in Epic, the passive forms *τέτυγμαι, ἐτετύγμην, ἐτύχθην*, are substantially the same with *τυγχάνω, ἔτυχον*: and the active perfect *τέτευχα*, when used intransitively, is used exactly like *τυγχάνω*: farther, *τεύχειν* is manifestly akin to *τίκτω*, German *zeugen*, &c.

Τίετο, Epic and Ionic for *ἐτίετο*, 3 sing. imperf. ind. pass. of *τίω*, "*to honor*."

LINE 80. Μεταδρομάδην, adv., "*running after*," "*following close upon*."—From *μεταδρόμος*, "*running after*," and this from *μετά* and *τρέχω, δραμεῖν*.

LINE 81. Ἔξεσε, 3 sing. 1 aor. ind. act. of *ξέω*, "*to lop off*," &c. fut. *ξέσω*: 1 aor. *ἔξεσα*. The same root appears in *ξαίνω*, *ξύω*, and the Latin *scalpo, sculpo*.

LINE 82. Ὄσσε, accus. dual, from a supposed nominative *ὄσσος, εος, τό*, "*an eye*." Compare *Glossary* on book i., 104.

LINE 83. Κραταιή, nom. sing. fem. of *κραταιός, ή, όν*, Epic and Ionic for *κραταιός, ά, όν*, "*powerful*," "*mighty*." Poetic for the usual *κρατερός*.—From *κράτος*, "*power*," "*strength*."

LINE 84. Πονέοντο Epic and Ionic for *ἐπονέοντο*, 3 plur. imperf. indic. of the middle deponent *πονέομαι*, "*to toil*," "*to labor*." In early Greek this deponent alone appears; in later Greek the form *πονέω* takes its place.

LINE 85. Ποτέροισι, Epic and Ionic for *ποτέροις*, dat. plur. of *πότερος, α, ον*, "*whether of the two*." In Homer it occurs only once, namely, in the present passage, and here in an indirect question, like *ὁπότερος*.—Formed by contraction from *ἕτερος*, and the root *πος*, "*who?*" &c.

Μετείη, 3 sing. pres. opt. of *μέτειμι*, "*to be with*," "*to belong*," &c.

LINE 86. Ὁμιλέοι, Epic and Ionic for *ὁμιλοῖ*, 3 sing. pres. opt. act. of *ὁμιλέω*, "*to keep company with*," "*to associate with*" *fut. έσω*.—From *ὅμιλος*, "*a crowd*," "*a throng*," &c.

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Book 5. *Line* 87–92.

LINE 87. Θῦνε, Epic and Ionic for ἔθυνε, 3 sing. imperf. ind. act. of θύνω, "*to move rapidly to and fro,*" "*to rush.*"—Akin to θύω, "*to rush.*"

Πλήθοντι, dat. sing. pres. part. act. of πλήθω, "*to be* or *become full.*" Only found in the present and imperfect, and in the poetic perfect πέπληθα, with present signification. The transitive aorist ἔπλησα belongs to πίμπλημι. Observe that πλήθω is never transitive, and only late writers use the middle voice.

LINE 88. Ἐκέδασσε, Epic and Ionic for ἐκέδασε, 3 sing. 1 aor. ind. act. of κεδάννυμι, "*to scatter:*" fut. κεδάσω: 1 aor. ἐκέδασα. Observe that κεδάννυμι is merely a poetic form for σκεδάννυμι.

LINE 89. Ἐεργμέναι, nom. plur. fem. of ἐεργμένος, η, ον, Epic and Ionic for εἰργμένος, perf. part. pass. of ἐέργω or ἔργω (the former more usual in Homer, but the latter the earlier of the two), for which the Attics employ εἴργω, "*to fence in,*" "*to secure,*" &c.: fut. ἔρξω: perf. pass. ἔεργμαι: Attic εἶργμαι.—Akin to *arceo;* hence ἔργμα, ἕρκος, &c. Observe that the Attics employ both εἵργω and εἴργω, and that, according to Buttmann, they probably distinguished between the signification of these two verbs by means of the rough breathing, εἵργω being "*to shut in,*" and εἴργω "*to shut out.*"

Ἰσχανόωσιν, Epic lengthened form for ἰσχανῶσιν, 3 plur. pres. ind. act. of ἰσχανάω, "*to hold back,*" "*to restrain:*" fut. ήσω.—An Epic lengthened collateral form of ἴσχω.

LINE 90. Ἴσχει, 3 sing. pres. ind. act. of ἴσχω, "*to hold in check,*" "*to check,*" &c. Compare *Glossary* on book i., 214, *s. v.* *ἴσχεο.*

Ἀλωάων, Epic and Ionic for ἀλωῶν, gen. plur. of ἀλωή, ῆς, ἡ, "*a threshing-floor,*" "*any leveled plot of ground,*" sown or planted, &c. Observe that ἀλωή itself is an Epic and poetic term for the Attic ἅλως.

Ἐριθηλέων, Epic and Ionic for ἐριθηλῶν, gen. plur. fem. of ἐριθηλής, ές, "*very blooming,*" "*richly blooming.*"—From ἐρι-, "*very,*" and θάλλω, "*to bloom.*"

LINE 91. Ἐξαπίνης, adv., softer form for ἐξαίφνης, "*on a sudden,*" "*suddenly.*" Found not only in Homer and Herodotus, but frequently in Attic prose.

Ἐπιβρίσῃ, 3 sing. 1 aor. subj. act. of ἐπιβρίθω, "*to be heavy upon,*" "*to fall heavily upon:*" fut. σω: 1 aor. ἐπέβρισα.—From ἐπί and βρίθω, "*to be heavy.*"

LINE 92. Κατήριπε, 3 sing. 2 aor. ind. act. of κατερείπω, "*to cast or throw down.*" In the second aorist, κατήριπον, and second per-

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Book 5. Line 92–109.

[illegible] *κατερήριπε*, intransitive, "*to fall down.*" Compare *Glossary* on book iv., 462.

LINE 94. *Μίμνον*, Epic and Ionic for *ἔμιμνον*, 3 plur. imperf. ind. act. of *μίμνω*, "*to wait for,*" "*to remain.*" Compare *Glossary* on book ii., 296.

LINE 97. *'Ετιταίνετο*, 3 sing. imperf. ind. mid. of *τιταίνω*, "*to stretch,*" "*to draw.*" Compare *Glossary* on book ii., 390.

LINE 98. *'Επαΐσσοντα*, accus. sing. masc. pres. part. act. of *ἐπαΐσσω*, "*to rush on.*" Compare *Glossary* on book ii., 146.

LINE 99. *Γύαλον*, accus. sing. of *γύαλον, ου, τό*, "*a hollow,*" "*a cavity.*" (Consult note.)—Akin, perhaps, to *κοῖλος*.

'Επτατο, 3 sing. 2 aor. ind. of the middle deponent *πέτομαι*, "*to fly:*" fut. *πετήσομαι* (in Attic prose usually shortened *πτήσομαι*): syncopated 2 aor. *ἐπτόμην*, but frequently, also, *ἐπτάμην*. In later prose a present, *ἵπταμαι*, occurs. The original signification is "*to spread the wings to fly,*" and the verb is akin to *πετάννυμι*, "*to expand,*" "*to spread.*"

LINE 100. *Διέσχε*, 3 sing. 2 aor. ind. act. of *διέχω*, "*to hold on one's way:*" fut. *ξω*, &c.

Παλάσσετο, Epic and Ionic for *ἐπαλάσσετο*, 3 sing. imperf. ind pass. of *παλάσσω*, "*to sprinkle:*" fut. *ξω*: perf. pass. *πεπάλαγμαι*.—From *πάλλω*, "*to shake.*"

LINE 103. *Βέβληται*, 3 sing. perf. ind. pass. of *βάλλω*, "*to strike,*" "*to wound,*" &c.

LINE 104. *'Ανσχήσεσθαι*, Epic and Ionic for *ἀνασχήσεσθαι*, fut. inf. mid. of *ἀνέχω*, "*to hold up against,*" "*to endure.*"

LINE 105. *'Απορνύμενον*, accus. sing. masc. pres. part. mid. of *ἀπόρνυμι*, "*to set in motion,*" "*to arouse:*" in the middle, "*to set one's self in motion,*" "*to hasten away from:*" fut. *ἀπόρσω*. Observe that *ἀπόρνυμι* is a poetic form for *ἀφορμάω*.

LINE 106. *Δάμασσεν*, Epic and Ionic for *ἐδάμασεν*, 3 sing. 1 aor. ind. act. of *δαμάω*, "*to subdue.*" Compare *Glossary* on book i., 61.

LINE 107. *'Οχεσφιν*, Epic and Ionic for *ὄχεων*, gen. plur. of *ὄχος, εος τό*, "*a chariot.*"

LINE 109. *'Ορσο*. Consult *Glossary* on book iii., 250, *s. v. ὄρσεο*.

Πέπον, voc. sing. of *πέπων, ον*, gen. *ονος*, "*kind.*" In book ii 235, it has the signification of "*faint-hearted.*" Compare *Glossary ad loc.*

Καπανηϊάδη, voc. sing. of *Καπανηϊάδης, ου, ὁ*, "*son of Capaneus*" —From *Καπανεύς, ῆος, ὁ*, "*Capaneus.*"

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Book 5. Line 109–129.

Καταβήσεο, Epic and Ionic for καταβήσου, 2 sing. 2 aor. imper. mid. of καταβαίνω, "to come down," "to descend:" fut. καταβήσομαι: 2 aor. mid. κατεβησόμην; with regard to which formation, consult *Glossary* on book i., 428, *s. v.* ἀπεβήσετο.

LINE 110. Ἐρύσσῃς, Epic and Ionic for ἐρύσῃς, 2 sing. 1 aor. subj. act. of ἐρύω, "to draw:" fut. σω, &c.

LINE 112. Διαμπερές, adv., "quite through," "through and through." Probably for διαναπερές.

LINE 113. Στρεπτοῖο, Epic and Ionic for στρεπτοῦ, gen. sing. masc. of στρεπτός, ή, όν, "twisted."—From στρέφω.

LINE 117. Φίλαι, 2 sing. 1 aor. imper. mid. assigned to φιλέω, as an Epic form, and having the same signification as the active aorist imper. φίλησον. Compare *Glossary* on line 61, *s. v.* ἐφίλατο.

LINE 119. Φθάμενος, nom. sing. masc. 2 aor. part. mid. of φθάνω, "to be beforehand with," "to anticipate:" fut. φθήσομαι, later, also, φθάσω: 2 aor. ἔφθην: 2 aor. mid. ἐφθάμην.

Ἐπεύχεται, 3 sing. pres. ind. of the middle deponent ἐπεύχομαι, "to exult at any thing," &c.

LINE 120. Ὄψεσθαι, fut inf. mid. assigned to ὁράω, "to see:" fut ὄψομαι, &c.

LINE 122. Ἐλαφρά, accus. plur. neut. of ἐλαφρός, ά, όν, "light," "active."—Observe that, according to some etymologists, ἐ-λαφ-ρός is the Latin *lev-is*, with ε euphonic. It may more safely be pronounced akin to ἔλαφος, "a deer."

LINE 124. Θαρσῶν, nom. sing. masc. pres. part. act. of θαρσέω, "to take courage:" fut. ήσω. Compare *Glossary* on book i., 85.

LINE 126. Ἄτρομον, accus. sing. neut. of ἄτρομος, ον, "fearless," "intrepid."—From ἀ, priv., and τρέμω, "to tremble."

Σακέσπαλος, nom. sing. masc. of σακέσπαλος, ον, "shield-shaking," "shield-brandishing."—From σάκος, "a shield," and πάλλω, "to brandish."

LINE 127. Ἀχλύν, accus. sing. of ἀχλύς, ύος, ἡ, "a mist," "a cloud," and hence "gloom," "darkness."—The Sanscrit for "a cloud" is *valáhaka*. If we regard *aka* as a mere suffix, which is commonly the case, we have *valáh* remaining, with which we may compare the old high German *Wolch*, the later German *Wolke*, and also the Greek ἀχλύ-ς, or, with the digamma, Ϝαχλύ-ς.

Ἐπῆεν, Epic for ἐπῆν, 3 sing. imperf. ind. act. of ἔπειμι.

LINE 129. Πειρώμενος, nom. sing. masc. pres. part mid. of πειράω, "to make trial of." Compare *Glossary* on book i., 302

Book 5. *Line* 132–141.

Line 132. Ἔλθῃσι, Epic and Ionic for ἔλθῃ, 3 sing. 2 aor. subj. act of ἔρχομαι.

Οὐτάμεν, Epic for οὐτᾶν, pres. inf. act. of οὐτάω, "*to wound*."—Observe that οὐτάμεν itself is shortened from οὐτάμεναι, the Epic Doric, and Æolic form.

Line 134. Ἐμίχθη, 3 sing. 1 aor. ind. pass. of μίσγω, "*to mingle*." Compare *Glossary* on book ii., 475, *s. v.* μιγέωσιν.

Line 137. Ἀγρῷ, dat. sing. of ἀγρός, οῦ, ὁ, "*a field*," "*land*," also "*the country*," as opposed to the town.—Compare the Latin *ager* and German *acker*.

Εἰροπόκοις, dat. plur. of εἰροπόκος, ον, "*wool-fleeced*," "*fleecy*."—From εἶρος, "*wool*," and πόκος, "*a fleece*."

Ὀΐεσσιν, Epic and Ionic for οἰοῖ, dat. plur. of ὄϊς, ὄϊος, ὁ, ἡ, Epic and Ionic for οἶς, οἰός, ὁ, ἡ, "*a sheep*."—Observe that the Latin *ovis* is merely ὄϊς with the digamma, ὄϝις.

Line 138. Χραύσῃ, 3 sing. 1 aor. subj. act. of χραύω, "*to touch lightly*," "*to wound slightly*," "*to wound*:" fut. σω: 1 aor. ἔχραυσα. Observe that χραύω is strictly an Æolic form for χράω, and that χραύω, χραίνω, χράω, &c., all come etymologically from χείρ, χειρός, "*the hand*," the leading meaning being "*to lay hold of*."

Ὑπεράλμενον, accus. sing. masc. of the syncopated 1 aor. part of the middle deponent ὑπεράλλομαι, "*to leap over*:" fut. ὑπεραλοῦμαι: 1 aor. ὑπερηλάμην: part. ὑπεραλάμενος, by syncope ὑπεράλμενος. In the same way we have ἐπάλμενος and ἐπιάλμενος. This syncopated form is found only in the compounds, and the change from the rough to the smooth breathing is worthy of particular notice, though no satisfactory explanation has ever been given for the same. Consult *Buttmann*, *Irreg. Verbs*, p. 18, *note*, *ed. Fishlake*.

Δαμάσσῃ, Epic and Ionic for δαμάσῃ, 3 sing. 1 aor. subj. act. of δαμάω, "*to subdue*," "*to conquer*," "*to kill*."

Line 140. Σταθμούς, accus. plur. of σταθμός, οῦ, ὁ, "*a standing place*," "*shelter*" for men or animals, "*a hut*," "*a pen*," "*a fold*," &c. (Consult note.)—From στάω, ἵστημι.

Δύεται, 3 sing. pres. ind. mid. of δύω, "*to get into*:" fut. δύσω: in the middle, δύομαι, fut. δύσομαι: 1 aor. ἐδυσάμην.

Line 141. Ἀγχιστῖναι, nom. plur. fem. of ἀγχιστῖνος, η, ον, poetic lengthened form of ἄγχιστος, "*near*," "*close to*," "*huddled together*."—From ἄγχι, of which the superlative is ἄγχιστος.

Κέχυνται, 3 plur. perf. ind. pass. of χέω, "*to pour*," &c. In the passive, "*to be thrown*," "*heaped up*," "*strewn one upon another*." fut. χεύσω: perf. κέχυκα: perf. pass. κέχυμαι.

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Book 5. *Line* 142–156.

LINE 142. Ἐμμεμαώς, nom. sing. masc. perf. part. of the radical ἐμμάω, with present signification, "*pressing eagerly on.*" Compare *Glossary* on book i., 590, *s. v.* μεμαῶτα.

Βαθέης, Epic and Ionic for βαθείας, gen. sing. fem. of βαθύς, εῖα, ύ, "*deep.*"

Ἐξάλλεται, 3 sing. pres. ind. of the middle deponent ἐξάλλομαι, "*to leap forth from,*" "*to spring out:*" fut. ἐξαλοῦμαι. Compare *Glossary* on line 138, *s. v.* ὑπεράλμενον.—From ἐκ and ἅλλομαι.

LINE 143. Μίγη, Epic and Ionic for ἐμίγη, 3 sing. 2 aor. ind. pass. of μίσγω, "*to mingle:*" fut. μίξω: 2 aor. pass. ἐμίγην. Compare *Glossary* on book ii., 475, *s. v.* μιγέωσιν.

LINE 146. Κληῖδα, Epic and Ionic for κλεῖδα, accus. sing. of κληΐς, ῖδος, ἡ, Epic and Ionic for κλείς, κλειδός, ἡ, "*the collar-bone;*" so called, as it were, from its *locking* the neck and breast together, the primitive meaning of κλείς being *a key*, or *bolt*.

LINE 147. Αὐχένος, gen. sing. of αὐχήν, ένος, ὁ, "*the neck.*"—According to Pott, from the Sanscrit root *wah*, "to bear." (*Etymol. Forsch.*, i., p. 283. Compare *Benfey*, *Wurzellex.*, i., p. 352.)

Ἐέργαθεν, Epic and Ionic for εἴργαθεν, 3 sing. of a lengthened 2 aor. εἴργαθον, of εἴργω, "*to shut out,*" "*to separate.*" Observe that there is no such present as εἰργάθω. Compare *Ellendt, Lex. Soph. s. v.* εἰκάθειν.

LINE 148. Μετῴχετο, 3 sing. imperf. ind. of the middle deponent μετοίχομαι, "*to go after:*" fut. ήσομαι.—From μετά and οἴχομαι.

LINE 153. Τείρετο, Epic and Ionic for ἐτείρετο, 3 sing. imperf. ind. pass. of τείρω, "*to rub away,*" "*to wear away,*" &c.: fut. τίρσω (Æolic). Compare *Glossary* on book iv., 315.

LINE 154. Τέκετο, Epic and Ionic for ἐτέκετο, 3 sing. 2 aor. ind. mid. of τίκτω, &c. Compare *Glossary* on book i., 36.

Κτεάτεσσι, Epic and Ionic for κτέασι, dat. plur. of κτέαρ, ατος, τό, "*a possession.*" Of frequent occurrence in Homer, but only in the dative plural, as here.—Akin to κτάω, κτάομαι.

Λιπέσθαι, 2 aor. inf. mid. of λείπω, "*to leave:*" fut. λείψω: 2 aor. mid. ἐλιπόμην.

LINE 155. Ἐξαίνυτο, 3 sing. imperf. indic. of the defective middle deponent ἐξαίνυμαι, "*to take away.*" Compare *Glossary* on book iv., 531, *s. v.* αἴνυτο.

LINE 156. Γόον, accus. sing. of γόος, ου, ὁ, "*lamentation.*" In general, any sign of grief, including even weeping.

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Book 5. *Line* 157 167.

Line 157. **Ζώοντε**, Epic lengthened form for *ζῶντε*, accus. dual pres part. act. of *ζάω*.

Line 158. **Χηρωσταί**, nom. plur. of *χηρωστής, οῦ, ὁ*, "*a collateral relation*," "*an heir at law in default of issue.*" Usually occurs in the plural.—From *χηρόω*, "*to bereave.*"

Κτῆσιν, accus. sing. of *κτῆσις, εως, ἡ*, "*an acquiring*," "*a getting.*" Usually, however, as a collective, "*possessions*," "*property.*"—From *κτάομαι*.

Δατέοντο, Epic and Ionic for *ἐδατοῦντο*, 3 plur. imperf. indic. of the middle deponent *δατέομαι*, "*to divide*," "*to distribute.*" Used only in the present and imperfect, the other tenses being from *δαίω*: fut. *δάσομαι*: 1 aor. *ἐδασάμην*.

Line 159. **Δαρδανίδαο**, Epic and Ionic for *Δαρδανίδου*, gen. sing. of *Δαρδανίδης, ου, ὁ*, "*descendant of Dardanus.*" Properly, "*son of Dardanus.*" Observe that *αο* was contracted into *ω* (by the Dorians into *ᾱ*), and this *ω* was again opened by *ε*, thus forming *εω*. This ending in *εω* was the more usual one in Ionic, but not to the exclusion of that in *αο*.—From *Δάρδανος*, "*Dardanus.*"

Line 160. **Εἰν**, poetic, and especially Epic, for *ἐν*, prep., "*in.*" It is also found in compounds, as *εἰνάλιος, εἰνόδιος*, &c.

Line 161. **Θορών**, nom. sing. 2 aor. part. act. of *θρώσκω*, "*to leap*," "*to spring*:" fut. *θοροῦμαι*: 2 aor. *ἔθορον*.

Ἄξῃ, 3 sing. 1 aor. subj. act. of *ἄγνυμι*, "*to break*:" fut. *ἄξω*: 1 aor. *ἔαξα*, Epic *ἦξα*.

Line 162. **Πόρτιος**, gen. sing. of *πόρτις, ιος, ἡ*, "*a young heifer*," "*a calf.*"

Ξύλοχον, accus. sing. of *ξύλοχος, ου, ἡ*, "*a thicket*," "*a woody place.*"—From *ξύλον* and *ἔχω*, not, as some maintain, from *λόχος*.

Βοσκομενάων, Epic and Ionic for *βοσκομένων*, gen. plur. pres. part mid. of *βόσκω*: fut. *ήσω*. In the active, it is said of the herdsman, "*to feed*," &c.; in the middle and passive, of cattle, "*to feed*," "*to graze.*"

Line 164. **Βῆσε**, Epic and Ionic for *ἔβησε*, 3 sing. 1 aor. ind. act. of *βάω*, "*to cause to go.*" Consult note on book i., 144.

Line 165. **Δίδου**, Epic and Ionic for *ἐδίδου*, 3 sing. imperf. ind. act. of *διδόω*, "*to give*," a verb which occurs partially in the present and imperfect, and there only in the indicative and imperative. Compare *Carmichael's Greek Verbs*, p. 78.

Line 166. **Ἀλαπάζοντα**, accus. sing. masc. pres. part. act. of *ἀλαπάζω*, "*to lay waste.*" Compare *Glossary* on book ii., 367

Line 167. **Κλόνον**, accus. sing. of *κλόνος, ου ὁ*, "*any violent, con*

fused motion," "*a tumultuous movement*." In the Iliad, always of the throng and press of battle.

LINE 172. Ἐρίζεται, 3 sing. pres. ind. mid. of ἐρίζω, "*to contend*," "*to vie*:" fut. σω. Homer uses the middle here quite like the active. Compare the remarks of *Kühner, on the Middle Verb*, § 363, 5, p. 17, *ed. Jelf*.

LINE 174. Ἔφες, 2 sing. 2 aor. imper. act. of ἐφίημι, "*to discharge at*," "*to send against*:" fut. ἐφήσω: 1 aor. ἐφῆκα.

LINE 177. Κοτεσσάμενος, Epic for κοτεσάμενος, nom. sing. masc. pres. part. mid. of κοτέω, "*to be angry at*." The middle is used in the same signification as the active: fut. κοτέσομαι, Epic κοτέσσομαι. The strict meaning is, "*to bear one a grudge*," and hence the derivation from κοτός, "*a grudge*," "*rancor*," "*ill-will*."

LINE 178. Ἱρῶν, Epic and Ionic for ἱερῶν, gen. plur. of ἱρός, ή, όν, Epic and Ionic for ἱερός, ά, όν, "*sacred*." In Homer, &c., τὰ ἱερά (Epic and Ionic ἱρά) are "*offerings*," "*sacrifices*," where some supply θύματα.

Μηνίσας, nom. sing. masc. 1 aor. part. act. of μηνίω, "*to become angry*," &c.: fut. σω: 1 aor. ἐμήνισα.—From μῆνις, "*wrath*."

Ἔπι, for ἔπεστι. Consult note on book i., 515.

LINE 182. Αὐλώπιδι, dat. sing. of αὐλῶπις, ιδος, ἡ, "*having a visor*," "*visored*." In the Iliad, always an epithet of a helmet. —From αὐλός, "*a hollow covering*," and ὤψ. According to the scholiast, αὐλῶπις means "*with a tube* (αὐλός) *to hold the* λόφος."

LINE 185. Μαίνεται, 3 sing. pres. ind. of μαίνομαι, "*to rage*:" fut. μανήσομαι and μανοῦμαι: perf. with present signification μέμηνα, &c.—From the root μάω, akin to μαίομαι, μαιμάω, &c.; also to μένος and μῆνις. (*Pott, Etym. Forsch.*, i., 254.)

LINE 186. Εἰλυμένος, nom. sing. masc. perf. part. pass. of εἰλύω (Attic εἰλύω), "*to envelop*," "*to shroud*:" fut. ύσω: perf. pass. εἴλυμαι.

LINE 187. Κιχήμενον, accus. sing. masc. pres. part. mid. of κίχημι, "*to reach*." Compare *Glossary* on book ii., 188.

LINE 190. Ἀϊδωνῆϊ, dat. sing. Epic and Ionic for Ἀϊδωνεῖ, from Ἀϊδωνεύς, έως (Epic and Ionic ῆος), ὁ, "*Hades*."—Lengthened form from Ἅιδης.

LINE 191. Κοτήεις, nom. sing. masc. of κοτήεις, ήεσσα, ῆεν, "*angry*." —From κοτέω, "*to be angry*."

LINE 192. Παρέασιν, Epic for πάρεισιν, 3 plur. pres. ind. act. of πάρειμι, "*to be present*," &c.

LINE 194. Πρωτοπαγεῖς, nom. plur. masc. of πρωτοπαγής, ές

Book 5. Line 194–199.

"*fresh from building.*" Literally, "*put together*" or "*built for the first time.*"—From πρῶτος and πήγνυμι.

Νεοτευχέες, Epic and Ionic for νεοτευχεῖς, nom. plur. masc. of νεοτευχής, ές, "*newly made.*"—From νέος and τεύχω, "*to construct,*" &c.

Πέπλοι, nom. plur. of πέπλος, ου, ὁ, "*any woven cloth*" used for a covering, "*a covering,*" "*curtain,*" "*sheet,*" &c. Also, "*a large, full robe*" or "*shawl,*" strictly worn by women. Compare note on verse 315 of this book.—In late poets it appears with the heterogeneous plural τὰ πέπλα.

LINE 195. Πέπτανται, 3 plur. perf. indic. pass. of πετάννυμι, "*to spread,*" "*to expand*" (compare *Glossary* on book i., 480): fut. πετάσω: perf. pass. πέπταμαι, also πεπέτασμαι. The former is always employed by the Attics.

Δίζυγες, nom. plur. masc. of δίζυξ, υγος, "*yoked in pairs.*" Equivalent to the more common form δίζυγος, ον.—From δίς and ζεύγνυμι.

LINE 196. Κρῖ, accus. sing neut. of the Epic shorter form κρῖ, for κριθή, "*barley.*" In some words, of which κρῖ is one, the old Epic language has a neuter nominative and accusative derived immediately from the verbal root, the fuller forms of which were in common use. Compare *Glossary* on book i., 426.

Ἐρεπτόμενοι, nom. plur. masc. pres. part. of the middle deponent ἐρέπτομαι, "*to eat,*" "*to feed upon.*" Used only in the present and imperfect. Homer only employs the present participle.—Akin to ἐρείπω, and, perhaps, to ἁρπάζω, *rapio*, *carpo*, and the English "*to crop,*" feed greedily.

Ὀλύρας, accus. plur. of ὄλυρα, ας, ἡ, usually employed in the plural, ὄλυραι, ων, "*corn.*" (Consult note.)—According to Buttmann (*Lexil.*, *s. v.* οὐλαί, 8), it is akin to ὀλή, οὐλαί, "*coarse barley,*" &c.

LINE 197. Αἰχμητά, nom. sing. of αἰχμητᾶ, gen. ᾶς, ὁ, Epic and Æolic for αἰχμητής, οῦ, ὁ, "*a spearman,*" "*a warrior.*"—From αἰχμή, "*a spear.*"

LINE 198. Ἐπέτελλε, 3 sing. imperf. ind. act. of ἐπιτέλλω, "*to enjoin:*" fut. ἐπιτελῶ: 1 aor. ἐπέτειλα.—From ἐπί and τέλλω, with regard to which consult *Glossary* on book i., 25.

Ποιητοῖσιν, Epic and Ionic for ποιητοῖς, dat. plur. masc. of ποιητός, ή, όν, "*made,*" "*well-built.*"—From ποιέω.

LINE 199. Ἐμβεβαῶτα, Epic syncopated form for ἐμβεβηκότα, accus. sing. masc. perf. part. act. of ἐμβαίνω, "*to mount:*" fut. ἐμβήσομαι: perf. ἐμβέβηκα: perf. part. ἐμβεβηκώς, Epic and synco-

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pated form: ἐμ῾εϐώς. Compare *Glossary* on book ii., 134, *s. v.* βεϐάασι.

LINE 200. Ἀρχευέιν, pres. inf. act. of ἀρχεύω, "*to lead*," "*to command*." Epic collateral form of ἄρχω.

LINE 201. Πιθόμην, Epic and Ionic for ἐπιθόμην, 2 aor. ind. mid. of πείθω, &c.

LINE 202. Φειδόμενος, nom. sing. masc. pres. part. of the middle deponent φείδομαι, "*to spare*:" fut. φείσομαι; later, also, φειδήσομαι, Epic πεφιδήσομαι. Epic reduplicated 2 aor. πεφιδόμην, whence the Homeric infinitive πεφιδέσθαι, opt. πεφιδοίμην, πεφίδοιτο, besides which, however, he uses the 1 aor. φείσαιτο.—From a root φιδ-, which also appears in the Latin *findo*, and Sanscrit *bhid*, the idea involved being that of *separation from, abstaining from*, &c. (*Benfey, Wurzellex.*, ii., p. 109.—*Pott, Etymol. Forsch.*, i., 245.)

Φορϐῆς, gen. sing. of φορϐή, ῆς, ἡ, "*food*," "*provender*."—From φέρϐω, "*to feed*."

LINE 203. Εἰλομένων, gen. plur. pres. part. pass. of εἴλω (also εἴλλω, but more frequently εἰλέω, Attic εἰλέω). Radical signification, "*to roll* or *twist tight up*;" hence "*to press hard* or *close*," *e. g.*, of a warrior who presses the enemy close; then "*to force together*," and thus "*to coop, block up, crowd together*," &c.: fut. εἰλήσω. Observe that Homer, in the *active*, has only εἰλέω, never εἴλω, and that he forms the first aorist, and some other parts, from the simple stem or root ἐλ-: thus, 1 aor. ἔλσα: perf. pass. ἔελμαι, &c. (*Buttmann, Irreg. Verbs*, p. 83, *ed. Fishlake*.)

Ἔδμεναι. Consult *Glossary* on book iv., 345.

Ἀδδην, poetic, and especially Epic, for ἄδην, adv., "*to one's fill*," "*enough*," "*to satiety*."—Akin to ἀδέω, "*to satiate*."

LINE 205. Πίσυνος, nom. sing. masc. of πίσυνος, η, ον, "*relying on*," "*trusting to*."—From πεῖσα, "*persuasion*," "*obedience*;" and this from πείθω.

Ὀνήσειν, fut. inf. act. of ὀνίνημι, "*to aid*," "*to prove of service*:" fut. ὀνήσω.—Reduplicated from a root ON-, which appears in the derivative tenses and forms.

LINE 206. Δοιοῖσιν, Epic and Ionic for δοιοῖς, dat. plur. of δοιοί, αί, ά, "*two*." Equivalent to δύο. The singular δοιός, like δισσός, "*twofold*," "*double*." The dual δοιώ is indeclinable in Homer. Compare *Glossary* on book iv., 7, *s. v.* δοιαί.

LINE 208. Ἀτρεκές, accus. sing. neut. of ἀτρεκής, ές, "*strictly true*," "*real*."—From a root τρεκ (with which Benfey compares the Sanscrit *tarka*, "*doubt*"), and the negative prefix. (*Wurzellex.* i. 674.)

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Book 5. Line 208–223.

Ἔσσευα, 1 sing. 1 aor. ind. act. of σεύω, "*to put in quick motion,*" "*to drive,*" "*to cause to flow,*" &c. In the augmented tenses the σ is doubled: as imperf. ἔσσευον: pass. and mid. ἐσσευόμην: 1 aor. act. ἔσσευα: mid. ἐσσευάμην. But in Homer often, also, without augment; as, σεῦα, σεῦε, σεύατο, &c. Compare *Glossary* on book ii., 150

Ἤγειρα, 1 sing. 1 aor. ind. act. of ἐγείρω, "*to arouse,*" &c.

Line 209. Πασσάλου, gen. sing. of πάσσαλος, ου, ὁ (Attic πάτταλος) "*a peg.*"—Akin to πήγνυμι, παγῆναι. Compare the Latin *pessulus*, *paxillus*, and *palus*.

Line 213. Ὑψερεφές, accus. sing. neut. of ὑψερεφής, ές, "*high-roofed.*" (Consult note.)—From ὕψι, "*high,*" "*on high,*" and ἐρέφω, "*to roof over.*"

Line 214. Τάμοι, 3 sing. 2 aor. opt. act. of τέμνω, "*to cut:*" fut. τεμῶ: 2 aor. ἔταμον, later ἔτεμον.—Lengthened from a root TEM-, TAM-.

Ἀλλότριος, nom. sing. masc. of ἀλλότριος, α, ον, "*of* or *belonging to another,*" "*of foreign race,*" "*foreign,*" &c. Answering to the Latin *alienus*.—From ἄλλος.

Line 216. Διακλάσσας, nom. sing. masc. 1 aor. part. act. Epic and Ionic for διακλάσας, from διακλάω, "*to break in twain,*" "*to break in pieces:*" fut. ᾰσω: 1 aor. διέκλᾰσα, Epic and Ionic διέκλασσα.—From διά and κλάω, "*to break.*"

Line 219. Νώ, accus. dual of ἐγώ, "*I,*" and shortened from νῶι. Observe that νώ, the shorter Attic form, is here found even in Homer. It is erroneous to write νῷ or νῶ. In νῶϊ, νώ, we have the same pronominal root as in the Latin *nos*, Italian *noi*, French *nous*, &c. Bopp and Benfey compare the Sanscrit dual *nau*.

Line 220. Ἔντεσι, dat. plur. of ἔντος, εος, τό, or, more correctly ἔντεα, ων, τά, "*arms.*" Compare *Glossary* on book iii., 339. The singular, ἔντος, occurs only in Archilochus, 3, 2.

Line 221. Ἐπιβήσεο. Consult *Glossary* on line 109, *s. v.* καταβήσεο.

Line 223. Κραιπνά, accus. plur. neut., taken adverbially, of κραιπνός, ή, όν, "*rapid,*" hence κραιπνά, "*rapidly.*" Properly, "*snatching away,*" "*tearing,*" "*rushing.*" The more usual adverbial form is κραιπνῶς.—From a root ἁρπ-, as appearing in ἁρπ-άζω. Compare the Latin *carpo*, *rapio*.

Διωκέμεν, Epic, Doric, and Æolic for διώκειν. Earliest form διωκέμεναι.

Φέβεσθαι, pres. inf. of the poetic deponent φέβομαι, used only in the present and imperfect, and equivalent to φοβέομαι, "*to be scared,*" "*to fear,*" and hence "*to flee.*" Observe that φέβομαι is strictly the

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root of φόβος, φοβέω, &c., as φέρω of φόρος, φορέω, and λέγω of λόγος, &c.

LINE 224. **Σαώσετον**, 3 dual, fut. indic. act. of σαόω, "*to save*," "*to carry safe*:" fut. σάωσω: 1 aor. ἐσαώσα. The present is not found in Homer, except in the contracted form σόω.—From σάος, σῶς, "*safe*."

LINE 226. **Μάστιγα**, accus. sing. of μάστιξ, ιγος, ἡ, "*a whip*," "*a lash*," mostly for driving horses.—From μάω, μάσσω, "*to touch*," "*to strike*."

Σιγαλόεντα, accus. plur. neut. of σιγαλόεις, όεσσα, όεν, "*bright*." Consult note.

LINE 228. **Δέδεξο**, 2 sing. perf. imper. of δέχομαι, "*to take*," "*to receive*:" fut. δέξομαι: perf. δέδεγμαι.

LINE 230. **Τεώ**, accus. dual masc. of τεός, ή, όν, Epic and Ionic for σός, σή, σόν, "*thy*," "*thine*." Compare the Latin *tuus*.

LINE 231. **Ἡνιόχῳ**, dat. sing. of ἡνίοχος, ου, ὁ, "*a charioteer*," "*a driver*." Literally, "*a rein-holder*."—From ἡνία, "*the reins*," and ἔχω, "*to hold*."

Εἰωθότι, dat. sing. masc. of εἰωθώς, 2 perf. part. act. constructed upon and assigned to the Epic ἔθω, "*to be accustomed*," "*to be wont*." The present occurs only in the participle ἔθων, in *Il.*, ix., 536, and xvi., 260. The perfect εἴωθα is used as a present, "*I am accustomed*," but the participle εἰωθώς stands absolutely, "*accustomed*," "*customary*." Observe, moreover, that εἴωθα is strictly the Attic form, and ἔωθα the Ionic, but that Homer uses both.

LINE 232. **Οἴσετον**, 2 dual, fut. indic. act. of φέρω, "*to bear*:" fut. οἴσω, &c.

LINE 233. **Ματήσετον**, 2 dual, fut. indic. act. of ματάω, "*to be idle*," "*to loiter*," "*to linger*," "*to retard one's speed*:" fut. ήσω.—Akin to μάτην, "*in vain*," "*idly*," and μάταιος, "*idle*."

LINE 234. **Ἐκφερέμεν**, Epic, Doric, and Æolic for ἐκφέρειν. Earliest form, ἐκφερέμεναι.

Ποθέοντε, nom. dual, pres. part. act. of ποθέω, "*to long for*," "*to desire what is absent*," hence "*to miss*:" fut. ήσω: 1 aor. ἐπόθεσα, in Attic usually ἐπόθησα.—From πόθος, "*a longing*."

LINE 236. **Ἐλάσσῃ**, Epic and Ionic for ἐλάσῃ, 3 sing. 1 aor. subj. act. of ἐλαύνω, "*to drive*," "*to drive away*:" fut. ἐλάσω: aor. ἤλασα. Compare *Glossary* on book i., 575, *s. v.* ἐλαύνετον.

Μώνυχας, accus. plur. of μῶνυξ, υχος, "*with a single hoof*," i. e., "*solid, uncloven hoof*." Equivalent to the Latin *solipes*. An epithet of the horse, very frequently occurring in the Iliad, and but once in

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Book 5. Line 237–256.

the Odyssey. Either shortened for μονόνυξ, from μόνος and ὄνυξ, "a hoof," or from the root μί-α with ὄνυξ.

Line 237. Τέ, by apostrophe for τεά, and this Epic and Ionic for σά. Compare *Glossary* on line 230, *s. v.* τεῶ.

Ἐπιόντα, accus. sing. masc. pres. part. of ἔπειμι, "*to come on.*"

Δεδέξομαι, 1 sing. 3 fut. of δέχομαι, "*to receive,*" &c.

Line 240. Ἐμμεμαῶτε, nom. dual of ἐμμεμαώς. Compare *Glossary* on line 199.

Line 243. Κεχαρισμένε, voc. sing. of κεχαρισμένος, η, ον, "*dear,*" "*pleasing,*" &c.; perf. part. of the deponent χαρίζομαι, "*to say* or *do something agreeable* to a person," "*to show kindness,*" "*to oblige,*" &c.: fut. χαρίσομαι: Attic χαριοῦμαι.—From χάρις.

Line 244. Ὀρόω, Epic lengthened form for ὁρῶ, 1 sing. pres. indic act. of ὁράω, ὁρῶ, "*to see,*" &c.

Ἄνδρε, accus. dual of ἀνήρ, &c.

Line 245. Ἶνα, accus. sing. of ἴς, ἰνός, ἡ, "*strength.*" Originally it had the digamma Fίς, as in Latin *vis*, and so probably it is akin to βίος and *vivere;* also to ἶνις and ἰσχύς.

Ἀπέλεθρον, accus. sing. fem. of ἀπέλεθρος, ον, "*immeasurable.*" —From ἀ, *priv.*, and πέλεθρον, lengthened poetic form for πλέθρον, *a measure of land*, being 100 Greek, or 101 English feet, and the sixth part of a stadium.

Line 248. Ἐκγεγάμεν, Epic infin. of ἐκγέγαα, the poetic perfect of ἐκγίγνομαι, for ἐκγέγονα.

Line 249. Χαζώμεθα. Consult *Glossary* on line 34, *s. v.* χαζώμεσθα

Line 252. Φόβονδε, "*fearward;*" the accusative singular of φόβος, with the suffix δε appended, and denoting motion toward. Consult *Excursus* v., p. 427.

Πεισέμεν, Epic, Doric, and Æolic for πείσειν, fut. inf. act. of πείθω, "*to persuade.*" Earliest form, πεισέμεναι.

Line 253. Γενναῖον, nom. sing. neut. of γενναῖος, α, ον, "*suitable to one's birth* or *descent,*" "*befitting one's lineage.*"—From γέννα, poetic for γένος, "*birth,*" "*lineage.*"

Ἀλυσκάζοντι, dat. sing. masc. pres. part. act. of ἀλυσκάζω, "*to flee from,*" "*to shun,*" "*to skulk:*" fut. σω. Strengthened form for ἀλύσκω, and this last akin to ἀλεύομαι, &c.

Line 255. Ὀκνείω, Epic and Ionic for ὀκνέω, 1 sing. pres. ind. act. of ὀκνέω, "*to be loth,*" "*to tarry,*" "*to delay:*" fut. ήσω. —From ὄκνος, "*a tarrying,*" "*a delay.*"

Line 256 Τρεῖν, pres. inf. act. of τρέω, "*to tremble,*" "*to be afraid:*" fut. τρέσω: 1 aor. ἔτρεσα. The Homeric poetic present

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root of φόβος, φοβέω, &c., as φέρω of φόρος, φορέω, and λέγω of λόγος, &c.

Line 224. Σαώσετον, 3 dual, fut. indic. act. of σαόω, "*to save*," "*to carry safe*:" fut. σαώσω: 1 aor. ἐσαώσα. The present is not found in Homer, except in the contracted form σώω.—From σάος, σῶς, "*safe*."

Line 226. Μάστιγα, accus. sing. of μάστιξ, ιγος, ἡ, "*a whip*," "*a lash*," mostly for driving horses.—From μάω, μάσσω, "*to touch*," "*to strike*."

Σιγαλόεντα, accus. plur. neut. of σιγαλόεις, όεσσα, όεν, "*bright*." Consult note.

Line 228. Δέδεξο, 2 sing. perf. imper. of δέχομαι, "*to take*," "*to receive*:" fut. δέξομαι: perf. δέδεγμαι.

Line 230. Τεώ, accus. dual masc. of τεός, ή, όν, Epic and Ionic for σός, σή, σόν, "*thy*," "*thine*." Compare the Latin *tuus*.

Line 231. Ἡνιόχῳ, dat. sing. of ἡνίοχος, ου, ὁ, "*a charioteer*," "*a driver*." Literally, "*a rein-holder*."—From ἡνία, "*the reins*," and ἔχω, "*to hold*."

Εἰωθότι, dat. sing. masc. of εἰωθώς, 2 perf. part. act. constructed upon and assigned to the Epic ἔθω, "*to be accustomed*," "*to be wont*." The present occurs only in the participle ἔθων, in *Il.*, ix., 536, and xvi., 260. The perfect εἴωθα is used as a present, "*I am accustomed*," but the participle εἰωθώς stands absolutely, "*accustomed*," "*customary*." Observe, moreover, that εἴωθα is strictly the Attic form, and ἔωθα the Ionic, but that Homer uses both.

Line 232. Οἴσετον, 2 dual, fut. indic. act. of φέρω, "*to bear*:" fut οἴσω, &c.

Line 233. Ματήσετον, 2 dual, fut. indic. act. of ματάω, "*to be idle*," "*to loiter*," "*to linger*," "*to retard one's speed*:" fut. ήσω.—Akin to μάτην, "*in vain*," "*idly*," and μάταιος, "*idle*."

Line 234. Ἐκφερέμεν, Epic, Doric, and Æolic for ἐκφέρειν. Earliest form, ἐκφερέμεναι.

Ποθέοντε, nom. dual, pres. part. act. of ποθέω, "*to long for*," "*to desire what is absent*," hence "*to miss*:" fut. ήσω: 1 aor. ἐπόθεσα, in Attic usually ἐπόθησα.—From πόθος, "*a longing*."

Line 236. Ἐλάσσῃ, Epic and Ionic for ἐλάσῃ, 3 sing. 1 aor. subj. act. of ἐλαύνω, "*to drive*," "*to drive away*:" fut. ἐλάσω: aor. ἤλασα. Compare *Glossary* on book i., 575, *s. v.* ἐλαύνετον.

Μώνυχας, accus. plur. of μῶνυξ, υχος, "*with a single hoof*," i. e., "*solid, uncloven hoof*." Equivalent to the Latin *solipes*. An epithet of the horse, very frequently occurring in the Iliad, and but once in

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Book 5. Line 237-256.

the Odyssey. Either shortened for *μονόνυξ*, from *μόνος* and *ὄνυξ*, "*a hoof*," or from the root *μί-α* with *ὄνυξ*.

LINE 237. Τέ, by apostrophe for *τεύ*, and this Epic and Ionic for *σύ*. Compare *Glossary* on line 230, *s. v. τεώ*.

Ἐπιόντα, accus. sing. masc. pres. part. of *ἔπειμι*, "*to come on*."

Δειδέξομαι, 1 sing. 3 fut. of *δέχομαι*, "*to receive*," &c.

LINE 240. Ἐμμεμαῶτε, nom. dual of *ἐμμεμαώς*. Compare *Glossary* on line 199.

LINE 243. Κεχαρισμένε, voc. sing. of *κεχαρισμένος, η, ον*, "*dear*," "*pleasing*," &c.; perf. part. of the deponent *χαρίζομαι*, "*to say* or *do something agreeable* to a person," "*to show kindness*," "*to oblige*," &c.: fut. *χαρίσομαι*: Attic *χαριοῦμαι*.—From *χάρις*.

LINE 244. Ὁρόω, Epic lengthened form for *ὁρῶ*, 1 sing. pres. indic act. of *ὁράω*, *ὁρῶ*, "*to see*," &c.

Ἄνδρε, accus. dual of *ἀνήρ*, &c.

LINE 245. Ἶνα, accus. sing. of *ἴς, ἰνός, ἡ*, "*strength*." Originally it had the digamma Ϝίς, as in Latin *vis*, and so probably it is akin to *βίος* and *vivere*; also to *ἶνις* and *ἰσχύς*.

Ἀπέλεθρον, accus. sing. fem. of *ἀπέλεθρος, ον*, "*immeasurable*." —From *ἀ, priv.*, and *πέλεθρον*, lengthened poetic form for *πλέθρον*, *a measure of land*, being 100 Greek, or 101 English feet, and the sixth part of a stadium.

LINE 248. Ἐκγεγάμεν, Epic infin. of *ἐκγέγαα*, the poetic perfect of *ἐκγίγνομαι*, for *ἐκγέγονα*.

LINE 249. Χαζώμεθα. Consult *Glossary* on line 34, *s. v. χαζώμεσθα*

LINE 252. Φόβονδε, "*fearward*;" the accusative singular of *φόβος*, with the suffix *δε* appended, and denoting motion toward. Consult *Excursus* v., p. 427.

Πεισέμεν, Epic, Doric, and Æolic for *πείσειν*, fut. inf. act. of *πείθω*, "*to persuade*." Earliest form, *πεισέμεναι*.

LINE 253. Γενναῖον, nom. sing. neut. of *γενναῖος, α, ον*, "*suitable to one's birth* or *descent*," "*befitting one's lineage*."—From *γέννα*, poetic for *γένος*, "*birth*," "*lineage*."

Ἀλυσκάζοντι, dat. sing. masc. pres. part. act. of *ἀλυσκάζω*, "*to flee from*," "*to shun*," "*to skulk*:" fut. *σω*. Strengthened form for *ἀλύσκω*, and this last akin to *ἀλεύομαι*, &c.

LINE 255. Ὀκνείω, Epic and Ionic for *ὀκνέω*, 1 sing. pres. ind. act. of *ὀκνέω*, "*to be loth*," "*to tarry*," "*to delay*:" fut. *ήσω*. —From *ὄκνος*, "*a tarrying*," "*a delay*."

LINE 256 Τρεῖν, pres. inf. act. of *τρέω*, "*to tremble*," "*to be afraid*:" fut. *τρέσω*: 1 aor. *ἔτρεσα*. The Homeric poetic present

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Book 5. Line 258–271.

ω τρείω. This verb is never contracted except when the contraction is into ει. Compare the Sanscrit *tras*, "to fear."

LINE 258. **Φύγησιν**, Epic and Ionic for φύγῃ, 3 sing. 2 aor. subj. act. of φεύγω, "*to flee.*" Compare *Glossary* on book i., 173.

LINE 260. **Πολύβουλος**, nom. sing. fem. of πολύβουλος, ον, "*rich in counseling*," "*deep-counseling.*"—From πολύς and βουλή, "*counsel*," "*advice.*"

LINE 262. **Ἐρυκακέειν**, Epic and Ionic for ἐρυκάκειν, 2 aor. inf. act. of ἐρύκω, "*to keep back*," "*to detain*," &c.: fut. ἐρύξω: 1 aor. ἤρυξα: 2 aor. ἠρύκἄκον.—From ἐρύω.

Ἄντυγος, gen. sing. of ἄντυξ, υγος, ἡ, strictly, "*any rounded or curved* body," and so, "*the rim of the round* shield," "*the rail* or *high rim of a chariot.*" Consult note.

LINE 264. **Ἐλάσαι**, 1 aor. inf. act. of ἐλαύνω, "*to drive*:" fut. ἐλάσω: 1 aor. ἤλασα.

LINE 265. **Γενεῆς**, gen. sing. of γενεή, ῆς, ἡ, Epic and Ionic for γενεα, ᾶς, ἡ, "*a race*," "*a breed.*"—From γένος.

Τρωΐ, dat. sing. of Τρώς, Τρωός, ὁ, "*Tros*," son of Erichthonius, and grandson of Dardanus. Consult note.

LINE 266. **Δῶχ'**, for δῶκε, and this Epic and Ionic for ἔδωκε, 3 sing. 1 aor. ind. act. of δίδωμι.

Γανυμήδεος, gen. sing. of Γανυμήδης, εος (Attic ους), ὁ, accusative εα and ην, "*Ganymede*," son of Tros, and great grandson of Dardanus. Consult note.

LINE 267. **Ἠῶ**, accus. sing. of ἠώς, gen. ἠόος, contracted ἠοῦς, &c., "*the morning.*" Compare *Glossary* on book i., 477.

LINE 268. **Ἔκλεψεν**, 3 sing. 1 aor. ind. act. of κλέπτω, "*to steal*," "*to obtain by clandestine means*:" fut. κλέψω. Compare *Glossary* on book i., 132.

LINE 269. **Λάθρῃ**, Epic and Ionic for λάθρα, adv., "*secretly*," "*without the knowledge of*," in which latter sense it is construed with the genitive, as in the text.—From a root ΛΑΘ-, which appears also in λανθάνειν, ἔλαθον.

Ὑποσχών, nom. sing. masc. 2 aor. part. act. of ὑπέχω, &c.

Θήλεας, Epic and Ionic for θηλείας, accus. plur. fem. of θῆλυς, εια, υ, "*female.*" With Homer it sometimes appears also as an adjective of two terminations; as, θῆλυς ἐέρση, θῆλυς ἐοῦσα, &c.—Akin to θάω, "*to suckle.*"

LINE 270. **Γενέθλη**, nom. sing. of γενέθλη, ης, ἡ, "*a progeny.*" Literally, "*birth*," "*origin*," "*source*," &c.

LINE 271. **Ἀτίταλλε**, 3 sing. imperf. ind. act. (Epic and Ionic for

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Book 5. Line 271–289.

ἀτιτάλλω, "*to bring up*," "*to rear*," &c.; in general, *to cherish*: fut. *ἀτιταλῶ*: 1 aor. *ἠτίτηλα*.—From *ἀτάλλω*, "*to rear*," &c., and this from *ἀταλός*, "*tender*."

Φάτνῃ, dat. sing. of *φάτνη*, *ης*, *ἡ*, "*a manger*," "*a crib*." The common Greek form was *πάθνη*. No doubt from *πατέομαι*, "*to feed*."

LINE 272. **Μήστωρε**, accus. dual of *μήστωρ*, *ωρος*, *ὁ*, "*an adviser*," "*a counsellor*." (Consult note.)—From *μήδομαι*, "*to advise*."

LINE 273. **'Αροίμεθα**, 1 plur. 2 aor. opt. mid. of *αἴρω*. Compare *Glossary* on line 3.

LINE 277. **Καρτερόθυμε**, voc. sing. masc. of *καρτερόθυμος*, *ον*, "*strong-hearted*," "*gallant-souled*."—From *καρτερός* and *θυμός*.

LINE 279. **'Εγχείῃ**, dat. sing. of *ἐγχείη*, *ης*, *ἡ*, "*a spear*."—From *ἔγχος*, "*a spear*."

Τύχωμι, Epic for *τύχω*, 1 sing. 2 aor. subj. act. of *τυγχάνω*, "*to hit*," &c.

LINE 282. **Πταμένη**, nom. sing. fem. syncopated 1 aor. part. of the middle deponent *πέτομαι*, "*to fly*:" fut. *πετήσομαι* (usually shortened in Attic prose to *πτήσομαι*): 1 aor. syncopated, *ἐπτάμην*: 2 aor. syncop. *ἐπτόμην*.

Πελάσθη, Epic and Ionic for *ἐπελάσθη*, 3 sing. 1 aor. ind. pass. of *πελάζω*, "*to bring near*:" fut. *πελάσω*: 1 aor. act. *ἐπέλασα*: 1 aor. pass. *ἐπελάσθην*.—From *πέλας*, "*near*."

LINE 284. **Βέβληαι**, Epic and Ionic for *βέβλησαι*, 2 sing. perf. ind. pass. of *βάλλω*, "*to strike*," "*to wound*:" fut. *βαλῶ*: perf pass. *βέβλημαι*.

Κενεῶνα, accus. sing. of *κενεών*, *ῶνος*, *ὁ*, "*the hollow between the ribs and the hip*," "*the flank*." Elsewhere *λαγόνες* or *λαπάρα*.—From *κενός*, "*empty*."

LINE 287. **'Ημβροτες**, Epic and poetic for *ἥμαρτες*, 2 sing. 2 aor. ind. act. of *ἁμαρτάνω*, "*to miss*:" fut. *ἁμαρτήσομαι* (*ἁμαρτήσω* only in Alexandrine Greek): perf. *ἡμάρτηκα*: 1 aor. *ἡμάρτησα*, only in later writers: 2 aor. *ἥμαρτον*, by transposition, *ἥμρατον*; by changing *α* into *ο*, *ἥμροτον*; and, finally, by the insertion of the euphonic *β* after *μ*, *ἥμβροτον*. On the change of the aspirate into a lenis, during this process of transposition, &c., consult *Buttmann, Irreg. Verbs*, p. 18, *note, ed. Fishlake*; and on the insertion of *β* after *μ*, when another liquid follows in consequence of transposition, &c., consult *Kühner*, § 35, p. 27, *ed. Jelf*. (*Buttmann, Irreg. Verbs*, p 80, &c.)

LINE 289. **'Ασαι**, 1 aor. inf. act. of *ἄω*, "*to satiate*," "*to sate*:" fut. *ἄσω*: 1 aor. *ἆσα*. There are no grounds for adopting

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Book 5. *Line* 289–296.

here the radical ΑΔ-, as is generally done. (*Buttmann Irreg. Verbs* p. 36, &c.)

Ταλαύρινον, accus. sing. masc. of *ταλαύρινος, ον*, "*with shield of tough bull's hide*," "*of the tough bull's hide shield*."—From the radical τλάω, "*to be enduring*," and ῥινός, "*the hide*" of a beast, especially of *an ox* or *bull*.

Πολεμιστήν, accus. sing. of *πολεμιστής, οῦ, ὁ*, "*a warrior*."—From *πολεμίζω*, "*to war*."

LINE 290. Φάμενος, pres. part. mid. of *φημί*, "*to say*," &c.: middle *φάμαι*. Consult *Carmichael's Greek Verbs*, p. 296.

LINE 291. Ῥῖνα, accus. sing. of *ῥίς, ῥινός, ἡ*, "*the nose*." A later form is *ῥίν*. Benfey supposes the original form to have been *γρίς, γρίν*, and compares it with the Sanscrit *ghrâna*, "nose." (*Wurzellex.*, ii., p. 142.)

Ἐπέρησεν, 3 sing. 1 aor. ind. act. of *περάω*. Compare *Glossary* on book iv., 460, *s. v. πέρησε*.

LINE 292. Πρυμνήν, accus. sing. fem. of *πρυμνός, ή, όν*, "*hindmost*," "*last*." Thus *πρυμνὸς βραχίων*, "*the end of the arm*," where it joins the shoulder; and *πρυμνὴ γλῶσσα*, "*the root of the tongue*." According to the *Etym. Mag.*, from *πείρω, περάω*, and akin to *πρέμνον*, "*the bottom of the trunk of a tree*."

LINE 293. Ἐξεσύθη, 3 sing. 1 aor. ind. pass. (in a middle sense) of *ἐκσεύω*, "*to drive forth*:" in the middle, *ἐκσεύομαι*, "*to speed forth*." Compare *Glossary* on book i., 150, *s. v. ἐσσεύοντο*.

Νείατον, Epic and Ionic for *νέατον*, accus. sing. masc. of *νείατος, η, ον*, Epic and Ionic for *νέατος, η, ον*, "*last*," "*uttermost*," "*lowest*." A kind of irregular superlative from *νέος*, like *μέσατος*, from *μέσος*.

LINE 295. Αἰόλα, nom. plur. neut. of *αἰόλος, η, ον*, "*easily turning*," "*easily wielded*," &c. (Consult note.) According to Buttmann (*Lexil.*, *s. v.*), from *ἄω, ἄημι*, and so, strictly, "*moving with the wind*," "*fluttering*."

Παμφανόωντα, Epic lengthened form for *παμφανῶντα*, nom. plur. neut. of *παμφανόων, ωντος*, fem. *παμφανόωσα*, "*all-glittering*," "*all-resplendent*." Epic pres. part. assigned to *παμφαίνω*, but formed as if coming from *παμφανάω*, of which, however, no other forms occur except *παμφανόων* and *παμφανόωσα*, just mentioned. Consult *Glossary* on book ii., 458.

Παρέτρεσσαν, Epic and Ionic for *παρέτρεσαν*, 3 plur. 1 aor. ind. act of *παρατρέω*, "*to start aside from fear*:" fut. *παρατρέσω*: 1 aor. *παρέτρεσα*.—From *παρά* and *τρέω*, "*to tremble*," "*to flee*," &c.

LINE 296. Λύθη, Epic and Ionic for *ἐλύθη*, 3 sing. 1 aor. ind. pass of [illegible], "*to loosen*," "*to relax*," "*to exhaust*," &c.: fut. λύσω

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Book 5. Line 298–309.

LINE 298. Ἐρυσσαίατο, Epic and Ionic for ἐρύσαιντο, 3 plur. 1 aor. opt. mid. of ἐρύω, "*to drag away.*" In the middle, "*to drag away for one's self,*" or "*unto one's self.*" Compare *Glossary* on book i., 466.

LINE 299. Ἀλκί, an irregular poetic dative of ἀλκή, "*strength,*" as if from a nominative ἄλξ. Homer has it five times in the phrase ἀλκὶ πεποιθώς, and always when speaking of wild beasts, except in *Il.* xviii., 158.

LINE 301. Κτάμεναι, poetic, and chiefly Epic, for κτάναι, 2 aor. inf. act. of κτείνω, "*to slay:*" fut. κτενῶ, Ionic κτανῶ, but in Homer always κτενέω, έεις, έει, &c.: 1 aor. ἔκτεινα: 2 aor. ἔκτανον, and 3 sing. and plur. syncopated 2 aor. ἔκτα and ἔκταν: syncopated 2 aor. inf. κτάμεν and κτάμεναι.—Akin to καίνω and καίνυμαι, and the Sanscrit *kshi*, "to destroy."

LINE 302. Σμερδαλέα, accus. plur. neut., taken adverbially, of σμερδαλέος, α, ον, "*fearful,*" "*terrible,*" especially to look upon.

LINE 304. Ῥέα, Epic adverb of ῥᾴδιος, "*easily,*" for which the poetic, and especially Epic, form ῥεῖα is often employed by Homer and Hesiod.

LINE 305. Αἰνείαο, Epic and Ionic for Αἰνείου, gen. sing. of Αἰνείας, α, ὁ, "*Æneas.*" Consult *Glossary* on book i, 203, *s. v.* Ἀτρείδαο.

Ἰσχίον, accus. sing. of ἰσχίον, ου, τό, "*the hip,*" "*the thigh-joint.*" —Probably from ἰσχύς, "*strength,*" and akin to ἰξύς, "*the waist,* or *small of the back.*" Compare Cicero, "*latera et vires.*"

LINE 306. Κοτύλην, accus. sing. of κοτύλη, ης, ἡ, "*any thing hollow,*" "*the cup* or *socket of a joint,*" &c. The derivation fluctuates between κόττα and κοῖλος.

LINE 307. Θλάσσε, Epic and Ionic for ἔθλασε, 3 sing. 1 aor. ind. act. of θλάω, "*to crush:*" fut. θλάσω: 1 aor. ἔθλασα. Another form is φλάω.—Akin to θραύω, κλάω, and τι-τρώω, as, also, to θλίβω, φλίβω, τρίβω.

LINE 308. Ῥινόν, accus. sing. of ῥινός, οῦ, ὁ, "*the skin* on the body of a living person," rarely of a dead one. Also, "*the hide of a beast,*" especially of an ox, "*an ox-hide;*" and then "*an ox-hide shield.*"

Τρηχύς, Epic and Ionic for τραχύς, nom. sing. masc. of τρηχύς εῖα, ύ, Epic and Ionic for τραχύς, εῖα, ύ, "*rough,*" "*rugged.*"

LINE 309. Ἐριπών, 2 aor. part. act. of ἐρείπω. Consult *Glossary* on book iv., 462, *s. v.* ἤριπε.

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Book 5. Line 309–329.

'Ερείσατο, Epic and Ionic for ἠρείσατο, 3 sing. 1 aor. ind. mid. of ἐρείδω. Compare *Glossary* on book ii., 109, *s. v.* ἐρεισάμενος.

Line 311. 'Απόλοιτο, 3 sing. 2 aor. opt. mid. of ἀπόλλυμι, "*to destroy.*" In the middle, ἀπόλλυμαι, "*to perish.*"

Line 313. 'Αγχίσῃ, dat. sing. of 'Αγχίσης, ου, ὁ, "*Anchises.*"

Βουκολέοντι, Epic and Ionic for βουκολοῦντι, dat. sing. pres. part act. of βουκολέω, "*to tend herds,*" &c.: fut. ήσω.—From βουκόλος, "*a herdsman;*" and this from βοῦς and κολέω, a word which only occurs in compounds, and with which we may compare the Latin *colo.* Others, however, deduce βουκόλος from βοῦς, and κόλον, "*food.*"

Line 314. 'Εχεύατο, 3 sing. 1 aor. ind. mid. of χέω, "*to pour,*" "*to spread.*" Compare *Glossary* on book iii., 270.

Πήχεε, accus. dual of πῆχυς, εως, ὁ, "*the fore arm,*" from the wrist to the elbow; but usually employed by the poets to signify merely "*the arm*" in general, as in the present instance.—Probably akin to παχύς, "*stout,*" &c.

Line 315. Πτύγμα, accus. sing. of πτύγμα, ατος, τό, "*any thing folded,*" "*a fold.*"—From πτύσσω, "*to fold.*"

Line 319. 'Ελήθετο. Consult *Glossary* on book i., 496, *s. v.* λήθετο.

Συνθεσιάων, Epic and Ionic for συνθεσιῶν, gen. plur. of συνθεσία, ας, ἡ, "*an agreement,*" "*an arrangement.*"—From συντίθημι.

Line 321. 'Ηρύκακε, 3 sing. 2 aor. ind. act. of ἐρύκω, "*to keep back,*" "*to detain.*" Compare *Glossary* on line 262, *s. v.* ἐρυκακέειν.

Line 322. Φλοίσβου, gen. sing. of φλοῖσβος, ου, ὁ, "*the turmoil*" of battle. In general, "*any confused roaring noise,*" especially the dull noise or din of a large mass of men.—From φλέω, φλοίω, "*to swell* or *burst forth.*"

Line 323. Καλλίτριχας, accus. plur. masc. of καλλίθριξ, τριχος, "*beautiful-haired,*" "*of beautiful manes.*"—From καλός and θρίξ, τριχός, "*hair.*"

Line 326. 'Ομηλικίης, gen. sing. of ὁμηλικίη, ης, ἡ, Epic and Ionic for ὁμηλικία, ας, ἡ. Strictly, "*sameness of age,*" but taken here as a collective, or the abstract for the concrete, "*those of the same age,*" "*companions in years.*"—From ὁμῆλιξ, "*of the same age,*" and this from ὁμός and ἧλιξ, "*of the same age.*"

Ἄρτια, accus. plur. neut. of ἄρτιος, α, ον, "*suited to,*" "*in accordance with,*" &c.—From ἄρτι, "*just,*" "*exactly,*" &c., and this akin to ἄρω, "*to suit,*" "*to fit.*"

Line 329. Μέθεπε, Epic and Ionic for μεθεῖπε, 3 sing. imperf. ind

act. of μεθέπω, "*to follow after*," &c. (consult note): fut. μεθέψω. 2 aor. μετέσπον, not μεθέσπον.—From μετά and ἕπω.

Κρατερώνυχας, accus. plur. masc. of κρατερῶνυξ, υχος, "*strong-hoofed*."—From κρατερός and ὄνυξ.

LINE 330. Κύπριν, accus. sing. of Κύπρις, ιδος, ἡ, "*Cypris*," "*the Goddess of Cyprus*," a name of Venus, from the island where she was first and most worshiped. In the Iliad, both Κύπριδα and Κύπριν occur in the accusative: a later genitive is Κύπριος.—From Κύπρος, "*Cyprus*."

LINE 332. Κοιρανέουσιν, Epic and Ionic for κοιρανοῦσιν, 3 plur. pres. ind. act. of κοιρανέω, "*to bear sway*," "*to rule*," &c.: fut. ήσω.—From κοίρανος, "*a leader*," "*a chief*."

LINE 333. 'Ενυώ, nom. sing. of 'Ενυώ, όος contracted οῦς, ἡ, "*Enyo*," goddess of war, answering to the Roman Bellona. She was the daughter of Phorcys and Ceto. (*Hes.*, *Theog.*, 273.)—Hence 'Ενυάλιος, "*the warlike*," an epithet of Mars.

LINE 334. 'Οπάζων, nom. sing. pres. part. act. of ὀπάζω, "*to make to follow*:" fut. σω. Used here, however, in the less usual sense, "*to pursue*," "*to follow after*," and thus equivalent to διώκω —Usually derived from ἕπω, ἕπομαι. Pott considers the ο as ἀθροιστικόν, and the root to be found in the Sanscrit *pad*, "to go," with which compare πατ-εῖν, πόδ-ες, &c.

LINE 335. 'Επορεξάμενος, nom. sing. 1 aor. part. mid. of ἐπορέγω, "*to reach forward*:" fut. ἐπορέξω, &c. Compare *Glossary* on book iv., 307.—From ἐπί and ὀρέγω.

LINE 336. Μετάλμενος, nom. sing. masc. of the syncopated 1 aor. part. of the middle deponent μετάλλομαι, "*to spring after*:" fut. μεταλοῦμαι: 1 aor. μετηλάμην: part. μεταλάμενος, by syncope μετάλμενος. Compare *Glossary* on book iv., 138.

LINE 337. 'Αβληχρήν, Epic and Ionic for ἀβληχράν, accus. sing. fem. of ἀβληχρός, ή, όν, Epic and Ionic for ἀβληχρός, ά, όν, "*weak*," "*tender*."—From α, euphonic, and βληχρός, "*weak*," and this from βλάξ, "*effeminate*," "*delicate*."

Εἶθαρ, adv., "*straightway*," "*immediately*."—From εὐθύς.

'Αντετόρησεν, 3 sing. 1 aor. ind. act. of ἀντιτορέω, "*to pierce through*." Literally, "*to bore right through*:" fut. ήσω.—From ἀντί and τορέω, "*to bore*," "*to pierce*."

LINE 338. Χάριτες, nom. plur. of Χάριτες, ων, αἱ, "*the Graces*." Consult note.

LINE 339. Πρυμνόν, accus. sing. neut. of πρυμνός. Consult *Glossary* on line 292, *s. v.* πρυμνήν.

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Book 5. *Line* 339–354.

θένaρος, gen. sing. of θέναρ, αρος, τό, "*the part of the hand with which one strikes*," "*the flat* or *hollow of the hand*," "*the palm*." From θένω, θείνω, "*to strike*."

LINE 340. Ἰχώρ, nom. sing. of ἰχώρ, ῶρος, ὁ, "*ichor*," the ethereal juice, not blood, that flows in the veins of the gods The irregular Epic accusative is ἰχῶ, for ἰχῶρα, but occurring only in line 416 of the present book; like γέλω for γέλωτα, and ἱδρῶ for ἱδρῶτα.—As ἰχώρ properly means the watery part of the blood, lymph, or serum, Benfey thinks the original form of the word was μιχώρ, and that the root may be found in the Sanscrit *mih*, "to pour." (*Wurzellex*., ii., p. 43.)

LINE 341. Σῖτον, accus. sing. of σῖτος, ου, ὁ, "*wheat*," in general, "*corn*," "*grain*;" also said of corn ground and prepared for food, "*meal*," "*flour*," "*bread*;" and so, in general, "*food*," "*victuals*," "*provisions*." Always said of human food, and hence we have, as a general epithet of men, σῖτον ἔδοντες. Consult note.

LINE 342. Ἀναίμονες, nom. plur. masc. of ἀναίμων, ονος, "*bloodless*," "*without human blood*."—From ἀ, *priv*., and αἷμα

LINE 343. Κάββαλεν, Epic and Ionic for κατέβαλεν, 3 sing. 2 aor. ind. act. of καταβάλλω, "*to let fall*," &c.

LINE 350. Πωλήσεαι, Epic and Ionic for πωλήσει, 2 sing. fut. indic of the middle deponent πωλέομαι, "*to turn round and round in a place*," "*to frequent*," "*to resort to*," &c.: fut. ήσομαι. Old form of the second person πωλήσεσαι, Epic and Ionic (by syncope) πωλήσεαι, &c.—Strictly, a frequentative of πολέομαι.

LINE 352. Ἀλύουσα, nom. sing. fem. pres. part. act. of ἀλύω, "*to wander*," &c.: fut. σω. Consult note.—Akin to ἄλη, "*wandering*," and ἀλάομαι, "*to wander*."

LINE 353. Ποδήνεμος, nom. sing. fem. of ποδήνεμος, ον, "*wind-footed*," "*with feet as swift as the wind*."—From πούς and ἄνεμος.

LINE 354. Ἀχθομένην, accus. sing. fem. pres. part. of the deponent ἄχθομαι, "*to be oppressed*," "*to be weighed down*" in spirits, &c.: fut. ἀχθέσομαι, more rarely ἀχθήσομαι, &c.—From ἄχθος, "*a burden*," "*a load*," and the root of this last is ἀχ-, in ἄχ-ος, with which compare the Sanscrit *sah*, "to endure," the ϑ being merely euphonic.

Μελαίνετο, Epic and Ionic for ἐμελαίνετο, 3 sing. imperf. ind. mid. of μελαίνω, "*to blacken*," "*to make black*:" in the middle, "*to grow black*," "*to turn black*:" fut. μελανῶ: perf. pass. μεμέλασμαι: 1 aor. pass. ἐμελάνθην.—From μέλας, αινα, αν "*black*."

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Book 5. Line 355–383.

LINE 355. Ἀριστερά, accus. plur. neut. of ἀριστερός, ά, όν, "*left*," "*on the left.*" With ἀριστερά we may here supply μέρη.

LINE 356. Ἐκέκλιτο, 3 sing. pluperf. ind. pass. of κλίνω, "*to incline*," "*to bend*;" in the passive, "*to lie down*," &c.: fut. κλινῶ: perf. κέκλικα: perf. pass. κέκλιμαι: pluperf. pass. ἐκεκλίμην, in the sense here of an imperfect.

LINE 358. Χρυσάμπυκας, accus. plur. masc. of χρυσάμπυξ, υκος, "*with frontlet of gold.*"—From χρυσός and ἄμπυξ. Consult note.

LINE 359. Κόμισαι, 1 aor. inf. act. of κομίζω, "*to convey*:" fut. ίσω. 1 aor. ἐκόμισα. Observe the accentuation: the 1 aor. optative would be κομίσαι.

LINE 364. Ἀκηχεμένη, nom. sing. fem. perf. part. pass. of ἄχομαι, "*to be afflicted*," "*to grieve*:" perf. pass. ἀκήχεμαι and ἀκάχημαι.—From the radical ΑΧΩ, the root of which, again, is the ejaculation of pain, *ach! ah!* ἀχ-.

LINE 366. Μάστιξεν, Epic and Ionic for ἐμάστιξεν, 3 sing. 1 aor. indic. act. of μαστίζω, "*to lash*," "*to flog*:" fut. ξω: 1 aor. ἐμάστιξα.—From μάστιξ, "*a lash*," "*a scourge.*"

Ἐλάαν, Epic and Ionic for ἐλᾶν, pres. inf. act. of ἐλάω, a rare poetic present, the place of which is supplied by ἐλαύνω, "*to urge forward.*"

Πετέσθην, Epic and Ionic for ἐπετέσθην, 3 dual imperf. indic. of the middle deponent πέτομαι, "*to fly*:" fut. πετήσομαι, in Attic prose usually shortened to πτήσομαι.

LINE 367. Αἰπύν, accus. sing. masc. of αἰπύς, εῖα, ύ, "*lofty.*"

LINE 369. Εἶδαρ, accus. sing. of εἶδαρ, ατος, τό, "*food.*"—From ἔδω, "*to eat*," as if a lengthened poetic form of ἔδαρ.

LINE 370. Γούνασι, dat. plur. of γόνυ, ατος, τό, "*the knee*," and Homeric form for γόνασι. Compare *Glossary* on book i., 407

Διώνης, gen. sing. of Διώνη, ης, ἡ, "*Dione*," mother of Venus, by Jupiter.—From Διός, like ἀτρυτώνη, from ἄτρυτος.

LINE 371. Ἀγκάς, adv., "*into* or *in the arms.*"—Probably for ἀγκάζε, from ἀγκή, "*the bent arm.*"

LINE 374. Μαψιδίως, adv., "*foolishly*," "*thoughtlessly*," "*rashly.*"—From μάψ, "*idly*," &c.

Ἐνωπῇ, adv., "*openly.*" Properly the dative sing. of ἐνωπή, ῆς, ἡ, "*the face* or *countenance*;" and hence ἐνωπῇ, as an adverb, "*before the face*," "*openly.*"—From ἐν and ὤψ.

LINE 383. Τλῆμεν, Epic and Ionic for ἐτλημεν, 1 plur. 2 aor. indic. act. of τλάω, a radical form, never found in the present

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Book 5. *Line* 383–397.

this being replaced by the perfect τέτληκα, or the verbs τολμάω, ἀνέχομαι, ὑπομένω, &c., "*to endure:*" fut. τλήσομαι: 2 aor. ἔτλην, as if there were a present τλῆμι, which there is not.—Τλ-άω is radically the same as τολ-μάω, Sanscrit *tul*, Latin *tul-isse*, *tol-erare*, *(t)latus*, &c.

LINE 385. Τλῆ, Epic and Ionic for ἔτλη, 3 sing. 2 aor. indic. act. of τλάω, &c. Compare *Glossary* on line 383, *s. v.* τλῆμεν

LINE 386. Ἀλωῆος, gen. sing. of Ἀλωεύς, ῆος, ὁ, "*Aloëus*," son of Neptune and Canace, and father of the Aloïdæ, Otus and Ephialtes. The name properly means "*a thresher*," from ἀλωή, "*a threshing-floor*."

LINE 387. Κεράμῳ, dat. sing. of κέραμος, ου, ὁ, "*a dungeon*." (Consult note.)—Akin probably to γεργύρα, "*an underground drain;*" κάρκαρον, "*a prison*," and the Latin *carcer*.

Δέδετο, Epic and Ionic for ἐδέδετο, 3 sing. pluperf. indic. pass. of δέω, "*to bind:*" fut. δήσω: 1 aor. ἔδησα, &c.

LINE 388. Ἄτος, nom. sing. masc. of ἄτος, ον, contracted for ἄατος, "*insatiate*."—From ἄω, ἆσαι, "*to satiate*."

LINE 389. Μητρυιή, nom. sing. of μητρυιή, ῆς, ἡ, Epic and Ionic for μητρυιά, ᾶς, ἡ, "*a step-mother*."—From μήτηρ.

Περικαλλής, nom. sing. fem. of περικαλλής, ές, "*very beautiful*."—From περί and κάλλος.

LINE 390. Ἑρμέῃ, dat. sing. of Ἑρμέης, poetic, and especially Epic, for Ἑρμῆς, ου, ὁ, "*Hermes*," the Latin *Mercurius*, or Mercury.

LINE 391. Ἐδάμνα, 3 sing. imperf. indic. act. of δαμνάω, "*to subdue*," an Homeric verb, used only in the present and imperfect. The more usual form is δαμάω. Consult *Glossary* on book i., *s. v.* δαμῇ.

LINE 393. Τριγλώχινι, dat. sing. masc. of τριγλώχις, ινος, "*three-barbed*."—From τρίς and γλωχίν, or γλωχίς, "*any projecting point*."

LINE 394. Ἀνήκεστον, nom. sing. neut. of ἀνήκεστος, ον, "*incurable*," "*unassuageable*."—From ἀ, *priv.*, and ἀκέομαι, "*to heal*," &c.

LINE 396. Ωὑτός, Epic, Ionic, and Doric for ὁ αὐτός. So at present most editions agree in writing; but we find also ὡυτός, or ωὑτός, or ὡὐτός, or even ὡῦτός or ὤὗτός. (Compare *Heyne*, *ad Il.*, vol. v., p. 79.—*Schweigh.*, *ad Herod.*, ii., 79.) Analogy would be in favor of ὡὐτός. (*Buttmann*, *Ausf. Gr.*, § 29, *Anm.*, 12, *n.*)

LINE 397. Νεκύεσσι, Epic and Ionic for νέκυσι, dat plur. of νέκυς.

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νος, ὁ, '*a dead person*,'' &c. In the plural, οἱ νέκυες, "*the dead*," the inhabitants of the lower world. Compare *Glossary* on book i., 52, *s. v.* νεκύων.

LINE 399. Ἀχέων, nom. sing. masc. pres. part. act. of ἀχέω, "*to be distressed*," &c. Observe that ἀχέω is only used in the participle.

LINE 400. Ἠλήλατο, 3 sing. pluperf. indic. pass., with superinduced augment, of ἐλαύνω, "*to drive*:" fut. ἐλάσω: perf. ἐλήλακα: perf. pass. ἐλήλαμαι: pluperf. pass. ἠληλάμην, and without superind. aug. ἐληλάμην. Observe that in Epic writers the pluperf. pass. is found both with and without the superinduced augment.

Κῆδε, Epic and Ionic for ἔκηδε, 3 sing. imperf. indic. act. of κήδω, "*to make anxious*," "*to distress*:" fut. καδήσω. Consult note.

LINE 401. Παιήων, nom. sing. of Παιήων, ονος, ὁ, "*Pæëon*," the physician of the gods. Properly an Ionic form for Παιάν. Παιών. Consult note.

Ὀδυνήφατα, accus. plur. neut. of ὀδυνήφατος, ον, "*pain-killing*," "*pain-extinguishing*."—From ὀδύνη, "*pain*," and φάω, "*to kill*."

Πάσσων, nom. sing. masc. pres. part. act. of πάσσω, "*to sprinkle*:" fut. πάσω: perf. pass. πέπασμαι. Observe that this verb is used in the Iliad only in the present and imperfect, and that it does not occur at all in the Odyssey.

LINE 402. Ἠκέσατο, 3 sing. 1 aor. indic. of the middle deponent ἀκέομαι, "*to heal*:" fut. ἀκέσομαι (Attic ἀκοῦμαι): 1 aor. ἠκεσάμην.

Καταθνητός, nom. sing. masc. of καταθνητός, ή, όν, "*liable to death*," "*mortal*." The feminine occurs only in the Hymn to Venus, 39, 50.

LINE 403. Ὀβριμοεργός, όν, "*doer of strong deeds*," "*doer of violent deeds*."—From ὄβριμος, "*strong*," "*mighty*," and ἔργον.

Ὄθετο, Epic and Ionic for ὤθετο, 3 sing. imperf. indic. of the deponent ὄθομαι, "*to have a care about a thing*," "*to feel concerned about a thing*." Used only in the present and imperfect. Compare *Glossary* on book i., 181.

Αἴσυλα, accus. plur. neut. of αἴσυλος, ον, "*unseemly*," "*evil*," "*unholy*." Some derive it from αἶσα, "*fate*;" others from ἄσαι, ἄτη. Pott makes it for ἀΐσυλος, same as ἄϊσος, "*unlike*," "*unequal*." (*Etym. Forsch.*, i., 272.)

LINE 407. Δηναιός, nom. sing. masc. of δηναιός, ά, όν, "*long-lived*." —From δήν, "*long*," "*for a long while*."

LINE 408. Παππάζουσιν, 3 plur. pres. indic act. of παππάζω, "*to*

Book 5. *Line* 411–424.

call any one papa," as a child; "*to call one father*."—From πάππας, ου, ὁ, the child's way of saying πατήρ, just as μάμμα for μήτηρ

LINE 411. Φραζέσθω, 3 sing. pres. imper. mid. of φράζω. Compare *Glossary* on book i., 83, and consult, also, the note on that passage.

LINE 412. Περίφρων, nom. sing. fem. of περίφρων, ον, "*eminently prudent*," "*very thoughtful*," "*very careful*."—From περί denoting superiority, and φρήν.

'Αδρηστίνη, nom. sing. of 'Αδρηστίνη, ης, ἡ, Epic and Ionic for 'Αδραστίνη, ης, female patronymic, "*daughter of Adrastus*."—From 'Αδρηστος, Epic and Ionic for 'Αδραστος, "*Adrastus*."

LINE 413. Γοόωσα, Epic lengthened form for γοῶσα, nom. sing. fem pres. part. act. of γοάω, "*to wail*," "*to lament*," &c. fut. γοήσω.

Οἰκῆας, accus. plur. of οἰκεύς, ῆος, ὁ, Epic and Ionic for οἰκεύς, εως, ὁ, "*a domestic*." So that οἰκῆας is for the Attic οἰκεῖς.—From οἶκος.

LINE 416. 'Ιχῶ, accus. sing. of ἰχώρ, ῶρος, ὁ, "*ichor*." Compare *Glossary* on line 340.

'Ομοργνυ, Epic and Ionic for ὠμόργνυ, 3 sing. imperf. indic. act of ὀμόργνυμι, "*to wipe off*:" fut. ὀμόρξω: 1 aor. ὤμωρξα.—Akin to ἀμέργω, "*to pluck* or *pull*;" and perhaps to μάσσω, "*to touch*," "*to handle*." The Sanscrit root is *mrij*.

LINE 417. 'Αλθετο, Epic and Ionic for ἤλθετο, 3 sing. imperf. indic. pass. of ἄλθω, "*to make to grow*," "*to heal*," "*to restore*." Only found in the imperf. pass. and part. ἀλθομένη.—From the same root as the Latin *alo*.

Κατηπιόωντο, Epic lengthened form for κατηπιῶντο, 3 plur. imper indic. pass. of κατηπιάω, "*to mitigate*," "*to soothe*," &c.: fut. ήσω.—From κατά and ἠπιάω, "*to soothe*," "*to assuage*."

LINE 421. Κεχολώσεαι, Epic and Ionic for κεχολώσει, 2 sing. 3 fut. pass. of χολόω, "*to make angry*;" in the passive, "*to be angry*."—From χόλος, "*gall*," "*bile*;" the literal meaning being "*to stir one's gall* or *bile*."

LINE 422. 'Αχαιιάδων, Epic and Ionic for 'Αχαιΐδων, gen. plur. of Αχαιιάς, άδος, ἡ, Epic and Ionic for 'Αχαιάς, άδος, ἡ, "*a Grecian woman*."

LINE 423. 'Εσπέσθαι, 2 aor. inf. of the middle deponent ἕπομαι, "*to follow*:" fut. ἕψομαι: 2 aor. ἑσπόμην, &c.

LINE 424. Καρρέζουσα, Epic for καταρρέζουσα, nom. sing. fem. pres part. act. of καταρρέζω, "*to soothe*," "*to caress*." Compare *Glossary* on book i., 361, s. v. κατέρεξεν

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Book 5. Line 424–448.

Εὐπέπλων, gen. plur. fem. of εὔπεπλος, ον, "*well-robed*," "*with beautiful peplus*."—From εὖ and πέπλος.

Line 425. Περόνῃ, dat. sing. of περόνη, ης, ἡ, "*any thing pointed for piercing* or *pinning*," especially "*the tongue of a buckle* or *brooch*;" hence "*a buckle*," "*a brooch*."—From πείρω, περάω, "*to pass through*," &c.

Καταμύξατο, Epic and Ionic for κατεμύξατο, 3 sing. 1 aor. indic. mid. of καταμύσσω, "*to scratch*," "*to tear*:" fut. ξω, &c.—From κατά and ἀμύσσω, "*to scratch*," "*to tear*," &c.

Ἀραιήν, accus. sing. fem. of ἀραιός, ή, όν, Epic and Ionic for ἀραιός, ά, όν, "*delicate*," "*weak*," "*tender*," &c. Observe the accentuation, which distinguishes it from ἀραῖος, αία, αῖον, "*prayed to*," "*entreated*," &c.

Line 433. Ὑπείρεχε, poetic, and especially Epic, for ὑπέρειχε, 3 sing. imperf. indic. act. of ὑπειρέχω, poetic, &c., for ὑπερέχω. Compare *Glossary* on book iv., 249.

Line 434. Ἅζετο, Epic and Ionic for ἥζετο, 3 sing. imperf. indic. of the middle deponent ἅζομαι, "*to stand in awe of*," "*to dread*." Used in Homer only in the present and imperfect.

Ἵετο, 3 sing. imperf. indic. mid. of ἵημι, "*to send*:" in the middle, "*to send one's self after a thing*," "*to desire*," &c. Compare *Glossary* on book ii., 154, *s. v.* ἱεμένων.

Line 438. Ἐπέσσυτο, 3 sing. pluperf. ind. pass. of ἐπισεύω, "*to set in motion* another *against*:" in the middle, "*to set one's self in motion against*," "*to make an onset upon*:" perf. pass. ἐπέσσυμαι: pluperf. pass. ἐπεσσύμην.—From ἐπί, "*against*," and σεύω, "*to put in quick motion*," "*to urge*."

Line 440. Φράζεο, 2 sing. pres. imper. mid. of φράζω. Consult *Glossary* on line 411, *s. v.* φραζέσθω.

Χάζεο, 2 sing. pres. imper. of χάζομαι. Compare *Glossary* on line 249, *s. v.* χαζώμεθα.

Line 443. Ἀνεχάζετο, 3 sing. imperf. indic. of the middle deponent ἀναχάζομαι, "*to retire*," "*to draw back*:" fut. σομαι: 1 aor. ἀνεχασάμην.

Line 445. Ἀπάτερθεν, adv., "*apart*," "*away from*."—Strengthened form of ἄτερθε, and this from ἄτερ, "*without*."

Line 448. Ἀδύτῳ, dat. sing. of ἄδυτον, ου, τό, "*a shrine*," "*the innermost sanctuary* of a temple."—From ἀ priv., and δύω, "*to enter*."

Ἀκέοντο, Epic and Ionic for ἠκέοντο, 3 plur. imperf. indic of the middle deponent ἀκέομαι, "*to heal*:" fut. έσομαι (Attic οῦμαι)

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Book 5. *Line* 448–473.

Κύδαινον, Epic and Ionic for ἐκύδαινον, 3 plur. imperf. indic. act. of κυδαίνω, "*to honor*" "*to glorify*," &c. (consult note): fut. ανῶ —From κῦδος, "*glory*"

LINE 449. Εἴδωλον, accus. sing. of εἴδωλον, ου, τό, "*an image*," "*a phantom*."—Diminutive from εἶδος.

LINE 452. Δῄουν, Epic and Ionic for ἐδῄουν, 3 plur. imperf. indic. act. of δῃόω, usual contracted form of δηϊόω, "*to lay waste*," "*to destroy*." Literally, "*to treat as an enemy*."—From δή-ϊος, Epic and Ionic for δάϊος, contracted δῇος, "*hostile*," &c.

LINE 453. Εὐκύκλους, accus. plur. masc. of εὔκυκλος, ον, "*well-rounded*."—From εὖ and κύκλος.

Λαισήϊα, accus. plur. of λαισήϊον, ου, τό, "*a buckler*." Commonly covered with raw hides, and therefore derived by some from λάσιος, "*shaggy*," "*hairy*." Others, however, deduce the term from λαιός, "*left*," and regard it as meaning literally "*the left-hand armor*."

LINE 458. Κύπριδα, accus. sing. of Κύπρις, ιδος, ἡ, "*Venus*," as Goddess of Cyprus. There are two forms of the accusative, namely, Κύπριδα and Κύπριν. Consult *Glossary* on line 330.

LINE 460. Ἐφέζετο, 3 sing. imperf. indic. of the middle deponent ἐφέζομαι, "*to take one's seat upon*," "*to sit upon*," &c.: fut. ἐφεδοῦμαι. Homer uses this verb only in the present and imperfect. The active occurs only in the aorist ἐφεῖσα. Compare *Glossary* on book i., 48, *s. v.* ἕζετο.

LINE 462. Ἀκάμαντι, dat. sing. of Ἀκάμας, αντος, ὁ, "*Acamas*," a Thracian leader. The name literally means "the unwearied one," and comes from ἀ, *priv*., and κάμνω, "*to tire*."

LINE 463. Υἱάσι, dat. plur. of υἱός, as if from a stem, υἱς, gen. υἷος. Compare *Glossary* on book ii., 20, *s. v.* υἷι.

LINE 464. Υἱεῖς, nom. plur., as if from a nominative υἱεύς, gen. υἱέος, &c. Compare *Glossary* on book iii., 174.

LINE 466. Εὐποιητῇσι, Epic and Ionic for εὐποιήταις, dat. plur. fem. of εὐποίητος, η, ον, "*well-made* or *constructed*."—From εὖ and ποιέω.

LINE 469. Φλοίσβοιο, Epic and Ionic for φλοίσβου. Compare *Glossary* on line 322.

Σαώσομεν, 1 plur. fut. indic. act. of σαόω, "*to save*." Compare *Glossary* on book i., 83, *s. v.* σαώσεις.

LINE 472. Ἔχεσκες, 2 sing. Epic iterative form of the imperf. indic. act. of ἔχω, and put for εἶχες.

LINE 473. Φῆς, Epic and Ionic for ἔφης 2 sing. imperf. indic. act.

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Book 5. Line 473–487.

of φημί, "*to say*" Not to be confounded with φῄς, the 2 sing pres. indic. act. Observe the difference of accentuation.

Ἑξέμεν, Epic, Doric, and Æolic for ἕξειν, fut. inf. act. of ἔχω Earliest form, ἑξέμεναι.

LINE 474. Γαμβροῖσι, Epic and Ionic for γαμβροῖς, dat. plur. of γαμβρός, οῦ, ὁ, "*a brother-in-law.*" In general, any connection or relation by marriage.—From γαμέω, "*to marry.*" As regards the insertion of the β between the two liquids, compare *Glossary* on line 287, *s. v.* ἤμβροτες.

LINE 477. Ἐνείμεν, Epic and Ionic for ἔνεσμεν, 1 plur. pres. indic. act. of ἔνειμι, "*to be in.*"

LINE 479. Τηλοῦ, adv., like τῆλε, "*afar,*" "*far off.*"—An obsolete adjective, τηλός, may be taken as the source whence come τηλοῦ, τηλοῖ, τηλόθι, τηλόθεν, τηλόσε, all used as adverbs.

Ξάνθῳ, dat. sing. of Ξάνθος, ου, ὁ, "*the Xanthus,*" a river of Lycia, falling into the sea above Patara. Consult note.

Δινήεντι, dat. sing. masc. of δινήεις, εσσα, εν, "*eddying.*"—From δίνη, "*an eddy.*"

LINE 481. Ἔλδεται, 3 sing. pres. indic. of the defective deponent ἔλδομαι, "*to wish for,*" "*to desire.*" This verb was probably digammated, and so may be regarded as akin to *velle*, βούλομαι the English *will*, *would*, &c.

Ἐπιδευής, nom. sing. masc. of ἐπιδευής, ές, Epic and Ionic for ἐπιδεής, ές, "*in want,*" "*lacking.*"—From ἐπί and δέω, "*to want.*"

LINE 482. Μέμονα, 1 sing. of the poetic, Epic, and Ionic perfect with a present signification, "*I am eager,*" "*I wish,*" "*I long,*" "*I strive,*" &c. Μέμονα is to μάω, μέμαα, as γέγονα to γάω, γέγαα; it is akin, also, to μένος, μενεαίνω, as well as to μένω, μίμνω, because μέμονα conveys the notion of a steadfast, fixed purpose; but it has no proper present μένω, although erroneously assigned by many to such a verb.

LINE 485. Τύνη, Epic and Doric for σύ, "*thou.*" Like ἐγώνη, for ἐγώ.

LINE 486. Ὤρεσσιν, Epic contracted dative for ὀάρεσσιν, dat. plur. of ὄαρ, αρος, ἡ, "*a consort,*" "*a wife.*" Not by metathesis from ἄορ, as some say; but probably from the same root as ἄρω, εἴρω, Lat. *sero*, "she that is tied or knit to one."

LINE 487. Ἁψῖσι, Epic and Ionic for ἁψῖσι, dat. plur. of ἁψίς, ῖδος, ἡ, "*a tying,*" "*fastening,*" "*knotting,*" and then said of the "*joinings,*" i e., *the meshes*" of a net.—From ἅπτω, "*to join,*" "*to connect.*"

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Book 5. Line 487–500.

Λίνου, gen. sing. of λίνον, ου, τό, "*a flaxen cord*," "*a fishing line*," "*a fishing net*." Also employed by post-Homeric writers to indicate "*the plant that produces flax*."

Ἁλόντε, nom. dual 2 aor. part. act. of ἁλίσκομαι. Compare *Glossary* on book ii., 374, *s. v.* ἁλοῦσα.

Πανάγρου, gen. sing. neut. of πάναγρος, ον, "*all-catching*."—From πᾶς, πᾶσα, πᾶν, and ἄγρα, "*a catching*," &c.

LINE 488. **Δυσμενέεσσιν**, Epic and Ionic for δυσμενέσιν. Compare *Glossary* on book iii., 51.

Ἕλωρ, nom. sing. of ἕλωρ, ωρος, τό, "*a prey*," "*a booty*." In Homer usually in the singular, of unburied corpses, which are left to the enemy, or given up to dogs and birds.—From ἑλεῖν, 2 aor. inf. act. of αἱρέω, "*to take*," "*to seize*."

Κύρμα, nom. sing. of κύρμα, ατος, τό, "*that which one meets with, lights upon, finds*," i. e., "*a booty, prey, spoil*."—From κύρω, "*to light upon*," &c.

LINE 489. **Ὑμήν**, Epic and Doric for ὑμετέραν, accus. sing. fem. of ὑμός, ή, όν, Epic and Doric for ὑμέτερος, α, ον, "*your*," &c.

LINE 491. **Τηλεκλειτῶν**, gen. plur. masc. of τηλεκλειτός, ή, όν, and also ός, όν, "*far-famed*."—From τῆλε, "*afar*," and κλειτός, "*famed*," and this from κλείω, "*to make famous*."

LINE 493. **Δάκε**, Epic and Ionic for ἔδακε, 3 sing. 2 aor. indic. act of δάκνω, "*to bite*," "*to sting*:" fut. δήξομαι: perf. δέδηχα: 2 aor. ἔδακον.—The Sanscrit root is *danc*, or *dac*, "to bite." Compare the Latin *dens*, the Greek ὀ-δούς, ὀ-δόντ-ος, and the German *Zahn*.

LINE 497. **Ἐλελίχθησαν**, 3 plur. 1 aor. indic. pass. in a middle sense of ἐλελίζω, "*to whirl round*," "*to turn round*," &c. Compare *Glossary* on book i., 530, *s. v.* ἐλέλιξεν.

Ἀολλέες, Epic and Ionic for ἀολλεῖς, nom. plur. masc. of ἀολλής, ές, "*all together*," "*in close array*."—From ἀ, copulative, and εἴλω, "*to press close*," &c.

Ἐφόβηθεν, Epic and Doric for ἐφοβήθησαν, 3 plur. 1 aor. indic. pass. of φοβέω, "*to terrify*:" fut. ήσω, &c.

LINE 499. **Ἄχνας**, accus. plur. of ἄχνη, ης, ἡ, Epic and Ionic for ἄχνα, ης, ἡ, "*chaff*." Compare *Glossary* on book iv., 426, *s. v.* ἄχνην.

Ἀλωάς, accus. plur. of ἀλωή, ῆς, ἡ, "*a threshing ground*," "*a threshing floor*." Compare *Glossary* on line 99, *s. v.* ἀλωάων.

LINE 500. **Λικμώντων**, gen. plur. masc. pres. part. act. of λικμάω, "*to winnow*."—From λικμός, "*a winnowing fan or shovel*."

Book 5. *Line* 500–516.

Δημήτηρ, nom. sing. of Δημήτηρ, τερος and τρος, ἡ, "*Demeter*," the Latin "*Ceres*."—From δῆ for γῆ, and μήτηρ, so that the name will signify "Mother Earth."

Line 501. Κρίνῃ, 3 sing. pres. subj. act. of κρίνω, "*to separate*:" fut. κρινῶ: perf. κέκρικα. Compare the Sanscrit *kri*, "to separate," and the Latin *cern-o*.

Ἐπειγομένων, gen. plur. masc. pres. part. mid. of ἐπείγω, "*to urge on* another:" in the middle, "*to rush on*."—Compare *Glossary* on book ii., 354.

Line 502. Ὑπολευκαίνονται, 3 plur. pres. ind. pass. of ὑπολευκαίνω, "*to make gradually white*:" in the passive, "*to grow gradually white*:" fut. ανῶ.—From ὑπό and λευκαίνω, "*to whiten*," and this from λευκός, "*white*."

Ἀχυρμιαί, nom. plur. of ἀχυρμιά, ᾶς, ἡ, "*a place where chaff falls*."—From ἄχυρα τά, "*chaff*."

Line 504. Πολύχαλκον, accus. sing. masc. of πολύχαλκος, ον, "*all brazen*," "*brazen-founded*."—From πολύς and χαλκός.

Ἐπέπληγον, 3 plur. 2 aor. indic. act. of ἐπιπλήσσω, "*to strike*," "*to stir up*," &c.

Line 505. Ἐπιμισγομένων, gen. plur. masc. pres. part. mid. of ἐπιμίσγω, "*to mingle*," &c., poetic and Ionic for ἐπιμίγνυμι. Homer uses only the middle.—From ἐπί and μίσγω.

Ἡνιοχῆες, nom. plur. of ἡνιοχεύς, έως, Ionic ῆος, ὁ, "*a charioteer*."—From ἡνία, "*the reins*," and ἔχω, "*to hold*."

Line 506. Ἰθύς, adv., "*right onward*." Properly an adjective, ἰθύς, εῖα, ύ.

Line 508. Ἐκραίαινεν, 3 sing. imperf. indic. act. of κραιαίνω, Epic lengthened form of κραίνω, "*to accomplish*," "*to fulfill*:" fut. κρανῶ, &c.

Ἐφετμάς, accus. plur. of ἐφετμή, ῆς, ἡ, "*a command*," "*an injunction*." A poetic word, from ἐφίημι.

Line 509. Χρυσαόρου, gen. sing. masc. of χρυσάορος, ον, "*of the golden sword*," "*with golden sword*."—From χρυσός and ἄορ. Consult note.

Line 512. Πίονος, gen. sing. neut. of πίων, ον, gen. πίονος, &c., "*fat*," "*rich*," "*wealthy*."

Line 514. Μεθίστατο, 3 sing. imperf. indic. mid. of μεθίστημι, "*to place among*:" fut. μεταστήσω.—From μετά and ἵστημι.

Ἀρτεμέα, accus. sing. masc. of ἀρτεμής, "*sound*," "*safe and sound*."—From ἄρτιος, "*complete, perfect, entire*."

Line 516. Μετάλλησαν, Epic and Ionic for μετήλλησαν, 3 plur. 1

Book 5. *Line* 517–528.

aor. indic. act. of *μεταλλάω*, "*to question.*" Compare *Glossary* on book i., 550, *s. v.* *μετάλλα.*

LINE 517. Ἔα, Epic and Ionic for *εἶα*, 3 sing. imperf. indic. act. of *ἐάω*, "*to permit,*" "*to allow:*" fut. *ἐάσω*: perf. *εἴακα*: 1 aor. *εἴασα.*

LINE 521. Βίας, accus. plur. of *βία, ας, ἡ*, "*strength,*" "*might.*" In Homer usually, when having this sense, in the plural.

Ὑπεδείδισαν, Epic and Ionic for *ὑπεδεδίεσαν*, 3 plur. 2 pluperf. act. of *ὑποδείδω*, "*to fear,*" "*to dread:*" fut. *σω.*

Ἰωκάς, accus. plur. of *ἰωκή, ῆς, ἡ*, "*a battle-cry,*" "*the battle-din.*" —From the interjection *ἰώ.*

LINE 523. Νηνεμίης, gen. sing. of *νηνεμίη, ης, ἡ*, Epic and Ionic for *νηνεμία, ας, ἡ*, "*a calm.*"—From *νη-*, inseparable privative prefix, and *ἄνεμος*, "*wind.*"

Ἀκροπόλοισιν, Epic and Ionic for *ἀκροπόλοις*, dat. plur. neut of *ἀκροπόλος, ον*, "*lofty-topped,*" "*high-ranging.*"—From *ἄκρος*, "*at the top,*" and *πολέω, πέλω*, "*to be,*" &c.

LINE 524. Εὕδῃσι, Epic and Ionic for *εὕδῃ*, 3 sing. pres. subj. act of *εὕδω*, "*to sleep:*" fut. *εὑδήσω*, &c. Compare *Glossary* on book ii., 2, *s. v.* *εὗδον.*

Βορέαο, old form of the genitive for the later Βορέου, gen. sing of Βορέας, *ου, ὁ*, Ionic Βορέης, contracted Βορῆς, *έω*; in Attic, Βοῤῥᾶς, *ᾶ*, "*the north wind.*"

LINE 525. Ζαχρηῶν, gen. plur. masc. of *ζαχρηής, ές*, "*pressing violently on.*"—No doubt from *χράω* (with which compare *ἐπιχράω*, "*to press eagerly on*") and the intensive prefix *ζα-*.

LINE 526. Πνοιῇσιν, Epic and Ionic for *πνοιαῖς*, dat. plur. of *πνοιή, ῆς, ἡ*, Epic and Ionic for *πνοή, ῆς, ἡ*, "*a blast,*" &c.—From *πνέω*. The word is almost solely poetical, *πνεῦμα* being used in prose.

Λιγυρῇσι, Epic and Ionic for *λιγυραῖς*, dat. plur. fem. of *λιγυρός, ά, όν*, "*shrill,*" "*clear,*" "*whistling,*" &c.—From *λιγύς*, "*clear-toned,*" "*shrill,*" &c. Compare *Glossary* on book i., 248, *s. v.* *λιγύς.*

Διασκιδνᾶσιν, 3 plur. pres. indic. act. of *διασκίδνημι*, "*to disperse,*" "*to scatter;*" poetic, and especially Epic, form for *διασκεδάννυμι.*

Ἀέντες, nom. plur. masc. pres. part. act. of *ἄημι*, "*to blow,*" &c.

LINE 527. Ἐφέβοντο, 3 plur. imperf. indic. of the poetic deponent *φέβομαι*, "*to fear,*" "*to be dismayed.*" Used only in the present and imperfect, and equivalent, in fact, to *φοβέομαι.*

LINE 528. Ἐφοίτα, 3 sing. imperf. indic. act. of *φοιτάω*, "*to traverse,*" "*to go through:*" fut. *ήσω*. The Epic and Ionic form is *φοιτέ*

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Book 5. *Line* 531–555.

Line 531. Πλέονες, nom. plur. masc. of πλέων or, "more," comparative of πολύς. Compare *Glossary* on book ii., 281, *s. v.* πλεόνεσσιν.

Πέφανται, 3 plur. perf. indic. pass., assigned to the radical φένω, "*to slay:*" fut. pass. πεφήσομαι: perf. pass. πέφαμαι. Observe that πέφαμαι bears exactly the same relation to the root ΦΕΝ- as τέταμαι does to the root TEN-, in the verb τείνω; while πεφήσομαι is formed from πέφαμαι, like δεδήσομαι from δέδεμαι, λελύσομαι from λέλυμαι. (*Buttmann, Irreg. Verbs*, p. 208, *ed. Fishlake.*)

Line 534. Δηϊκόωντα, accus. sing. of Δηϊκόων, ωντος, ὁ, "*Deïcoon*," son of Pergasus.

Line 536. Τῖον, Epic and Ionic for ἔτιον, 3 plur. imperf. indic. act. of τίω, "*to honor*," &c. Compare *Glossary* on book i., 508, *s. v.* τῖσον.

Line 539. Νειαίρῃ, Epic and Ionic for νειαίρᾳ, dat. sing. fem. of νείαιρος, α, ον, an irregular comparative of νέος, just as νέατος, νείατος, is a superlative; "*the latter*," "*the lower*."

Line 542. Υἷε, accus. dual, from a stem υἱς, υἷος, "*a son*." Compare *Glossary* on book ii., 20, *s. v.* υἷι.

Line 544. Βιότοιο, Epic and Ionic for βιότου, gen. sing. of βίοτος, ου, ὁ, "*the means of subsistence*."—From βιόω, "*to live*."

Line 546. Τέκετο, Epic and Ionic for ἐτέκετο, 3 sing. 2 aor. indic. mid. of τίκτω, "*to bring forth*," but said also of the father, "*to beget*," and not rare in this sense in Homer, who uses the aorist middle (as in the present instance) mostly in this signification, yet not always: fut. τέξω, usually τέξομαι, poetic, also τεκοῦμαι: perf. τέτοκα, &c.—Lengthened from a root TEK-.

Πολέεσσι, dat. plur. Epic and Ionic for πολλοῖς. Compare *Glossary* on book ii., 417, *s. v.* πολέες.

Line 548. Διδυμάονε, nom. dual masc. of διδυμάων, ονος, "*twin*." Poetic for δίδυμος.

Line 550. Ἡβήσαντε, nom. dual, 1 aor. part. act. of ἡβάω, "*to attain to man's estate*," "*to be at man's estate:*" fut. ἡβήσω: 1 aor. ἥβησα.—From ἥβη, "*man's estate*."

Line 551. Εὔπωλον, accus. sing. fem. of εὔπωλος, ον, "*abounding in steeds*," "*breeding fine horses*." Strictly, "*with fine foals*."—From εὖ and πῶλος, "*a foal*," "*a young horse*."

Line 552. Ἀτρείδῃς, Epic and Ionic for Ἀτρείδαις, dat. plur. of Ἀτρείδης, ου, &c.

Line 555. Ἐτραφέτην, 3 dual, 2 aor. indic. pass. of τρέφω, "*to rear*," "*to nurture*." Consult *Glossary* on book i., 251, *s. v.* τράφεν.

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Book 5. Line 555–586.

Τάρφεσιν, dat. plur. of *τάρφος, εος, τό*, "*a thicket.*" Strictly, "*closeness,*" "*thickness.*"—From *τρέφω*, "*to thicken.*"

Ἶφια, accus. plur. neut. of *ἴφιος, α, ον*, "*strong,*" "*mighty.*" Occurs often in Homer, but only in the phrase *ἴφια μῆλα*, "*large goodly sheep.*"—From *ἶφι*, "*powerfully,*" "*strongly,*" &c.

LINE 557. **Κεραΐζετον**, 3 dual pres. indic. act. of *κεραΐζω*, "*to destroy,*" "*lay waste,*" "*ravage:*" fut. *ίσω*.—According to some, from *κέρας*; according to others, from *κείρω*, "*to shear,*" "*to cut off,*" &c.

LINE 558. **Κατέκταθεν**, Epic and Doric for *κατεκτάθησαν*, 3 plur 1 aor. indic. pass. of *κατακτείνω*, "*to slay:*" fut. *κατακτενῶ*: 1 aor. act. *κατέκτεινα*: 1 aor. pass. *κατεκτάθην*.

LINE 560. **Καππεσέτην**, Epic syncopated form for *κατεπεσέτην*, 3 dual, 2 aor. ind. act. of *καταπίπτω*. Compare *Glossary* on book i., 593.

Ἐλάτῃσιν, Epic and Ionic for *ἐλάταις*, dat. plur. of *ἐλάτη, ης, ἡ*, "*a pine.*" After Homer's time distinguished as *ἐλάτη ἄῤῥην*, "*the pine,*" and *ἐλάτη θήλεια*, "*the fir.*"—Perhaps from *ἐλαύνω*, on account of its high, straight growth.

LINE 566. **Δίε**, Epic and Ionic for *ἔδιε*, 3 sing. imperf. indic. act. of *δίω*, "*to fear.*"

LINE 567. **Ἀποσφήλειε**, 3 sing. Æolic 1 aor. opt. act. of *ἀποσφάλλω*, "*to cause to miss,*" &c.: fut. *ἀποσφαλῶ*: 1 aor. *ἀπέσφηλα*. -From *ἀπό* and *σφάλλω*.

LINE 571. **Μεῖνε**, Epic and Ionic for *ἔμεινε*, 3 sing. 1 aor. indic. act of *μένω*, "*to remain.*"

LINE 577. **Παφλαγόνων**, gen. plur. of *Παφλαγών, όνος, ὁ*, "*a Paphlagonian.*" In the plural, *Παφλαγόνες, ων, οἱ*, "*the Paphlagonians.*"

LINE 582. **Ἀγκῶνα**, accus. sing, of *ἀγκών, ῶνος, ὁ*, "*the bend* or *hollow of the arm,*" "*the elbow,*" &c. Compare *ἄγκος*, "*a bend* or *hollow;*" *ἄγκη, ἀγκύλη, ἄγκιστρον*, "*a fish-hook;*" *ἄγκυρα*, "*an anchor;*" and also the Latin *angulus, ancora, uncus, uncinus*, &c.

LINE 585. **Ἀσθμαίνων**, nom. sing. pres. part. act. of *ἀσθμαίνω*, "*to breathe hard,*" "*to gasp.*" Said especially of the death-ruckle.—From *ἆσθμα*, "*a panting,*" "*a gasping,*" and this from *ἄω*, "*to blow.*"

Εὐεργέος, Epic and Ionic for *εὐεργοῦς*, gen. sing. masc. of *εὐεργής, ές*, "*well made,*" "*well constructed.*"—From *εὖ* and *ἔργον*.

LINE 586. **Κύμβαχος**, nom. sing. masc. of *κύμβαχος, ον*, "*head-foremost.*" Answering to the Latin *pronus*.—From the radi-

Book 5. *Line* 586–599.

eal *κύβη*, "*the head*," through *κύμβη*, "*a hollow vessel, a cup, a bowl*." Compare the kindred roots in *κύβη*, *κεφ-αλή*, the German *Kopf Koppe*, *Kuppe*; the Latin *cap-ut*, &c.

Βρεχμόν, accus. sing. of *βρεχμός*, *οῦ*, *ὁ*, "*the sinciput*," &c. Compare note.

LINE 587. Ἀμάθοιο, Epic and Ionic for *ἀμάθου*, gen. sing. of *ἄμαθος*, *ου*, *ἡ*, "*sand*," "*a sandy soil*." Opposed to sea-sand, *ψάμαθος*.—From *ἄμος*, *ἄμμος*, "*sand*."

LINE 589. Ἵμασε, 3 sing. 1 aor. indic. act. of *ἱμάσσω*, "*to lash*:" fut. *ἱμάσω*: 1 aor. *ἵμᾰσα*.—From *ἱμάς*, *άντος*, *ὁ*, "*a leathern strap* or *thong*," "*a lash*."

LINE 590. Ὦρτο, 3 sing. of the syncopated 2 aor. mid. of *ὄρνυμι*, "*to excite*," "*to arouse*:" fut. *ὄρσω*: 1 aor. *ὦρσα*. In the middle, *ὄρνυμαι*, "*to arouse one's self*," "*to hurry*," "*to rush*:" 2 aor. *ὠρόμην*, 3 sing. *ὤρετο*; by syncope, *ὦρτο*. Lengthened form of a root ΟΡ-.

LINE 593. Κυδοιμόν, accus. sing. of *κυδοιμός*, *οῦ*, *ὁ*, "*tumult*," "*uproar*," "*confusion*;" also, *Kydoimos*, personified as the companion of Mars, &c. Consult note.

Ἀναιδέα, Epic and Ionic for *ἀναιδῆ*, accus. sing. of *ἀναιδής*, *ές*, "*shameless*," "*ruthless*."—From *ἀ*, *priv.*, and *αἰδώς*.

LINE 595. Φοίτα, Epic and Ionic for *ἐφοίτα*, 3 sing. imperf. indic act. of *φοιτάω*. Consult *Glossary* on book iii., 449.

LINE 597. Ἀπάλαμνος, nom. sing. masc. of *ἀπάλαμνος*, *ον*; strictly "*without hands*," i. e., "*helpless*, *silly*." Formed, *metri gratiâ*, from *ἀπάλαμος*, like *νώνυμνος* from *νώνυμος*; and *ἀπάλαμος*. from *ἀ*, *priv.*, and *παλάμη*, "*the palm of the hand*."

LINE 598. Στῆῃ, Epic lengthened form for *στῇ*. Consult *Glossary* on book i., 197.

Ὠκυρόῳ, dat. sing. masc. of *ὠκύροος*, *ον*, "*quick-flowing*." Poetic form for *ὠκύῤῥοος*, *ον*.—From *ὠκύς*, "*quick*," and *ῥοή*, "*a stream*," and this from *ῥέω*, "*to flow*."

Προρέοντι, dat. sing. masc. pres. part. act. of *προρέω* (later *προῤῥέω*), "*to flow onward*," "*to run forward*:" fut. *ῥεύσομαι*.—From *πρό* and *ῥέω*, "*to flow*."

LINE 599. Ἀφρῷ, dat. sing. of *ἀφρός*, *οῦ*, *ὁ*, "*foam*," usually of the sea. Compare the Sanscrit *abhra*, "a cloud," and also *ὄμβρος* and *imber*.

Μορμύροντα, accus. sing. pres. part. of *μορμύρω*, "*to roar*," "*to rush*." Compare the Latin *murmuro*. Hesychius actually quotes a form *μυρμύρω*

Book 5. *Line* 606–634.

LINE 606. **Μενεαινέμεν**, Epic, Doric, and Æolic for *μενεαίνειν*, pres. infin. of *μενεαίνω*, "*to desire*," &c.—From *μένος*, with regard to which consult *Glossary* on book i., 103, *s. v. μένεος*.

LINE 613. **Πολυκτήμων**, nom. sing. masc. of *πολυκτήμων, ον*, gen. *ονος*, "*abounding in possessions*."—From *πολύς* and *κτῆμα*.

Πολυλήϊος, nom. sing. masc. of *πολυλήϊος, ον*, "*abounding in corn-fields*."—From *πολύς* and *λήϊον*, "*a crop*," "*the crop standing on the land*."

LINE 614. **Ἐπικουρήσοντα**, accus. sing. fut. part. act. of *ἐπικουρέω*, "*to bring succor*," "*to come to one's aid*," "*to help in war*." Literally, "*to be an ἐπίκουρος*:" fut. *ήσω*.—From *ἐπίκουρος*, with regard to which consult *Glossary* on book ii., 130, *s. v. ἐπίκουροι*.

LINE 618. **Συλήσων**, nom. sing. masc. fut. part. act. of *συλάω*, "*to strip off*:" fut. *ήσω*. Consult *Glossary* on book iv., 466, *s. v. συλήσειε*.

LINE 619. **Παμφανόωντα**, Epic lengthened form for *παμφανῶντα*, accus. plur. neut., as if from *παμφανάω*, "*to be all resplendent*." Compare *Glossary* on book ii., 458, *s. v. παμφανόωσα*.

LINE 620. **Λάξ**, adv., "*with the heel*," "*stamping on* or *spurning with the foot*." The primitive form appears to have been *κλάξ*, traces of which appear in the Latin *calx*, "the heel." (*Benfey*, *Wurzell.*, ii., 316.)

LINE 622. **Ὤμοιιν**, Epic and Ionic for *ὤμοιν*, gen. dual of *ὦμος, -ου, ὁ*, "*a shoulder*." Compare *Glossary* on book i., 45, *s. v. ὤμοισιν*.

Ἐπείγετο, 3 sing. imperf. indic. pass. of *ἐπείγω*, "*to press hard*," &c.: fut. *ἐπείξω*. Compare *Glossary* on book ii., 354, *s. v. ἐπειγέσθω*.

LINE 623. **Δεῖσε**, Epic and Ionic for *ἔδεισε*, 3 sing. 1 aor. indic. act. of *δείδω*, "*to fear*." Compare *Glossary* on book i., 555, *s. v. δείδοικα*.

Ἀμφίβασιν, accus. sing. of *ἀμφίβασις, εως, ἡ*, "*a going around*," especially with a view of sheltering or defending; hence "*a protection*," "*a defense*."—From *ἀμφιβαίνω*. Consult note on *ἀμφιβέβηκας*, book i., 37.

LINE 624. **Ἐφέστασαν**, 3 plur. syncopated form of the pluperfect, for *ἐφεστήκεσαν* (lengthened form, *ἐφεστήκεισαν*), from *ἐφίστημι*, &c. Compare *Glossary* on book iv., 331, *s. v. ἕστασαν*.

LINE 631. **Υἱωνός**, nom. sing. of *υἱωνός, οῦ, ὁ*, "*a grand-son*." Another form is *υἱιδεύς*.

LINE 634. **Ἀδαήμονι**, dat. sing. of *ἀδαήμων, ον*, gen. *ονος*, "*igno*

Book 5. *Line* 635–654.

rant of," "*inexperienced in.*" — From ἀ, *priv.*, and δαήμων, "*knowing,*" "*experienced in,*" and this akin to δαῆναι.

LINE 635. Ψευδόμενοι, nom. plur. masc. pres. part. of the middle deponent ψεύδομαι, "*to lie:*" fut. ψεύσομαι: 1 aor. ἐψευσάμην. This deponent is of earlier and more common use (in Homer, as in later Greek) than ψεύδω.

LINE 639. Θρασυμέμνονα, accus. sing. of θρασυμέμνων, ον, gen. ονος, "*bold-spirited.*" — From θρασύς, "*bold,*" "*daring,*" and μένος, "*spirit,*" &c., akin to μέμονα.

Θυμολέοντα, accus. sing. of θυμολέων, ον, gen. οντος, "*lion-hearted.*"—From θυμός and λέων.

LINE 640. Λαομέδοντος, gen. sing. of Λαομέδων, οντος, ὁ, "*Laomedon,*" king of Troy, and father of Priam. The name means "ruler of the people;" from λαός, and μέδων, οντος, ὁ, "*a lord,*" "*a ruler.*"

LINE 641. Οἴῃς, Epic and Ionic for οἴαις, dat. plur. fem. of οἶος, η, ον, Epic and Ionic for οἶος, α, ον, "*alone.*"—Akin to ἴος, ἴα, "*one,*" and also to the Latin *unus*, the early form of which was *unos*. (*Orell.*, 525.)

LINE 642. Χήρωσε, Epic and Ionic for ἐχήρωσε, 3 sing. 1 aor. indic act. of χηρόω, "*to bereave, strip bare, desolate, widow,*" &c.: fut. ώσω: 1 aor. ἐχήρωσα.—From χῆρος, "*bereft,*" "*widowed,*" &c. The root of χῆρος, namely, XH-, XHP-, occurs in Sanscrit, *há*, *hí*, "to desert," so that χῆρος, like ὀρφανός, is, strictly, "*deserted,*" "*left.*"

'Αγυιάς, accus. plur. of ἀγυιά, ᾶς, ἡ, "*a way,*" both in town and country, but usually "*a street.*"—According to some, it is a quasi-participial form from ἄγω. (*Donaldson, New Crat.*, p. 499.)

LINE 643. 'Αποφθινύθουσι, 3 plur. pres. ind. act. of ἀποφθινύθω, "*to waste away.*" — From ἀπό and φθινύθω, with regard to which last consult *Glossary* on book ii., 346, *s. v.* φθινύθειν.

LINE 644. 'Αλκαρ, accus. sing. of ἄλκαρ, τό, only used in this form, "*a defense,*" "*a safeguard,*" &c.—Akin to ἀλκή.

LINE 646. 'Αΐδαο, old Epic form of the genitive for the later 'Αΐδου, gen. sing. of 'Αΐδης, ου, ὁ, "*Hades,*" the god of the lower world. Compare *Glossary* on book i., 3, *s. v.* 'Αΐδι.

LINE 650. 'Ερξαντα, accus. sing. 1 aor. part. act. of ἔρδω, "*to do:*" fut. ἔρξω: 1 aor. ἔρξα. Compare *Glossary* on book i., 315, *s. v.* ἔρδον.

LINE 654. Κλυτοπώλῳ, dat. sing. masc. of κλυτόπωλος, ον, "*famous for coursers.*" — From κλυτός, "*famous,*" and πῶλος, "*a young horse,*" &c

Book 5. *Line* 606–334.

LINE 606. Μενεαινέμεν, Epic, Doric, and Æolic for *μενεαίνειν*, pres infin. of *μενεαίνω*, "*to desire*," &c.—From *μένος*, with regard to which consult *Glossary* on book i., 103, *s. v. μένεος*.

LINE 613. Πολυκτήμων, nom. sing. masc. of *πολυκτήμων, ον*, gen. *ονος*, "*abounding in possessions*."—From *πολύς* and *κτῆμα*.

Πολυλήϊος, nom. sing. masc. of *πολυλήϊος, ον*, "*abounding in corn-fields*."—From *πολύς* and *λήϊον*, "*a crop*," "*the crop standing on the land*."

LINE 614. Ἐπικουρήσοντα, accus. sing. fut. part. act. of *ἐπικουρέω*, "*to bring succor*," "*to come to one's aid*," "*to help in war*." Literally, "*to be an ἐπίκουρος*:" fut. *ήσω*.—From *ἐπίκουρος*, with regard to which consult *Glossary* on book ii., 130, *s. v. ἐπίκουροι*.

LINE 618. Συλήσων, nom. sing. masc. fut. part. act. of *συλάω*, "*to strip off*:" fut. *ήσω*. Consult *Glossary* on book iv., 466 *s. v. συλήσειε*.

LINE 619. Παμφανόωντα, Epic lengthened form for *παμφανῶντα*, accus. plur. neut., as if from *παμφανάω*, "*to be all resplendent*." Compare *Glossary* on book ii., 458, *s. v. παμφανόωσα*.

LINE 620. Λάξ, adv., "*with the heel*," "*stamping on* or *spurning with the foot*." The primitive form appears to have been *κλάξ*, traces of which appear in the Latin *calx*, "the heel." (*Benfey*, *Wurzell.*, ii., 316.)

LINE 622. Ὤμοιιν, Epic and Ionic for *ὤμοιν*, gen. dual of *ὦμος, -ου, ὁ* "*a shoulder*." Compare *Glossary* on book i., 45, *s. v. ὤμοισιν*.

Ἐπείγετο, 3 sing. imperf. indic. pass. of *ἐπείγω*, "*to press hard*," &c.: fut. *ἐπείξω*. Compare *Glossary* on book ii., 354, *s. v. ἐπειγέσθω*.

LINE 623. Δεῖσε, Epic and Ionic for *ἔδεισε*, 3 sing. 1 aor. indic. act. of *δείδω*, "*to fear*." Compare *Glossary* on book i., 555, *s. v. δείδοικα*.

Ἀμφίβασιν, accus. sing. of *ἀμφίβασις, εως, ἡ*, "*a going around*," especially with a view of sheltering or defending; hence "*a protection*," "*a defense*."—From *ἀμφιβαίνω*. Consult note on *ἀμφιβέβηκας*, book i., 37.

LINE 624. Ἐφέστασαν, 3 plur. syncopated form of the pluperfect, for *ἐφεστήκεσαν* (lengthened form, *ἐφεστήκεισαν*), from *ἐφίστημι*, &c. Compare *Glossary* on book iv., 331, *s. v. ἕστασαν*.

LINE 631. Υἱωνός, nom. sing. of *υἱωνός, οῦ, ὁ*, "*a grand-son*." Another form is *υἱιδεύς*.

LINE 634. Ἀδαήμονι, dat. sing. of *ἀδαήμων, ον*, gen. *ονος*, "*igno*

rant of," "*inexperienced in*."—From *ἀ*, *priv.*, and *δαήμων*, "*knowing*," "*experienced in*," and this akin to *δαῆναι*.

Line 635. *Ψευδόμενοι*, nom. plur. masc. pres. part. of the middle deponent *ψεύδομαι*, "*to lie*:" fut. *ψεύσομαι*: 1 aor. *ἐψευσάμην*. This deponent is of earlier and more common use (in Homer, as in later Greek) than *ψεύδω*.

Line 639. *Θρασυμέμνονα*, accus. sing. of *θρασυμέμνων*, *ον*, gen. *ονος*, "*bold-spirited*."—From *θρασύς*, "*bold*," "*daring*," and *μένος*, "*spirit*," &c., akin to *μέμονα*.

Θυμολέοντα, accus. sing. of *θυμολέων*, *ον*, gen. *οντος*, "*lion-hearted*."—From *θυμός* and *λέων*.

Line 640. *Λαομέδοντος*, gen. sing. of *Λαομέδων*, *οντος*, *ὁ*, "*Laomedon*," king of Troy, and father of Priam. The name means "ruler of the people;" from *λαός*, and *μέδων*, *οντος*, *ὁ*, "*a lord*," "*a ruler*."

Line 641. *Οἴῃς*, Epic and Ionic for *οἴαις*, dat. plur. fem. of *οἶος*, *η*, *ον*, Epic and Ionic for *οἶος*, *α*, *ον*, "*alone*."—Akin to *ἴος*, *ἴα*, "*one*," and also to the Latin *unus*, the early form of which was *unos*. (*Orell.*, 525.)

Line 642. *Χήρωσε*, Epic and Ionic for *ἐχήρωσε*, 3 sing. 1 aor. indic act. of *χηρόω*, "*to bereave*, *strip bare*, *desolate*, *widow*," &c.: fut. *ώσω*: 1 aor. *ἐχήρωσα*.—From *χῆρος*, "*bereft*," "*widowed*," &c. The root of *χῆρος*, namely, ΧΗ-, ΧΗΡ-, occurs in Sanscrit, *há*, *hî*, "to desert," so that *χῆρος*, like *ὀρφανός*, is, strictly, "*deserted*," "*left*."

Ἀγυιάς, accus. plur. of *ἀγυιά*, *ᾶς*, *ἡ*, "*a way*," both in town and country, but usually "*a street*."—According to some, it is a quasi-participial form from *ἄγω*. (*Donaldson*, *New Crat.*, p. 499.)

Line 643. *Ἀποφθινύθουσι*, 3 plur. pres. ind. act. of *ἀποφθινύθω*, "*to waste away*."—From *ἀπό* and *φθινύθω*, with regard to which last consult *Glossary* on book ii., 346, *s. v.* *φθινύθειν*.

Line 644. *Ἄλκαρ*, accus. sing. of *ἄλκαρ*, *τό*, only used in this form, "*a defense*," "*a safeguard*," &c.—Akin to *ἀλκή*.

Line 646. *Ἀΐδαο*, old Epic form of the genitive for the later *Ἀΐδου*, gen. sing. of *Ἀΐδης*, *ου*, *ὁ*, "*Hades*," the god of the lower world. Compare *Glossary* on book i., 3, *s. v.* *Ἀΐδι*.

Line 650. *Ἔρξαντα*, accus. sing. 1 aor. part. act. of *ἔρδω*, "*to do*:" fut. *ἔρξω*: 1 aor. *ἔρξα*. Compare *Glossary* on book i., 315, *s. v.* *ἔρδον*.

Line 654. *Κλυτοπώλῳ*, dat. sing. masc. of *κλυτόπωλος*, *ον*, "*famous for coursers*."—From *κλυτός*, "*famous*," and *πῶλος*, "*a young horse*," &c

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Book 5. *Line* 655–666.

Line 655. 'Ανέσχετο, 3 sing. 2 aor. indic. mid. of ἀνέχω, "*to hold up*," "*to lift up*," &c.; in the middle, "*to hold up, or raise*, what is one's own:" fut. ἀνέξω: 2 aor. mid. ἠνεσχόμην: Epic and Ionic ἀνεσχόμην.

Μείλινον, accus. sing. neut. of *μείλινος, η, ον*, Epic and Ionic for *μέλινος, η, ον*, "*ashen*."—From *μελία*, "*an ash*."

Line 656. 'Αμαρτῇ, adv., "*together*," "*at the same moment*." The forms ἁμαρτῇ, or ἀμαρτῇ, and ὁμαρτῇ occur. (Compare *Spitzner, Excurs.*, 12, *ad Il.*) Wolf writes ἁμαρτῇ, and is followed by Spitzner.—As to its derivation, the ἁμ- is plainly, with ἅμα, akin to ὁμοῦ, and the latter part is usually referred to ἀραρεῖν, ἀρτάω.

Line 657. 'Ηϊξαν, 3 plur. 1 aor. indic. act. of ἀΐσσω, "*to rush*:" fut. ἀΐξω: 1 aor. ἤϊξα. The Attic form is ᾄσσω or ᾄττω. fut. ᾄξω: 1 aor. ᾖξα.

Line 659. 'Ερεβεννή, nom. sing. fem. of ἐρεβεννός, ή, όν, "*dark*," "*gloomy*." Occurs frequently in the Iliad, never in the Odyssey.—From 'Ερεβος, "*Erebus*," a place of nether darkness, just above the still deeper Hades; and this, probably, from ἐρέφω, "*to cover*," and akin to the Hebrew *ereb* or *erev*, our *eve*-ning.

Line 661. Μαιμώωσα, Epic lengthened form for *μαιμῶσα*, nom. sing. fem. pres. part. act. of *μαιμάω*, "*to be very eager*," "*to pant* or *quiver with eagerness*:" fut. ήσω.—From the root *μάω*, with an intensive reduplication; like *παιφάσσω*, from *φάω*.

Line 662. 'Εγχριμφθεῖσα, nom. sing. fem. 1 aor. part. pass. of ἐγχρίμπτω, "*to bring near to*," "*to make approach*," "*to force close to*," "*to strike, dash*, or *push against*:" fut. ψω. The word belongs chiefly to Epic poetry and Ionic prose.—From ἐν and χρίμπτω, which last is a poetic strengthened form of χρίω, "*to pass, skim lightly* over the surface of a body," &c.

Line 664. Βάρυνε, Epic and Ionic for ἐβάρυνε, 3 sing. imperf. indic. act. of *βαρύνω*, "*to load heavily*," "*to burden*," "*to distress*:" fut. *βαρῦνῶ*: 1 aor. ἐβάρῦνα.—From *βαρύς*, "*heavy*."

Line 665. 'Ελκόμενον, nom. sing. neut. pres. part. pass. of ἕλκω, "*to drag*." Compare *Glossary* on book i., 194, *s. v.* ἕλκετο.

'Επεφράσατο, 3 sing. 1 aor. indic. mid. of ἐπιφράζω, "*to say besides*:" in the middle, "*to reflect upon*," "*to think of*," "*to take notice of*:" fut. σω.—From ἐπί and φράζω; with regard to which consult *Glossary* on book ii., 14.

Line 666. 'Εξερύσαι, 1 aor. inf. act. of ἐξερύω, "*to draw out*:" fut. σω: 1 aor. ἐξήρυσα.—From ἐξ and ἐρύω; with regard to which consult *Glossary* on book i., 466 and 485

Book 5. *Line* 667–688.

LINE 667. Ἀμφιέποντες, nom. plur. masc. present part. act. of ἀμφιέπω, "*to be busily engaged about* a thing, or person." A poetic term, for which ἀμφέπω also occurs, which last is the only form used by the tragedians. In prose the usual word is περιέπω.

LINE 670. Τλήμονα, accus. sing. masc. of τλήμων, ον, "*suffering*," "*enduring*," and hence "*patient*," "*steadfast*," &c.—From the radical τλάω, "*to suffer*," "*to undergo*," &c.; with regard to which last consult *Glossary* on book ii., 299, *s. v.* τλῆτε.

Μαίμησε, Epic and Ionic for ἐμαίμησε, 3 sing. 1 aor. indic. act. of μαιμάω, "*to be very eager*," "*to pant* or *quiver with eagerness*," "*to be agitated*," &c. Consult *Glossary* on line 661, *s. v.* μαιμώωσα.

LINE 672. Ἐριγδούποιο, Epic and Ionic for ἐριγδούπου, gen. sing masc. of ἐρίγδουπος, "*loud-sounding*," "*loud-thundering*."—From ἐρι, "*very*," and γδοῦπος, poetic strengthened form for δοῦπος, "*any dead, heavy sound*."

LINE 674. Μεγαλήτορι, dat. sing. masc. of μεγαλήτωρ, ορ, gen. ορος "*great-hearted*." Frequently used in Homer as an epithet of brave men, and even of whole nations. The poet, moreover, only joins it to proper names, except in the case of θυμός.—From μέγας and ἦτορ, "*the heart*."

Μόρσιμον, nom. sing. neut. of μόρσιμος, ον, "*appointed by fate, fated, destined*." Answering to the Latin *fatalis*.—From μόρος, "*fate*," "*destiny*."

LINE 675. Ἀποκτάμεν, Epic, Doric, and Æolic for ἀποκτανεῖν, 2 aor. inf. act. of ἀποκτείνω, "*to slay*." Earliest form, ἀποκτάμεναι.—From ἀπό and κτείνω. Compare *Glossary* on book iii., 375, *s. v.* κταμένοιο.

LINE 682. Δεῖμα, accus. sing. neut. of δεῖμα, ατος, τό, "*terror*," "*fright*." (Consult note.)—Akin to δείδω, "*to fear*," &c.

Χάρη, Epic and Ionic for ἐχάρη, 3 sing. 2 aor. indic. pass. (with active meaning) of χαίρω, "*to rejoice*:" fut. χαιρήσω: 2 aor. pass ἐχάρην.

LINE 683. Ὀλοφυδνόν, accus. sing. neut. of ὀλοφυδνός, ή, όν, "*mournful*."—Akin to ὀλοφύρομαι, "*to lament*," "*to mourn*."

LINE 685. Ἐπάμυνον, 2 sing. 1 aor. imper. act. of ἐπαμύνω, "*to succor*," "*to lend aid*:" fut. ἐπαμυνῶ: 1 aor. ἐπήμυνα.—From ἐπί and ἀμύνω, "*to ward off*." Compare *Glossary* on book i., 67, *s. v.* ἀμῦναι.

LINE 688. Εὐφρανέειν, Epic and Ionic for εὐφρανεῖν, fut. inf act. of εὐφραίνω, "*to gladden*," "*to cheer*:" fut. εὐφρανῶ. From εὖ and φρήν.

Book 5. *Line* 690–700

LINE 690. Παρήϊξεν, 3 sing. 1 aor. indic. act. of παραΐσσω, "*to rush by*:" fut. παραΐξω: 1 aor. παρήϊξα.—From παρά and ἀΐσσω, "*to rush*." Compare *Glossary* on ἤϊξαν, line 657.

LINE 691. Ὤσαιτο, 3 sing. 1 aor. opt. mid. of ὠθέω, "*to drive back*," "*to repulse*:" fut. ὠθήσω, &c. Compare *Glossary* on book i., 220, *s. v.* ὦσε.

LINE 693. Εἷσαν, 3 plur. 1 aor. indic. act., usually referred to a present ἕζω, "*to cause to sit*," "*to seat*," "*to place*." Compare *Glossary* on book i., 311, *s. v.* εἷσεν.

Φηγῷ, dat. sing. of φηγός, οῦ, ἡ, "*an oak*." Consult note.

LINE 694. Θύραζε, adv., strictly, θύρασδε, "*to the door*," and so "*out of the door*," &c., but usually in the general signification of "*out*," and hence analogous to the Latin *foras*.

LINE 697. Ἀμπνύνθη, Epic and Ionic for ἀνεπνύθη, 3 sing. 1 aor. indic. pass. of ἀναπνέω. Strictly, "*to breathe again*," "*to recover breath*." Often, however, used in the general signification of "*to breathe*," "*to respire*:" fut. ἀναπνεύσω: 1 aor. ἀνέπνευσα: 1 aor. pass. ἀνεπνύθην, Epic and Ionic ἀμπνύνθην.—From ἀνά and πνέω.

Πνοιή, nom. sing. of πνοιή, ῆς, ἡ, Epic and Ionic for πνοή, ῆς, ἡ, "*a breeze*," "*a current of air*." In general, "*the breath*."—From πνέω, "*to breathe*," &c.

LINE 698. Ζώγρει, Epic and Ionic for ἐζώγρει, 3 sing. imperf. indic. act. of ζωγρέω, "*to revive*," "*to restore to life and strength*." The primitive meaning appears to be, "*to take alive*," "*to take full possession of*;" hence "*to exercise a full influence over*," and thus, in the present instance, "*to reanimate*," "*to awaken from previous stupor*," &c.: fut. ήσω.—From ζωός, "*alive*," and ἀγρέω, Æolic collateral form of ἀγρεύω, "*to take*," "*to lay hold of*," &c.

Ἐπιπνείουσα, nom. sing. fem. pres. part. act. of ἐπιπνείω, "*to breathe upon*," Epic and Ionic for ἐπιπνέω: fut. εύσω, &c.

Κεκαφηότα, Epic syncopated form for κεκαφηκότα, accus. sing. masc. perf. part. act. from the radical καφέω, akin to κάπτω and καπύω, "*to gasp for breath*." It occurs only in the phrase κεκαφηότα θυμόν, the soul or life *at its last gasp*.

LINE 699. Χαλκοκορυστῇ, dat. sing. masc. of χαλκοκορυστής, οῦ, ὁ, "*armed with brass*," "*arrayed in brazen arms*."—From χαλκός, "*brass*," &c., and κορύσσω, "*to arm*."

LINE 700. Προτρέποντο, Epic and Ionic for προετρέποντο, 3 sing imperf. indic. pass. of προτρέπω, "*to turn forward*:" fut ψω, &c.

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Book 5. *Line* 702-722.

LINE 702. Χάζοιτο, Epic and Ionic for ἐχάζοντο, 3 plur. imperf. indic. mid. of χάζω; in the middle, χάζομαι, "*to retire.*" Consult *Glossary* on book iv., 497, *s. v.* κεκάδοντο.

LINE 707. Οἰνοπίδην, accus. sing. of Οἰνοπίδης, ου, ὁ, "*son of Œnops.*" —From Οἴνωψ, οπος, ὁ, *Œnops.*

Αἰολομίτρην, accus. sing. of αἰολομίτρης, ου, ὁ, "*with flexible belt.*" —From αἰόλος, "*movable,*" "*flexible,*" and μίτρα, "*a belt,*" "*a girdle.*" Consult note.

LINE 708. Ναίεσκε, 3 sing. Epic iterative form of the imperfect for ἔναιε.—From ναίω, "*to dwell,*" "*to inhabit,*" &c.

Μεμηλώς, nom. sing. masc. 2 perf. part. act. of μέλω, "*to be an object of care:*" fut. μελήσω. Most usually employed in the third person sing. and plur., μέλει, μέλουσι: 2 perf. μέμηλα.

LINE 709. Λίμνῃ, dat. sing. of λίμνη, ης, ἡ, "*a lake.*" Originally, in all likelihood, a salt-water lake, or salt marsh, into which the sea comes regularly or at times, and so, no doubt, akin to λιμήν.—Derived by some from λείβω, "*to pour out,*" &c.

LINE 710. Δῆμον, accus. sing. of δῆμος, ου, ὁ. Consult *Glossary* on book ii., 198, *s. v.* δήμου.

LINE 712. Ὀλέκοντας, accus. plur. masc. pres. part. act. of ὀλέκω, "*to destroy.*" Compare *Glossary* on book i., 10, *s. v* ὀλέκοντο.

LINE 715. Ὑπέστημεν, 1 plur. 2 aor. indic. act. of ὑφίστημι, "*to stand under,*" "*to undertake,*" "*to promise:*" fut. ὑποστήσω: perf. ὑφέστηκα: 2 aor. ὑπέστην.—From ὑπό and ἵστημι.

LINE 720. Ἐποιχομένη, nom. sing. fem. pres. part. of the middle deponent ἐποίχομαι, "*to go to* or *toward,*" "*to approach:*" fut. ἐποιχήσομαι.—From ἐπί and οἴχομαι.

Ἔντυεν, Epic and Ionic for ἤντυεν, 3 sing. imperf. indic. act. of ἐντύω, "*to harness.*" Of this verb Homer has only the imperfect active.—From ἔντεα, "*appliances*" of all kinds, "*arms,*" "*equipments,*" "*harness,*" &c.

LINE 721. Πρέσβα, a peculiar old Epic feminine of πρέσβυς, "*the august,*" "*the honored.*" In the Iliad, always an epithet of a goddess; in the Odyssey, of a mortal.

LINE 722. Ὀχέεσσι, Epic and Ionic for ὄχεσι, dat. plur. of ὄχος, εος, τό, "*a chariot.*" Of frequent occurrence in Homer Compare *Glossary* on book iii., 29, *s. v.* ὀχέων.

Κύκλα, accus. plur. of κύκλος, ου, ὁ, which has also the heterogeneous plural τὰ κύκλα, "*a ring, circle, round.*" Then "*any circular body,*" especially "*a wheel;*" in which last signification the het-

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erogeneous plural *κύκλα* is mostly used.—*Κύκλος* seems to be reduplicated from *κύλλος*. Root ΚΥΛ-, in *κυλίνδω*. (*Pott, Etymol. Forsch.*, i., 265.)

LINE 723. *Ὀκτάκνημα*, accus. plur. neut. of *ὀκτάκνημος*, *ον*, "*eight-spoked.*"—From *ὀκτώ*, and *κνήμη*, "*a spoke.*"

Σιδηρέῳ, dat. sing. masc. of *σιδήρεος*, *έα* (Epic and Ionic, *έη*), *εον*, contracted in Attic, *σιδηροῦς*, *ᾶ*, *οῦν*, "*of iron*," "*iron*," &c.—From *σίδηρος*, "*iron.*"

Ἄξονι, dat. sing. of *ἄξων*, *ονος*, *ὁ*, "*an axle.*"—Probably from *ἄγω*, *ἄξω*. Compare the Latin *axis*, and Sanscrit *achsha*.

LINE 725. *Ἐπίσσωτρα*, Epic for *ἐπίσωτρα*, nom. plur. of *ἐπίσωτρον*, *ου*, *τό*, "*the tire*," "*the metal hoop around the felly of a wheel.*"—From *ἐπί* and *σῶτρον*, "*the felly.*" Consult note.

Προσαρηρότα, nom. plur. neut. of *προσαρηρώς*, Epic and Ionic for *προσαρᾱρώς*, perf. part. act. of *προσάρω*, "*to fasten on*," "*to fit to*," &c.: fut. *προσάρσω*: 1 aor. *πρόσηρσα*: 2 aor. *προσήραρον*: perf. *προσάρᾱρα*, Epic and Ionic *προσάρηρα*.—From *πρός*, "*to* or *on*," and *ἄρω*, "*to fit.*" Compare *Glossary* on book iii., 331, *s. v.* *ἀραρυίας*.

LINE 726. *Πλῆμναι*, nom. plur. of *πλήμνη*, *ης*, *ἡ*, "*the nave* of a wheel."—From *πλήθω*, "*to fill*," and so, strictly, "*any thing that is filled up.*"

Περίδρομοι, nom. plur. fem. of *περίδρομος*, *ον*, "*circular.*" Literally, "*running around.*"—From *περιδραμεῖν*, 2 aor. inf. act. of *περιτρέχω*.

LINE 727. *Ἱμᾶσιν*, dat. plur. of *ἱμάς*, *άντος*, *ὁ*, "*a leathern strap* or *thong.*"—Commonly derived from *ἵημι*. The root, however, is rather to be found in the Sanscrit *si*, "to bind." For *ἱμάς* is, in reality, nothing more than *σι-μαντ*, the aspirate being merely a substitute for the sibilant, and *μαντ* being a suffix. Compare the old Saxon *simo*, "a bond." Hence, also, *ἱμάσσω*, *ἱμάσθλη*, and, with *ἱ-* omitted, *μάστιξ*, "*a lash.*" (*Benfey, Wurzell.*, i., 289.)

LINE 728. *Ἐντέταται*, 3 sing. perf. indic. pass. of *ἐντείνω*, "*to stretch on* or *upon*:" fut. *ἐντενῶ*: perf. *ἐντέτακα*: perf. pass. *ἐντέταμαι*.

LINE 729. *Ῥυμός*, nom. sing. of *ῥυμός*, *οῦ*, *ὁ*, "*the pole* of a chariot or other vehicle."—From *ῥύω*, *ἐρύω*, "*to draw.*"

LINE 730. *Ζυγόν*, accus. sing. of *ζυγόν*, *οῦ*, *τό*, "*any thing which joins two* bodies," and so, "*the yoke* or *cross-bar*," tied by the *ζυγόδεσμος* to the end of the pole, and having *ζεῦγλαι* (collars or loops) at each end, &c.

Λέπαδνα, accus. plur. of *λέπαδνον*, *ου*, *τό*, "*a breast-band.*" (Consult note.) A later form was *λέπαυνον*.

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Book 5. *Line* 734–743

LINE 734. Κατέχευεν, 3 sing. 1 aor. indic. act. of καταχέω, "*to let fall*," &c.: fut. καταχεύσω: 1 aor. Epic, κατέχευα: 1 aor. Attic, κατέχεα. Compare *Glossary* on book iii., 270, *s. v.* ἔχευαν.

Οὔδει, dat. sing. of οὖδας, τό, gen. οὔδεος, dat. οὔδει and οὔδεϊ, "*the ground, earth*;" strictly, "*the surface of the earth*;" then, "*the floor* or *pavement* in abodes," &c.—Akin to ὁ οὐδός, "*a threshold.*" No nominative τὸ οὖδος occurs, and the Ionic cases οὔδεος, οὔδεϊ, may be explained by the usual change of α into ε.

LINE 736. Ἐνδῦσα, nom. sing. fem. 2 aor. part. act. of ἐνδύω or ἐνδύνω, "*to put on.*" Strictly, "*to get in* or *into*:" fut. ἐνδύσω: 2 aor. ἐνέδυν.

LINE 737. Δακρυόεντα, accus. sing. masc. of δακρυόεις, όεσσα, όεν, "*tearful.*"—From δάκρυον, "*a tear.*"

LINE 738. Θυσσανόεσσαν, Epic for θυσανόεσσαν, accus. sing. fem. of θυσανόεις, όεσσα, όεν, "*tasseled.*"—From θύσανος, "*a tassel,*" and this from θύω, on account of the constant motion of the θύσανοι.

LINE 739. Ἐστεφάνωται, 3 sing. perf. indic. pass. of στεφανόω, "*to encircle,*" "*to crown*:" fut. ώσω: perf. ἐστεφάνωκα: perf. pass. ἐστεφάνωμαι.—From στέφανος, "*a crown.*"

LINE 740. Κρυόεσσα, nom. sing. fem. of κρυόεις, όεσσα, όεν, "*icy cold,*" "*chilling.*"—From κρύος, τό, "*icy cold,*" "*chilliness,*" "*frost.*"

Ἰωκή, nom. sing. of ἰωκή, ῆς, ἡ, "*pursuit.*"—Usually derived from διώκω, "*to pursue.*"

LINE 741. Γοργείη, nom. sing. fem. of Γοργεῖος, η, ον, Epic and Ionic for Γοργεῖος, α, ον, "*of* or *belonging to the Gorgon.*"—From Γοργώ, "*a Gorgon.*"

Πελώρου, gen. sing. of πέλωρον, ου, τό, "*a monster,*" "*a prodigy*"—From πέλωρ, "*a monster.*"

LINE 742. Σμερδνή, nom. sing. fem. of σμερδνός, ή, όν, "*appalling,*" "*terrible.*"

LINE 743. Ἀμφίφαλον, accus. sing. fem. of ἀμφίφαλος, ον, an epithet applied to a helmet, and indicating one the φάλος of which stretched from the forehead to the back of the neck.—From ἀμφί and φάλος. (*Buttmann, Lexil., s. v.* φάλος.) Some, far less correctly, explain it as meaning a helmet with φάλοι, *i. e.*, *studs* or *bosses* all around.

Τετραφάληρον, accus. sing. fem. of τετραφάληρος, ον, "*four-crested.*"—From τέτρα and φάληρος (a word, however, never found in use), either the *plume itself* or an epithet of it. (*Buttmann, Lexil. s. v.* φάλος, 9.)

Book 5. *Line* 744–751.

LINE 744. Πρυλέεσσι, Epic and Ionic for πρυλέεσι, and this for πρυλέσι, dat. plur. of πρυλέες, έων, οἱ, usually explained of "*heavy-armed soldiers*," as opposed to chiefs fighting from chariots.

'Αραρυῖαν, accus. sing. fem. perf. part. act. of an obsolete present ἄρω, "*to fit*," "*to be sufficient for*," &c. Compare *Glossary* on book iii., 331, *s. v.* ἀραρυίας.

LINE 745. Φλόγεα, accus. plur. neut. of φλόγεος, έα, εον, "*flaming*." —From φλόξ, gen. φλογός, "*flame*."

LINE 746. Βριθύ, accus. sing. neut. of βριθύς, εῖα, ύ, "*ponderous*," "*weighty*." In Homer always an epithet of ἔγχος.—From the intensive prefix βρι-. Perhaps akin to the Sanscrit *vîrya*, "fortitudo;" *vîra*, "heros;" and the Latin *vir*.

Δαμνῆσι, 3 sing. pres. indic. act. of δάμνημι, "*to subdue*," an Homeric form equivalent to the common δαμάω.

LINE 747. Κοτέσσεται, Epic for κοτέσεται, 3 sing. fut. mid. of κοτέω, in middle κοτέομαι, both used alike, "*to be enraged at one*." Literally, "*to bear one a grudge*:" fut. κοτέσομαι: 1 aor. ἐκοτεσάμην.—From κότος, "*a grudge*," "*rancor*," "*ill will*;" and, also like χόλος, "*anger*," "*wrath*."

'Οβριμοπάτρη, ἡ, "*daughter of a mighty father*." In Homer and Hesiod always an epithet of Minerva. No masculine ὀβριμόπατρος seems to occur. In Hesychius, ὀβριμοπάτηρ is corrupt.

LINE 748. 'Επεμαίετο, 3 sing. imperf. indic. of the middle deponent ἐπιμαίομαι, "*to apply one's self to a thing*," "*to strive after*," &c. Only used in the present and imperfect. The future and aorist are taken from the cognate ἐπιμάομαι (fut. ἐπιμάσομαι: 1 aor. ἐπεμασάμην), which, again, is not used in the present and imperfect.—From ἐπί and μαίομαι.

LINE 749. Μύκον, Epic and Ionic for ἔμυκον, 3 plur. 2 aor. indic. act. assigned, along with the perfect μέμυκα, to the middle deponent μυκάομαι, strictly said of oxen (like the Latin *mugire*), "*to low*," "*to bellow*," and, metaphorically, of things which make a hoarse or hollow sound, "*to grate*," as of doors, &c.: fut. μυκήσομαι. The present forms, μυκάω, μύκω, have been merely assumed because of the aorist ἔμυκον and perfect μέμυκα, but do not, in reality, exist.—Formed from the sound, like μῦ, μύζω, &c.

'Ωραι, nom. plur. of 'Ωραι, αἱ, "*the Hours*," gen. τῶν 'Ωρῶν. Consult note.

LINE 750. Τῇς, Epic and Ionic for ταῖς, and this for αἷς, dat. plur. fem. of ὅς, ἥ, ὅ, &c.

LINE 751. 'Ανακλῖναι, 1 aor. inf. act of ἀνακλίνω, "*to make to lie*

Book 5. Line 751–763.

back," "*to lean* or *press one thing against another*;" and hence "*to put back*." &c.: fut. ἀνακλινῶ: 1 aor. ἀνέκλινα.—From ἀνά and κλίνω.

Πυκινόν, accus. sing. neut. of πυκινός, ή, όν, "*thick*," "*dense*." Compare *Glossary* on book ii., 55.

LINE 752. Κεντρηνεκέας, Epic and Ionic for κεντρηνεκεῖς, accus. plur. masc. of κεντρηνεκής, ές, "*goaded forward*."—From κέντρον, "*a goad*," and ἠνεκής, "*bearing* or *leading to a point*," "*far-stretching*," &c.

LINE 756. Ὕπατον, accus. sing. masc. of ὕπατος, η, ον, for ὑπέρτατος, η, ον, like the Latin *summus* for *supremus*, "*supreme*," "*highest*," &c. In Homer the usual epithet of Jupiter; as, ὕπατος κρειόντων, θεῶν, &c.

Ἐξείρετο, 3 sing. imperf. indic. of the middle deponent ἐξέρομαι, "*to interrogate*," "*to inquire of*," &c.: imperf. ἐξειρόμην.—From ἐκ and ἔρομαι, with regard to which compare *Glossary* on book i., 513, *s. v.* εἴρετο.

LINE 757. Νεμεσίζῃ, 2 sing. pres. indic. of νεμεσίζομαι. Compare *Glossary* on book ii., 296.

LINE 758. Ὀσσάτιον, accus. sing. masc. of ὀσσάτιος, η, ον, Epic and Ionic for ὁσάτιος, α, ον, and this last a poetic form of ὅσος, η, ον, "*how great*."

LINE 759. Ἔκηλοι, nom. plur. masc. of ἕκηλος, ον, poetic collateral form of εὔκηλος, "*at rest*," "*at one's ease*." Probably from the same root as ἑκών and ἕκητι, ηλος being merely a termination; and κηλέω, "*to charm*," "*to soothe*," is to be derived from ἕκηλος, not *vice versâ*. (*Buttmann, Lexil.*, *s. v.*, 6.)

LINE 761. Ἀνέντες, nom. plur. masc. 2 aor. part. act. of ἀνίημι, "*to let loose*," "*to set one upon* another," "*to incite*:" fut. ἀνήσω, &c.

Θέμιστα, accus. sing. of θέμις, ή, old and Epic genitive θέμιστος. Compare *Glossary* on book ii., 73, *s. v.* Θέμις.

LINE 763. Λυγρῶς, adv., "*grievously*."—From λυγρός, "*grievous*," "*sad*," "*dismal*," &c.—Akin to λευγαλέος, λοιγός, λοίγιος and the Latin *lugeo*, *luctus*.

Πεπληγυῖα, nom. sing. fem. 2 perf. part. act. of πλήσσω, "*to wound*," "*to strike*," &c.: fut. πλήξω: 2 perf. πέπληγα.

Ἀποδίωμαι, 1 sing. pres. subj. of the middle deponent ἀποδίομαι, "*to drive away*." A poetic form for ἀποδιώκω.—From ἀπό and δίομαι (middle of the radical δίω, "*to flee*"), "*to frighten away*," "*to put to flight*."

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Book 5. Line 765–778.

Line 765. Ἄγρει, adv., "*come.*" Consult note.

Ἔπορσον. 2 sing. 1 aor. imper. act. of ἐπόρνυμι, "*to incite,*" "*to send upon* or *against* one:" fut. ἐπόρσω: 1 aor. ἐπῶρσα. Compare *Glossary* on book i., 10, *s. v.* ὦρσε.

Line 766. Εἴωθε, 3 sing. 2 perf. act. of ἔθω, "*to be wont* or *accustomed:*" 2 perf. εἴωθα, "*I am wont,*" &c. for which Homer sometimes uses, also, the Ionic ἔωθα.

Πελάζειν, pres. inf. act. of πελάζω, "*to approach,*" but here employed in a transitive sense, "*to bring near to,*" "*to cause to approach:*" fut. πελάσω: 1 aor. ἐπέλασα.—From πέλας, "*near.*"

Line 770. Ἠεροειδές, accus. sing. neut. of ἠεροειδής, ές, Epic and Ionic for ἀεροειδής, ές (which will hardly be found), "*of dark and cloudy look.*" (Consult note.)—From ἀήρ and εἶδος.

Line 771. Σκοπιῇ, Epic and Ionic for σκοπιᾷ, dat. sing. of σκοπιή, ῆς, ἡ, Epic and Ionic for σκοπιά, ᾶς, ἡ, "*a place of observation,*" "*a look-out place.*" Compare *Glossary* on book iv., 275, *s. v.* σκοπιῆς.

Λεύσσων, nom. sing. masc. pres. part. act. of λεύσσω, "*to look.*" Compare *Glossary* on book i., 120.

Line 772. Ἐπιθρώσκουσι, 3 sing. pres. ind. act. of ἐπιθρώσκω, "*to spring forward,*" "*to spring,*" "*to leap,*" &c.: fut. ἐπιθοροῦμαι: 2 aor. ἐπέθορον.

Ὑψηχέες, Epic and Ionic for ὑψηχεῖς, nom. plur. masc. of ὑψηχής, ές, "*high-sounding.*"—From ὕψι, "*high,*" and ἦχος, "*a sound,*" &c.

Line 773. Ἵξον, 3 plur. 2 aor. indic. act. of the radical ἵκω, frequently employed by the Epic writers (rarely by others) in place of ἱκνέομαι, "*to come:*" fut. ξω. Observe that ἵξον, though commonly called a second aorist, is, in fact, a blending of the first and second. Compare *Glossary* on book i., 317, *s. v.* ἷκεν, and on book ii., 153.

Line 776. Πουλύν, Epic and Ionic for πολύν, accus. sing. of πολύς, εῖα, ύ, &c.

Line 777. Ἀμβροσίην, accus. sing. of ἀμβροσίη, ης, ἡ, Epic and Ionic for ἀμβροσία, ας, ἡ, "*ambrosia,*" the food of the gods, as nectar was their drink; and, like this, withheld from mortals, as containing the principle of immortality. Strictly speaking, it is the feminine of ἀμβρόσιος, with ἐδωδή, or φορβή ("*food*"), understood. Compare *Glossary* on book i., 529, *s. v.* Ἀμβρόσιαι, where some remarks on the etymology are also given.

Line 778. Τρήρωσι, dat. plur. fem. of τρήρων, ωνος, "*timid,*" "*shy.*" —From τρέω, "*to tremble,*" "*to quake,*" &c.

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Book 5. *Line* 778–786.

Πελειάσιν, dat. plur. of πελειάς, άδος, ἡ, "*a wood-pigeon, ring-dove, or cushat*;" in Homer (who always employs the plural) an emblem of timorousness. The name is derived from the dark color of the bird, namely, from πέλειος, "*black*," "*blackish*."

Ἴθματα, accus. plur. of ἴθμα, ατος, τό, "*a step*," "*a pace*."—Akin to εἶμι, "*to go*."

LINE 782. Εἰλόμενοι, nom. plur. masc. pres. part. pass. of εἴλω. Compare *Glossary* on line 203, *s. v.* εἰλομένων.

Λείουσιν, dat. plur. of λείων, οντος, ὁ, Epic and poetic for λέων, "*a lion*."

Ὠμοφάγοισιν, Epic and Ionic for ὠμοφάγοις, dat. plur. of ὠμοφάγος, ον, "*raw-flesh-devouring*," an epithet usually of savage beasts, and sometimes, also, of savage men, as in *Thucyd.*, iii., 94. Observe the change of meaning when the word becomes proparoxytone, namely, ὠμόφαγος, "*eaten raw*."—From ὠμός, "*raw*," and φαγεῖν, "*to eat*."

LINE 783. Συσί, dat. plur. of σῦς, gen. συός, but oftener masculine than feminine, "*a boar*," "*a sow*," &c. Compare *Glossary* on book iv., 253, *s. v.* συί.

Κάπροισιν, Epic and Ionic for κάπροις, dat. plur. of κάπρος, ου, ὁ, "*the boar*," especially the wild boar. Compare the Latin *aper*, and old high German *ëbar*. Benfey and Pott both refer the root to the Sanscrit *kap*, as alluding to the uncleanly habits of the animal, and in this way the Latin *caper*, "he-goat," becomes akin, on account of its rank smell.

LINE 784. Ἤϋσε, 3 sing. 1 aor. indic. act. of αὔω, "*to shout out*," "*to shout, call*, or *cry aloud*:" fut. ἀΰσω: 1 aor. ἤϋσα. For in the present and imperfect αυ- is a diphthong; but in the future (ἄΰ) and aorist two syllables. The root is in Sanscrit *wa*, "to blow."

LINE 785. Στέντορι, dat. sing. of Στέντωρ, ορος, ὁ, "*Stentor*." Consult note.

Εἰσαμένη, nom. sing. fem. 1 aor. part. mid. of εἴδω, "*to see*." In the middle, "*to make one's self like to*," "*to liken one's self to*:" fut. εἴσομαι: 1 aor. εἰσάμην.

Χαλκεοφώνῳ, dat. sing. masc. of χαλκεόφωνος, ον, "*brazen-voiced*," *i. e.*, ringing strong and clear.—From χάλκεος, "*brazen*," and φωνή, "*a voice*."

LINE 786. Αὐδήσασκε, 3 sing. iterative form of the 1 aor. indic. act. of αὐδάω, "*to shout*," "*to vociferate*:" fut. ήσω: 1 aor. ηὔδησα: iterative form αὐδήσασκον.—From αὐδή, "*a voice*."

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Book 5. Line 787–811

LINE 787. 'Αγητοί, nom. plur. masc. of ἀγητός, ή, όν, "*admirable*," "*admired*," &c.—From ἄγαμαι, "*to admire*," "*to wonder at*."

LINE 790. Οἴχνεσκον, 3 plur. iterative form of the imperf. indic. act of *οἰχνέω*, "*to go*," "*to come*," "*to advance*:" fut. *ήσω*. imperf. 3 plur. *ᾤχνουν*.—The verb *οἰχνέω* bears the same relation to *οἴχομαι*, as *ἱκνέομαι* to *ἵκω*.

'Εδείδισαν, Epic for *ἐδέδισαν*, 3 plur. pluperf. indic. act. of *δείδω*, "*to fear*." Compare *Glossary* on book iii., 242, *s. v.* *δειδιότες*.

LINE 795. 'Αναψύχοντα, accus. sing. pres. part. act. of *ἀναψύχω*, "*to revive by fresh air*," "*to cool*," "*to refresh*:" fut. *ξω*: 1 aor. *ἀνέψυξα*.—From *ἀνά* and *ψύχω*, "*to make cool*," &c.

LINE 796. 'Ετειρεν, 3 sing. imperf. indic. act. of *τείρω*, "*to chafe*," &c. Compare *Glossary* on line 153, *s. v.* *τείρετο*.

LINE 798. 'Ισχων, nom. sing. masc. pres. part. act. of *ἴσχω*, "*to hold*." Compare *Glossary* on book i., 214, *s. v.* *ἴσχεο*.

'Απομόργνυ, Epic and Ionic for *ἀπεμόργνυ*, 3 sing. imperf. indic. act. of *ἀπομόργνυμι*, "*to wipe away*:" fut. *ἀπομόρξω*.—From *ἀπό* and *ὀμόργνυμι*.

LINE 802. Εἴασκον, 1 sing. iterative form of the 1 aor. indic. act. of *ἐάω*, "*to permit*," "*to suffer*:" fut. *ἐάσω*: 1 aor. *εἴασα*, iterative form *εἴασκον*.

LINE 803. 'Εκπαιφάσσειν, pres. inf. act. of *ἐκπαιφάσσω*, "*to run furiously out*," "*to rush with fierce look to the fray*."—From *ἐκ* and *παιφάσσω*, with regard to which consult *Glossary* on book ii., 450.

LINE 804. Θήβας, accus. plur. of *Θῆβαι*, *ων*, *αἱ*, "*Thebes*," the well-known city of Bœotia. Another and more poetic form of the name is Θήβη, ης, ή. Compare book iv., 378.

LINE 805. Δαίνυσθαι, pres. inf. middle of *δαίνυμι*, "*to feast*," "*to banquet*." Compare *Glossary* on book i., 468, *s. v.* *δαίνυντο*.

LINE 808. 'Επιτάῤῥοθος, nom. sing. of *ἐπιτάῤῥοθος*, *ον*, "*a helper*." A poetic form for *ἐπίῤῥοθος*.—Formed from *ἐπίῤῥοθος*, as *ἑταρηρός* from *ἀτηρός*, though Lycophron has adopted *τάῤῥοθος* as the simple form.

'Ηα, Epic for *ἦν*, 1 sing. imperf. indic. act. of *εἰμί*, "*to be*."

LINE 810. Προφρονέως, Epic for *προφρόνως*, adv., "*with spirit*," "*with alacrity*."—From *πρόφρων*, "*with forward soul*," "*willing*," &c.

LINE 811. Πολυάϊξ, nom. sing. masc. of *πολυάϊξ*, *ικος*, "*harassing*," &c. Literally, "*with much collision*."—From *πολύς* and *ἀίσσω*, "*to rush*," "*to dart*."

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Book 5. *Line* 810–832.

Δέδυκεν, 3 sing. perf. indic. act. of δύω or δύνω, "*to get into*," "*to enter into*," &c.: fut. δύσω: perf. δέδυκα.

Line 812. **'Ακήριον**, nom. sing. neut. of ἀκήριος, ον, "*heartless*."—From ἀ, *priv.*, and κῆρ, "*the heart*."

Line 813. **Οἰνείδαο**, old form of the genitive for Οἰνείδου, gen. sing. of Οἰνείδης, ου, ὁ, "*son of Œneus*."

Line 816. **'Επικεύσω**, 1 sing. fut. indic. act. of ἐπικεύθω, "*to hide*," "*to conceal*:" fut. σω. In Homer, commonly used in an absolute sense with the negative, as in the present instance, otherwise with the accusative of the thing, as in *Od.*, iv., 744.—From ἐπί and κεύθω.

Line 817. **'Οκνος**, nom. sing. of ὄκνος, ου, ὁ, "*a tarrying*, or *delay*;" 1, from idleness, and so "*slothfulness*," "*sluggishness*," "*laziness*;" or, 2, from fear, and so "*unwillingness to fight*," "*cowardice*."

Line 819. **Εἴας**, 2 sing. imperf. indic. act. of ἐάω, "*to permit*," "*to suffer*," &c.

Line 822. **'Αναχάζομαι.** Consult *Glossary* on line 443, *s. v.* ἀνεχάζετο.

Line 823. **'Αλήμεναι**, Epic, Doric, and Æolic for ἀλῆναι, 2 aor. inf. pass. of εἴλω, "*to collect together*," &c. Compare *Glossary* on line 203, *s. v.* εἰλομένων.

Line 827. **Δείδιθι**, 2 sing. perf. imper. act. of δείδω, "*to fear*," and Epic for δέδιθι. (*Buttmann, Irreg. Verbs*, p. 59, *ed. Fishl.*) Some, however, refer δέδιθι at once to a form in μι (*Carmichael, Greek Verbs*, p. 70.)

Line 830. **Σχεδίην**, Epic adverb, "*near*," "*in close fight*."—Formed from the feminine of σχέδιος. Consult note.

'Αζεο, Epic and Ionic for ἅζου, 2 sing. pres. imper. of ἅζομαι. Compare *Glossary* on line 434, *s. v.* ἅζετο.

Line 831. **Τυκτόν**, accus. sing. neut. of τυκτός, ή, όν, "*made*." Verbal adjective from τεύχω: perf. pass. τέτυγμαι, like τευκτός.

'Αλλοπρόσαλλον, accus. sing. masc. of ἀλλοπρόσαλλος, ον, "*one who turns now one way, now another, who inclines first to one side, then to the other*."—As if formed from ἄλλοτε πρὸς ἄλλον.

Line 832. **Στεῦτο**, Epic and Ionic for ἔστευτο, 3 sing. imperf. indic. of the deponent στεῦμαι; strictly, "*to stand on the spot*," "*to stand in a place as if to do something*," "*to give sign of something by one's attitude and bearing*:" hence "*to assure, promise boast, threaten*," &c.

Book 5. Line 834–859.

LINE 834. Λέλασται, 3 sing. perf. indic. pass. (in a middle sense of λανθάνω, "*to escape notice*," &c.; in the middle, "*to forget*," *i. e.*, to cause a thing to escape one's own notice: fut. λήσω: 2 aor. ἔλαθον: fut. mid. λήσομαι: perf. pass. λέλασμαι.—Lengthened from a root, ΛΑΘ-.

LINE 836. Ἐμμαπέως, adv., "*forthwith*," "*immediately*."—According to some, from ἅμα τῷ ἔπει, "*no sooner said than done*:" others, however, more correctly derive it from μαπέειν, μάρπτειν "*clutching at*," and so, "*hastily*," &c.

LINE 838. Φήγινος, nom. sing. masc. of φήγινος, η, ον, "*oaken*." —From φηγός, "*an oak*."

LINE 839. Βριθοσύνῃ, dative sing. of βριθοσύνη, ης, ἡ, "*weight*," "*burden*."—From βριθύς, "*heavy*," &c.

Ἄγεν, Epic and Ionic for ἦγεν, 3 sing. imperf. ind. act. of ἄγω, "*to bear*," &c.

LINE 841. Ἔχε, Epic and Ionic for εἶχε, 3 sing. imperf. indic. act. of ἔχω, "*to direct*," &c.

LINE 845. Δῦνε, Epic and Ionic for ἔδυνε, 3 sing. imperf. indic. act of δύνω, "*to put on*," &c.

Ἄϊδος, gen. sing. of an obsolete nominative Ἄϊς, "*Hades*," "*Pluto*," the god of the lower world. Compare *Glossary* on book i., 3 *s. v.* Ἄϊδι.

LINE 851. Ὠρέξατο, 3 sing. 1 aor. indic. mid. of ὀρέγω, &c. Compare *Glossary* on book iv., 307, *s. v.* ὀρεξάσθω.

LINE 854. Ἀϊχθῆναι, 1 aor. inf. pass. of ἀΐσσω, "*to cause to start forth*," "*to impel*:" fut. ἀΐξω: 1 aor. ἤϊξα: 1 aor. pass. ἠΐχθην. The Attic form is ᾄσσω or ᾄττω: fut. ᾄξω: 1 aor. ᾖξα: 1 aor. pass. ᾔχθην.

LINE 856. Ἐπέρεισε, Epic and Ionic for ἐπήρεισε, 3 sing. 1 aor. indic. act. of ἐπερείδω, "*to drive firmly into*," "*to thrust into*:" fut. σω: 1 aor. ἐπήρεισα.—From ἐπί and ἐρείδω, "*to press against*," &c.

LINE 857. Ζωννύσκετο, 3 sing. iterative form of the imperf. indic pass. of ζώννυμι, "*to gird*:" fut. ζώσω. Passive ζώννυμαι, "*to be girt*:" imperf. ἐζωννύμην, 3 sing. ἐζώννυτο.—Akin to ζεύγνυμι.

LINE 858. Ἔδαψεν, 3 sing. 1 aor. indic. act. of δάπτω, "*to tear*," "*to rend*:" fut. δάψω: 1 aor. ἔδαψα.—Akin to the Latin *dapes*, and probably from δαίω, "*to divide*."

LINE 859. Σπάσεν, Epic and Ionic for ἔσπασεν, 3 sing. 1 aor. indic act. of σπάω, "*to draw*:" fut. σπάσω: 1 aor ἔσπασα: perf ἔσπακα.

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Book 5. *Line* 810–832.

Δέδυκεν, 3 sing. perf. indic. act. of δύω or δύνω, "*to get into*," "*to enter into*," &c.: fut. δύσω: perf. δέδυκα.

Line 812. **'Ακήριον**, nom. sing. neut. of ἀκήριος, ον, "*heartless*."—From ἀ, *priv.*, and κῆρ, "*the heart*."

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· *Book 5. Line* 834–859.

LINE 834. Λέλασται, 3 sing. perf. indic. pass. (in a middle sense of λανθάνω, "*to escape notice*," &c.; in the middle, "*to forget*," *i. e.*, to cause a thing to escape one's own notice: fut. λήσω: 2 aor. ἔλαθον: fut. mid. λήσομαι: perf. pass. λέλασμαι.—Lengthened from a root, ΛΑΘ-.

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Ἄϊδος, gen. sing. of an obsolete nominative Ἄϊς, "*Hades*," "*Pluto*," the god of the lower world. Compare *Glossary* on book i., 3 *s. v.* Ἄϊδι.

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LINE 854. Ἀϊχθῆναι, 1 aor. inf. pass. of ἀΐσσω, "*to cause to start forth*," "*to impel*:" fut. ἀΐξω: 1 aor. ἤϊξα: 1 aor. pass. ἠΐχθην. The Attic form is ᾄσσω or ᾄττω: fut. ᾄξω: 1 aor. ᾖξα: 1 aor. pass. ᾔχθην.

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LINE 859. Σπάσεν, Epic and Ionic for ἐσπάσεν, 3 sing. 1 aor. indic act. of σπάω, "*to draw*:" fut. σπάσω: 1 aor ἔσπασα: perf ἔσπακα.

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Book 5. Line 860–878

LINE 860. Ἐννεάχιλοι, nom. plur. masc. of ἐννεάχιλοι, αι, α, "*nine thousand.*" Poetic for ἐννεάκις χίλιοι.—From ἐννέα, "*nine,*" and χίλιοι, "*a thousand.*"

Ἐπίαχον, 3 plur. imperf. indic. act. (in an aoristic sense) of ἐπιάχω, "*to shout.*"—From ἐπί and ἰάχω, with regard to which consult *Glossary* on book ii., 333.

Δεκάχιλοι, nom. plur. masc. of δεκάχιλοι, αι, α, "*ten thousand.*" Poetic for δεκάκις χίλιοι.—From δέκα, "*ten,*" and χίλιοι, "*a thousand.*"

LINE 864. Ἀήρ. Consult *Glossary* on book iii., 381, and the note on the same passage.

LINE 865. Καύματος, gen. sing. of καῦμα, ατος, τό, "*heat,*" especially "*the burning heat of the sun.*"—From καίω, fut. καύσω, "*to burn.*"

Δυςαέος, Epic and Ionic for δυςαοῦς, gen. sing. masc. of δυςαής, ές, "*heavy-blowing,*" "*blowing ill,*" &c.—From δύς and ἄημι, "*to blow.*"

Ὀρνυμένοιο, Epic and Ionic for ὀρνυμένου. Consult *Glossary* on book iv., 421.

LINE 869. Ἀχεύων, nom. sing. masc. pres. part. act. of ἀχεύω, "*to be sad,*" &c. Used only in the participle.—From ἄχος, "*pain,*" "*distress.*"

LINE 871. Ὀλοφυρόμενος, nom. sing. masc. pres. part. of the middle deponent ὀλοφύρομαι, "*to bewail,*" &c. Usually derived from ὀλοός, "*lost, undone,*" and properly, therefore, meaning "*to look on as lost.*"

LINE 873. Ῥίγιστα, accus. plur. neut. of ῥίγιστος, η, ον, "*most appalling,*" "*most fearful.*" A superlative from a comparative ῥίγιον, with regard to which consult *Glossary* on book i., 325.

Τετληότες, nom. plur. masc. of the Epic and Ionic τετληώς, syncopated from τετληκώς, perf. part. act. of τλάω, "*to endure:*" fut. τλήσομαι: perf. τέτληκα. Compare *Glossary* on book i., 228, *s. v.* τέτληκας.

Εἰμέν, Epic and Ionic for ἐσμέν, 1 plur. pres. indic. act. of εἰμί. But εἶμεν, Doric for εἶναι.

LINE 874. Ἰότητι, dat. sing. of ἰότης, ητος, ἡ, "*will, behest, resolve,*" &c., and hence "*planning.*" Probably the same as the Sanscrit *ishta*, from *ish*, "to desire."

LINE 876. Ἀήσυλα, accus. plur. neut. of ἀήσυλος, ον, Epic and poetic for αἴσυλος, ον, with regard to which consult *Glossary* on line 403.

LINE 878. Δεδμήμεσθα, Epic and poetic for δεδμήμεθα, 1 plur. perf

Book 5. *Line* 870–892.

indic. pass. ὑποδμάω, "*to make subject.*" Compare *Glossary* on book iii., 183.

Line 879. **Προτιβάλλεαι**, Epic and Ionic for *προςβάλλει*, 2 sing. pres. indic. mid. of *προςβάλλω*, "*to throw, lay*, or *put upon.*" In the middle, "*to throw one's self upon* another," either by word or deed, "*to check*," &c.

Line 880. **'Ανιεῖς**, 2 sing. pres. indic. act. of *ἀνιέω*, an Epic and Ionic form for *ἀνίημι*, "*to set on*," "*to incite*," &c.

'Εγείναο, Epic and Ionic for *ἐγείνω*, 2 sing. 1 aor. indic. mid. of the obsolete *γείνω*, pass. and mid. *γείνομαι*: 1 aor. *ἐγεινάμην*, "*to beget*," &c. Observe that *γεννάω* is in use for *γείνω*.

'Αΐδηλον, accus. sing. masc. of *ἀΐδηλος, ον*, "*invisible*," "*making invisible*," hence "*destructive*," &c.—From *ἀ, priv.*, and *ἰδεῖν*. Compare *Glossary* on book ii., 455, and also note, *ad loc.*

Line 882. **Μαργαίνειν**, pres. inf. act. of *μαργαίνω*, "*to be frantic*," "*to rage*," &c.—From *μάργος*, "*raging, frantic.*"

'Ανέηκεν, Epic for *ἀνῆκεν*, 3 sing. 1 aor. indic. act. of *ἀνίημι*, "*to set on*," "*to incite*," &c.: fut. *ἀνήσω*: perf. *ἀνεικα*: 1 aor. *ἀνῆκα*.

Line 885. **'Υπήνεικαν**, Epic and Ionic for *ὑπήνεγκαν*, 3 plur. 1 aor. indic. act. of *ὑποφέρω*, "*to carry* or *bear away*:" fut. *ὑποίσω*: 1 aor. *ὑπήνεγκα*, Epic and Ionic *ὑπήνεικα*.—From *ὑπό* and *φέρω*

Line 886. **Αἰνῇσιν**, Epic and Ionic for *αἰναῖς*, dat. plur. fem. of *αἰνός, ή, όν*, "*dreadful*," &c.

Νεκάδεσσιν, Epic and Ionic for *νεκάσιν*, dat. plur. of *νεκάς, άδος, ἡ*, "*a heap of slain.*"—From *νέκυς, νεκρός*, "*a dead body.*"

Line 887. **Ζώς**, nom. sing. masc. of *ζώς*, neuter *ζών*, gen. *ζώ*, rarer form of *ζωός, ή, όν*, "*alive.*"—From *ζάω*.

'Αμενηνός, nom. sing. masc. of *ἀμενηνός, όν*, also *ή, όν*, "*without strength.*"—From *ἀ, priv.*, and *μένος*. Less correctly derived by Döderlein from *μένω*, as if signifying "*not abiding*," "*fleeting*," "*passing.*"

Τυπῇσιν, Epic and Ionic for *τυπαῖς*, dat. plur. of *τυπή, ῆς, ἡ*, "*a blow.*"—From *τύπτω, ἔτυπον*.

Line 889. **Παρεζόμενος**, nom. sing. masc. pres. part. of the middle deponent *παρέζομαι*, "*to sit by the side of*:" fut. *παρεδοῦμαι*.—From *παρά* and *ἕζομαι*.

Μινύριζε, 2 sing. pres. imper. act. of *μινυρίζω*, "*to complain in a low tone*," "*to moan*," "*to whimper*," "*to whine*:" fut. *σω*.—From *μινυρός*, "*complaining in a low tone*," "*whining*," and this from *μινύς*, "*little*," "*small.*"

Line 892 **'Αάσχετον**, nom. sing. neut. of *ἀάσχετος, ον*, Epic

Book 5. *Line* 892–907

lengthened form of *ἄσχετος, ον*, "*not to be held in* or *checked*," "*uncontrollable*."—From *ἀ, priv.*, and *ἔχω, σχεῖν*.

Ἐπιεικτόν, nom. sing. neut. of *ἐπιεικτός, ή, όν*, "*yielding*."—From *ἐπί* and *εἴκω*, "*to yield*."

Line 893. Σπουδῇ, dat. sing. of *σπουδή, ῆς, ἡ*, "*haste*," "*speed*," "*readiness*;" and hence "*zeal*," "*pains*," "*trouble*," "*difficulty*."—From *σπεύδω*, "*to urge on*," "*to hasten*," and akin to the Latin *studeo, studium*.

Line 894. Ἐννεσίῃσιν, Epic and Ionic for *ἐνεσίαις*, dat. plur. of *ἐνεσία, ας, ἡ*, "*a suggestion, counsel, instigation*."—From *ἐνίημι*, "*to put in, inspire, suggest*."

Line 897. Γένευ, Epic and Ionic for *ἐγένου*, 2 sing. 2 aor. indic. mid. of *γίγνομαι*, &c.

Line 898. Ἦσθας, 2 sing. imperf. indic. act. of *εἰμί*, "*to be*." The true form would be *ἦσθα*; but *ἦσθας*, which is formed by appending again the *ς* of the person, is regarded by Buttmann as a manifestly erroneous, but yet old and Attic form. (*Buttm.*, *Larger Greek Gr.*, p. 240, *note*; *Robinson's transl.* Compare *Pierson*, *ad Mœr.*, 283.)

Ἐνέρτερος, nom. sing. masc. of *ἐνέρτερος, α, ον*, "*lower*," "*deeper*." Comparative of *ἔνεροι, ων, οἱ*, "*those below*," "*those of the deep, beneath the earth*."

Line 899. Ἰήσασθαι, Epic and Ionic for *ἰάσασθαι*, 1 aor. inf. of the middle deponent *ἰάομαι*, "*to heal*," "*to cure*:" fut. *ἰάσομαι* (Epic and Ionic *ἰήσομαι*): 1 aor. *ἰασάμην* (Epic and Ionic *ἰησάμην*). —Akin to *ἰαίνω*.

Line 902. Ὀπός, nom. sing. of *ὀπός, οῦ, ὁ*, "*juice*;" distinguished from *χυλός* and *χυμός*, in that *ὀπός* is only *vegetable juice, sap, gum*: hence the *milky juice* or *resin* which flows naturally from a plant, or is drawn off by incision: "*the acid juice of the fig-tree*," used as rennet (*τάμισος*) for curdling milk. Observe that *ὀπός* is the same as our *sap*, German *saft*. Hence *ὄπιον*, *opium*.

Συνέπηξεν, 3 sing. 1 aor. indic. act. of *συμπήγνυμι*, "*to put together*," "*to congeal*," "*to curdle*:" fut. *συμπήξω*: 1 aor. *συνέπηξα*.—From *σύν* and *πήγνυμι*.

Line 903. Κυκόωντι, Epic lengthened form for *κυκῶντι* dat. sing. pres. part. act. of *κυκάω*, "*to mix*:" fut. *ήσω*.

Line 905. Ἕσσεν, Epic and Ionic for *ἕσεν*, 3 sing. 1 aor. indic. act. of *ἕννυμι*, "*to put on* another," "*to array in*:" fut. *ἕσω*: 1 aor. *ἕσα*, &c.—Lengthened from the root ἘΩ.

Line 907. Νέοντο, Epic and Ionic for *ἐνέοντο*, 3 plur. imperf. in

dic. of the deponent *νέομαι*, "*to return.*" Only used in the present and imperfect.

LINE 909. 'Ανδροκτασιάων, Epic and Ionic for *ἀνδροκτασιῶν*, gen plur. of *ἀνδροκτασία*, *ας*, *ἡ*, "*slaughter of heroes*," "*slaughter of men*."—From *ἀνήρ* and *κτείνω*.

BOOK VI.

LINE 1. Οἰώθη, 3 sing. 1 aor. indic. pass. of *οἰόω*, "*to leave alone*, "*to abandon*:" fut. *ώσω*.—From *οἶος*, "*alone*."

LINE 2. Ἴθυσε, 3 sing. 1 aor. indic. act. of *ἰθύω*, "*to go straight onward*." Compare *Glossary* on book iv., 507, *s. v.* *ἴθυσαν*.

LINE 3. 'Ιθυνομένων, gen. plur. pres. part. mid. of *ἰθύνω*, "*to make straight*," "*to guide in a straight line*," "*to set full against*," &c.: fut. *ἰθυνῶ*, &c. An Epic and Ionic verb for *εὐθύνω*.—From *ἰθύς*, Epic and Ionic form of *εὐθύς*, "*straight*," &c.

LINE 13. Τευθρανίδην, accus. sing. of Τευθρανίδης, *ου*, "*son of Teuthranus*."—From Τεύθρανος, *ου*, *ὁ*, "*Teuthranus*."

LINE 15. Οἰκία, accus. plur. of *οἰκίον*, *ου*, *τό*, "*a dwelling*," "*an abode*," &c. Strictly, a diminutive from *οἶκος*, but in use not different from it. In Homer the plural is always employed, like the Latin *ædes*.

LINE 16. Ἤρκεσε, 3 sing. 1 aor. indic. act. of *ἀρκέω*, "*to ward off*:" fut. *έσω*: 1 aor. *ἤρκεσα*.—Akin to the Latin *arceo*.

LINE 17. Ὑπαντιάσας, nom. sing. masc. 1 aor. part. act. of *ὑπαντιάω*, "*to come* or *go to meet*," "*to place one's self in the way*:" fut. *άσω*.—From *ὑπό* and *ἀντιάω*.

'Απηύρα, 3 sing. imperf. indic. act. of *ἀπαυράω*, "*to take away*." This verb is never found in the present, for the early writers mostly follow Homer in using only the imperfect with aoristic signification, namely, *ἀπηύρων*, *ἀπηύρας*, *ἀπηύρα*, &c. Observe, moreover that *ἀπηύρατο*, in *Od.*, iv., 646, is a false reading. Some take *αἱρέω* for the root; others, as Buttmann, *εὑρεῖν*, *εὑρίσκειν*; for the simple *αὔρω* is not found.

LINE 19. 'Εδύτην, 3 dual, 2 aor. indic. act. of *δύω* or *δύνω*, "*to enter*," "*to go under*:" fut. *δύσω*: 2 aor. *ἔδυν*.

LINE 22. Νηΐς, nom. sing. of Νηΐς, *ΐδος*, *ἡ*, Epic and Ionic for Ναΐς, *ΐδος*, *ἡ*, "*a Naiad*," a Nymph of fresh-water springs; as, Νηρηΐς, of the sea.—From *νάω*, "*to flow*."

LINE 24. Σκότιον, accus. sing. masc. of *σκότιος*, *α*, *ον*, "*dark*," "*darkling*;" especially "*in the dark*," "*secret*." (Consult note.)—From *σκότος*, "*darkness*."

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Book 6. Line 25–40.

LINE 25. **Ποιμαίνων**, nom. sing. masc. pres. part. act. of *ποιμαίνω*, "*to tend*," as shepherds do their flocks; "*to tend flocks*."—From *ποιμήν*, "*a shepherd*."

Ὀεσσι, Epic and Ionic for *οἴεσι*, dat. plur. of *ὄϊς*, *ὄϊος*, "*a sheep*." Compare *Glossary* on book iii., 198.

LINE 26. **Ὑποκυσαμένη**, nom. sing. fem. 1 aor. part. mid. of *ὑποκύω*, in the active seldom, if ever, used; in the middle, *ὑποκύομαι*, said of the woman, "*to conceive*."—From *ὑπό* and *κύω*.

LINE 27. **Ὑπέλυσε**, 3 sing. 1 aor. indic. act. of *ὑπολύω*, "*to relax*:" fut. *σω*: 1 aor. *ὑπέλυσα*.—From *ὑπό* and *λύω*.

LINE 28. **Μηκιστηϊάδης**, nom. sing. of **Μηκιστηϊάδης, ου, ὁ**, "*son of Mecisteus*."—From **Μηκιστεύς, ῆος, ὁ**, "*Mecisteus*."

LINE 30. **Περκώσιον**, accus. sing. masc. of **Περκώσιος, α, ον**, "*a Percosian*," "*an inhabitant* or *native of Percote*."—From **Περκώτη, ης, ἡ**, "*Percote*," a city of Mysia, south of Lampsacus.

LINE 33. **Νεστορίδης**, nom. sing. of **Νεστορίδης, ου, ὁ**, "*son of Nestor*."—From *Νέστωρ, ορος, ὁ*, "*Nestor*."

LINE 34. **Σατνιόεντος**, gen. sing. of **Σατνιόεις, όεντος, ὁ**, "*the Satniois*," a river, or, rather, large forest-brook of Troas. Consult note.

Ἐϋῤῥείταο, old form of the genitive for the later *ἐϋῤῥείτου*, gen. sing. masc. of *ἐϋῤῥείτης, ου, ὁ*, and this Epic and Ionic for *εὐρείτης, ου, ὁ*, "*fair-flowing*."—From **εὖ** and *ῥέω*, "*to flow*."

LINE 35. **Αἰπεινήν**, accus. sing. fem. of *αἰπεινός, ή, όν*, "*lofty*," &c. —From *αἰπύς*, "*lofty*."

LINE 38. **Ἀτυζομένω**, nom. dual, pres. part. pass. of *ἀτύζομαι*, "*to be distraught* from fear," "*to be amazed, bewildered*." The active *ἀτύζω*, fut. *ξω*, "*to strike with terror* or *amazement*," occurs first in *Theocritus*, i., 56, and *Apoll. Rhod.*, i., 465.—From (*ἀτάω*) pass. *ἀτάομαι*, "*to suffer*," "*to be in distress*."

LINE 39. **Βλαφθέντα**, nom. dual, 1 aor. part. pass. of *βλάπτω*, "*to disable, weaken, hinder, entangle*," &c.: fut. *βλάψω*: 1 aor. pass. *ἐβλάφθην*, but more usually 2 aor. pass. *ἐβλάβην*, which is nearer the root ΒΛΑΒ.—After Homer, this verb is employed, in general, in the sense of "*to harm, damage, hurt*," &c.

Μυρικίνῳ, dat. sing. masc. of *μυρίκινος, η, ον*, "*of the tamarisk*." —From *μυρίκη*, "*the tamarisk*." Consult note.

LINE 40. **Ἄξαντε**, nom. dual, 1 aor. part. act. of *ἄγνυμι*, "*to break*:" fut. *ἄξω*: 1 aor. *ἔαξα*, Epic *ἦξα*, Homeric 1 aor. part. *ἄξας*, but also *ἐάξας* in Lysias: 2 aor. pass. *ἐάγην*: 2 perf. act *ἔαγα*, Epic and Ionic *ἔηγα*.

Book 6. *Line* 41–57.

LINE 41. Φοβέοντο, 3 plur. imperf. indic. mid. of φοβέω, "*to strike with fear,*" "*to frighten:*" in the middle, "*to fear,*" "*to dread;*" in Homer, especially, "*to flee:*" fut. ήσω, &c.—From φόβος, "*fear,*" "*terror.*"

LINE 42. Τροχόν, accus. sing. of τροχός, οῦ, ὁ, "*a wheel,*" &c. Observe here the accentuation, τροχός being "*a wheel;*" but τρόχος, "*a running,*" "*a course,*" &c. Both are from τρέχω, "*to run.*"

Ἐξεκυλίσθη, 3 sing. 1 aor. indic. pass. of ἐκκυλίω, or ἰνδω, "*to roll out:*" fut. σω: 1 aor. ἐξεκύλισα: 1 aor. pass. ἐξεκυλίσθην.—From ἐκ and κυλίω.

LINE 46. Ζώγρει, 2 sing. pres. imper. act. of ζωγρέω, "*to take alive.*" Compare *Glossary* on book v., 698.

LINE 47. Κειμήλια, nom. plur. of κειμήλιον, ου, τό, "*any thing stored up as valuable property,*" "*a treasure* or *precious thing.*" Strictly, a neuter from κειμήλιος, ον, "*treasured up,*" &c.; and this from κεῖμαι.

LINE 48. Πολυκμητός, nom sing. masc. of πολυκμητός, όν, "*prepared with much toil,*" "*much* or *well wrought.*"—From πολύ and κάμνω.

LINE 49. Χαρίσαιτο, 3 sing. 1 aor. opt. mid. of the deponent χαρίζομαι, "*to offer willingly,*" "*to give gladly,*" &c.: fut. mid. χαρίσομαι: 1 aor. ἐχαρισάμην, &c.—From χάρις, "*a favor,*" &c.

LINE 50. Πεπύθοιτο, 3 sing. of the reduplicated 2 aor. opt. mid. of πυνθάνομαι, "*to learn,*" properly, by making inquiries: fut. mid. πεύσομαι: 2 aor. mid. ἐπυθόμην, and, with reduplication πεπυθόμην.—According to Ernesti and Pott, akin to πύνδαξ, πυθμήν, and so, strictly speaking, "*to search to the bottom.*"

LINE 53. Καταξέμεν, Epic, Doric, and Æolic for κατάξειν, fut. inf. act. of κατάγω, "*to lead down,*" "*to lead away:*" fut. κατάξω.—From κατά and ἄγω.

LINE 54. Θέων, nom. sing. masc. pres. part. act. of θέω, "*to run:*" fut. θεύσομαι, &c. Consult note as to the accentuation.

LINE 55. Κήδεαι, 2 sing. Epic and Ionic for κήδει, 2 sing. pres. indic. mid. of κήδω, "*to vex:*" in the middle, "*to care for,*" "*to be concerned for.*" Compare *Glossary* on book i., 56, *s. v.* κήδετο.

LINE 57. Αἰπύν, accus. sing. masc. of αἰπύς, εῖα, ύ, "*high and steep,*" "*high,*" "*lofty,*" and so, "*headlong,*" "*sudden,*" said of that into which one falls headlong, and can not escape; hence αἰπὺν ὄλεθρον in the present passage, "*headlong destruction.*"

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Book 6. *Line* 60–74.

Line 60. 'Ἐξαπολοίατο, Epic and Ionic for ἐξαπόλοιντο, 3 plur. 2 aor opt. mid. of ἐξαπόλλυμι, "*to destroy utterly*:" in the middle, ἐξαπόλλυμαι, "*to perish utterly*."—From ἐκ and ἀπόλλυμι.

'Ακήδεστοι, nom. plur. masc. of ἀκήδεστος, ον, "*uncared for*," especially "*unburied*," "*without funeral honors*."—From ἀ, *priv*., and κηδέω, "*to grieve*," "*to care for*."

'Αφαντοι, nom. plur. masc. of ἄφαντος, ον, "*invisible*," "*made away with*," "*blotted out*," "*without a trace*."—From ἀ, *priv*., and φαίνομαι, "*to appear*."

Line 62. Αἴσιμα, accus. plur. neut. of αἴσιμος, ον, and also η, ον, "*appointed by fate*," "*fated*," "*destined*;" hence, "*agreeable to the decree of fate*," and so, "*meet*," "*right*," "*fitting*."—From αἶσα, "*fate*."

'Ὤσατο, 3 sing. 1 aor. indic. mid. of ὠθέω, "*to push*," "*to thrust*," &c. : fut. ὠθήσω, and (as if from a radical form ὤθω) ὤσω. The other tenses follow the fut. ὤσω, as 1 aor. ἔωσα : perf. ἔωκα, &c. : 1 aor. mid. ὠσάμην and ἐωσάμην, &c. Consult note as to the force of the middle here.

Line 64. 'Ανετράπετο, 3 sing. 2 aor. indic. mid. of ἀνατρέπω, "*to turn up* or *over*," "*to overturn*," "*to throw down*." In the middle, "*to fall over*," &c. : fut. ψω : 2 aor. mid. ἀνετραπόμην.—From ἀνά and τρέπω.

Line 65. 'Εξέσπασε, 3 sing. 1 aor. indic. act. of ἐκσπάω, "*to draw out*:" fut. σω : 1 aor. ἐξέσπασα.—From ἐκ and σπάω.

Line 66. 'Εκέκλετο, 3 sing. 2 aor. indic. of the middle deponent κέλομαι, "*to call to* or *on*:" fut. κελήσομαι : 1 aor. ἐκελησάμην : 2 aor. Homeric, ἐκεκλόμην, which must be regarded, in effect, as a syncopated form of the reduplicated ἐκεκελόμην. Observe that κέλομαι properly is a kind of poetic form for κελεύω, and, like it, signifies, strictly, "*to set in motion, urge on, command*," &c. Sometimes, however, as in the present case, it adds to the signification of κελεύω that of καλέω.

Line 68 'Ενάρων, gen. plur. of ἔναρα, ων, τά (used only in the plural), "*the arms*," &c., "*of a slain foe*," "*spoils*," "*booty*."—Akin to ἔνεροι, and so conveying strictly the idea of their owner being *sent to the nether world*.

Line 71. Τεθνηῶτας, accus. plur. of τεθνηώς, ῶτος, Epic and Ionic for τεθνεώς, perf. part. act. of θνήσκω, syncopated from τεθνηκώς, &c.

Line 74. 'Αναλκείῃσι, Epic and Ionic for ἀναλκείαις, dat. plur. of ἀνάλκεια, ας, ἡ, "*want of strength*" "*spiritlessness*."—From ἀ. *priv*., and ἀλκή, "*strength*"

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Book 6. *Line* 78–93.

Line 78. Ἐγκέκλιται, 3 sing. perf. indic. pass. of ἐγκλίνω, "*to lean upon*," &c.: fut. ἐγκλινῶ: perf. act. ἐγκέκλικα: perf. pass. ἐγκέκλιμαι, &c.—From ἐν and κλίνω.

Ἰθύν, accus. sing. of ἰθύς, ύος, ἡ, "*a direct impulse*," "*an impulse*;" then, "*a plan, undertaking, purpose*," &c.—From ἰθύς, "*straight*," "*direct*," &c.

Line 80. Στῆτε, 2 plur. 2 aor. imperative act. of ἵστημι, "*to place*," &c.: fut. στήσω: perf. ἕστηκα, "*I stand*:" 2 aor. ἔστην, "*I stood*."

Ἐρυκάκετε, 2 plur. 2 aor. imper. act. of ἐρύκω, "*to restrain*," and the reduplicated form for ἐρύκετε. Thus, 2 aor. ἤρυκον, reduplicated form ἠρύκακον, &c.

Line 82. Πεσέειν, Epic and Ionic for πεσεῖν, 2 aor. inf. act. of πίπτω, "*to fall*." Compare *Glossary* on book i., 243.

Line 83. Ἐποτρύνητον, 2 dual pres. subj. act. of ἐποτρύνω, "*to stir up*," "*to arouse*," &c.: fut. υνῶ, &c.—From ἐπί and ὀτρύνω.

Line 85. Ἐπείγει, 3 sing. pres. indic. act. of ἐπείγω, "*to urge*:" in the middle, "*to hasten*." Compare *Glossary* on book ii., 354.

Line 87. Γεραιάς, accus. plur. fem. (γυναῖκας being understood) of γεραιός, ά, όν, "*old*." In Homer, however, always connected with notions of dignity and rank, and hence, "*of rank*," "*venerable*," &c.

Line 89. Οἴξασα, nom. sing. fem. 1 aor. part. act. of οἴγνυμι or οἰγνύω, "*to open*:" fut. οἴξω: 1 aor. ᾦξα: 1 aor. part. οἴξας, ασα, αν. The Epic poets, however, usually divide the diphthong in the augmented forms, and hence we have frequently, in Homer, ὤϊξεν, ὤϊξαν, and imperf. pass. ὠΐγνυντο. The compound ἀνοίγω, ἀνοίγνυμι, is much more frequent than the simple form.

Κληῗδι, dat. sing. of κληΐς, ῗδος, ἡ, Epic and Ionic for κλείς, εἰδός, ἡ, "*a key*."

Line 90. Χαριέστατος, nom. sing. masc. of χαριέστατος, η, ον, "*most elegant*." Superlative of χαρίεις, ιεσσα, ιεν, "*pleasing*," "*agreeable*," and this from χάρις.

Line 93. Ὑποσχέσθαι, 2 aor. infin. mid. of ὑπισχνέομαι, contracted -οῦμαι. Strictly, "*to hold one's self under*;" hence, "*to take upon one's self*," i. e., "*to undertake, promise, engage*," &c.: fut ὑποσχήσομαι: 2 aor. ὑπεσχόμην, &c. This verb ὑπισχνέομαι is, strictly, only a collateral form of ὑπέχομαι, which accordingly supplies several of its tenses.

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Book 6. *Line* 93–114.

Βοῦς, accus. plur. of βοῦς, βοός, "*cattle*," &c. Compare *Glossary* on book i., 154.

Line 94. Ἦνις, accus. plur. (contracted from ἤνιας) of ἦνις, ιος, ἡ, nom. plur. ἤνις, "*a yearling*," "*a year old*."—From ἔνος, "*a year*."

Ἠκέστας, accus. plur. fem. of ἤκεστος, η, ον, Epic and Ionic for ἄκεστος, "*ungoaded*," said of animals which have never yet been worked; such as were used in sacrifices.—From ἀ, *priv.*, and κεσ τός, "*pricked*."

Line 96. Ἀπόσχῃ, 3 sing. 2 aor. subj. act. of ἀπέχω, "*to keep away*:" fut. ἀφέξω: 2 aor. ἀπεσχον.—From ἀπό and ἔχω.

Line 97. Μήστωρα. Consult *Glossary* on book v., 272.

Line 99. Ἐδείδιμεν, Epic syncopated form for ἐδεδίαμεν, 1 plur. plu perf. indic. act. of δείδω, "*to fear*." Compare *Glossary* on book iii., 242, *s. v.* δειδιότες.

Ὄρχαμον, accus. sing. of ὄρχαμος, ου, ὁ; strictly, "*the first of a row*," "*a file-leader*;" hence, in general, "*the first*," "*a leader*."—From ὄρχος, "*a row*."

Line 101. Ἰσοφαρίζειν, pres. inf. act. of ἰσοφαρίζω, "*to make one's self equal*," "*to match one's self with*," "*to vie with*."-From ἴσος and φέρω, and so, properly, ἰσοφερίζω.

Line 107. Λῆξαν, Epic and Ionic for ἔληξαν, 3 plur. 1 aor. indic. act. of λήγω, "*to cease from*," "*to leave off*:" fut. λήξω. Compare *Glossary* on book i., 210, *s. v.* λῆγε.

Φάν, Epic and poetic for ἔφησαν, 3 plur. imperf. indic. act. of φημί, &c.

Line 109. Ἀλεξήσοντα, accus. sing. masc. fut. part act. of ἀλέξω, "*to aid*," "*to lend aid to*:" fut. ήσω. Compare *Glossary* on book i., 590, *s. v.* ἀλεξέμεναι.

Ἐλέλιχθεν, Epic for ἐλελίχθησαν, 3 plur. 1 aor. indic. pass. of ἐλελίζω. Compare *Glossary* on book v., 497.

Line 112. Μνήσασθε, 2 plur. 1 aor. imper. of the middle deponent μνάομαι, "*to bethink one's self*," "*to remember*:" fut. μνήσομαι: 1 aor. ἐμνησάμην. Compare *Glossary* on book i., 407, *s. v.* μνήσασα.

Line 113. Βείω, Epic and Ionic resolution for βῶ, 1 sing. 2 aor. subj. act. of βαίνω, "*to go*." Consult *Buttmann, Irreg. Verbs*, p. 38, *ed. Fishl.*

Line 114. Βουλευτῇσιν, Epic and Ionic for βουλευταῖς, dat. plur. of βουλευτής, οῦ, ὁ, "*a counselor*," "*one who sits in council*."—From βουλεύω, and this from βουλή.

Book 6. *Line* 115–132.

LINE 115. **Δαίμοσιν**, dat. plur. of *δαίμων*, *ονος*, "*a god*," "*a goddess*," "*a deity*."

'Αρήσασθαι, 1 aor. inf. of the middle deponent *ἀράομαι*, "*to pray*:" fut. *ἀράσομαι*, Epic and Ionic *ἀρήσομαι*: 1 aor. *ἠρασάμην*, Epic and Ionic *ἠρησάμην*.—From *ἀρά*, "*a prayer*."

LINE 117. **Σφυρά**, accus. plur. of *σφυρόν*, *οῦ*, *τό*, "*the ankle*."—Akin to *σπεῖρα*, *σφαῖρα*, from the notion of roundness common to them all.

Δέρμα, nom. sing. of *δέρμα*, *ατος*, *τό*, "*the skin, hide of beasts*."—From *δέρω*, "*to skin*," "*to flay*."

LINE 118. **'Αντυξ**. Consult *Glossary* on book v., 262, *s. v.* *ἄντυγος* and note *ad loc.*

Πυμάτη, nom. sing. fem. of *πύματος*. Consult *Glossary* on book iv., 254, *s. v.* *πυμάτας*.

Θέεν, Epic and Ionic for *ἔθεεν*, 3 sing. imperf. indic. act. of *θέω* "*to run*:" fut. *θεύσομαι*.

LINE 120. **Συνίτην**, Epic for *συνῄείτην*, 3 dual, imperf. indic. act. of *σύνειμι*, "*to go* or *come together*."

LINE 123. **Φέριστε**, voc. sing. of *φέριστος*, *η*, *ον*, "*most valiant*," "*bravest*," "*best*," &c.—From *φέρω*, like the Latin *fortis* from *fero*.

LINE 124. **'Οπωπα**, 1 sing. of the Epic and Ionic second perf. act. of *ὁράω*, "*to see*:" perf. *ἑώρακα*, &c. Observe that *ὄπωπα* is never used by the Attic prose writers.

LINE 127. **Δυστήνων**, gen. plur. masc. of *δύστηνος*, *ον*, "*unfortunate*," "*wretched*."—From *δύς* and *στένω*, "*to groan*," &c.

'Αντιόωσιν, Epic lengthened form for *ἀντιῶσιν*, 3 plur. pres. indic. act. of *ἀντιάω*, "*to encounter*," &c. Compare *Glossary* on book i. 31, *s. v.* *ἀντιόωσαν*.

LINE 130. **Δρύαντος**, gen. sing. of *Δρύας*, *αντος*, *ὁ*, "*Dryas*," the father of King Lycurgus. The name properly means "Oak-man," and comes from *δρῦς*, *δρυός*, *ἡ*, "*an oak*."

Λυκόοργος, nom. sing. of *Λυκόοργος*, *ου*, *ὁ*, Epic for *Λυκοῦργος*, *ου*, *ὁ*, "*Lycurgus*," son of Dryas, and king of the Edōnes in Thrace. Consult note.

LINE 132. **Διωνύσοιο**, Epic and Ionic for *Διονύσου*, gen. sing. of *Διόνυσος*, *ου*, *ὁ*, "*Dionysus*," "*Bacchus*," god of wine vineyards, and of high enthusiasm; son of Jupiter and Semele.

Τιθήνας, accus. plur. of *τιθήνη*, *ης*, *ἡ*, "*a nurse*." Strictly, the feminine of *τιθηνός*, "*nursing*," and this from *τιθή*, a rare collateral form of *τίτθη*, "*the teat* or *nipple of a woman's breast*."

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Book 6. *Line* 133–143.

LINE 133. Σεῦε, Epic and Ionic for ἔσσευε, 3 sing. 1 aor. indic. act of σεύω, "*to put in quick motion*," "*to chase*," "*to drive*." Compare *Glossary* on book iii., 26, *s. v.* σεύωνται.

Νυσήïον, accus. sing. neut. of Νυσήïος, α, ον, "*Nysean*," "*of or belonging to Nysa*."—From Νῦσα, ης, ἡ, "*Nysa*," a mountain of Thrace. Consult note.

LINE 134. Θύσθλα, accus. plur. of θύσθλα, ων, τά, "*the sacred implements* of the Bacchic Orgies," the thyrsus, &c.—From θύω, "*to rave*," &c.

Κατέχευαν, 3 plur. 1 aor. indic. act. of καταχέω, "*to pour down*," "*to let fall*," &c. Compare *Glossary* on book iii., 10, *s. v.* κατέχευεν.

LINE 135. Θεινόμεναι, nom. plur. fem. pres. part. pass. of θείνω, "*to strike*," "*to beat*." Compare *Glossary* on book i., 588, *s. v.* θεινομένην.

Βουπλῆγι, dat. sing. of βουπλήξ, ῆγος, ἡ, "*an ox-goad*."—From βοῦς and πλήσσω, "*to strike*:" 2 aor. pass. ἐπλήγην.

LINE 136. Δύσετο, Epic and Ionic for ἐδύσετο. Consult *Glossary* on book iii., 328.

Ὑπεδέξατο, 3 sing. 1 aor. indic. mid. of ὑποδέχομαι, "*to receive*:" fut. ὑποδέξομαι: 1 aor. mid. ὑπεδεξάμην.—From ὑπό and δέχομαι, the literal meaning of the verb being "*to receive under*," *i. e.*, "to entertain;" and so here to receive and shelter.

Κόλπῳ, dat. sing. of κόλπος, ου, ὁ, "*the bosom*," "*lap*." Modern Greek κόλφος, whence the Italian *golfo*, and our *gulf*. Probably, also, akin to the Latin *glob-us*.

LINE 137. Ὁμοκλῇ, dat. sing. of ὁμοκλή, ῆς, ἡ Strictly, "*a calling out together*," "*a shouting of several persons*;" but usually "*any loud calling* or *shouting* to a person," whether to *encourage* or *upbraid*; and hence here "*a threatening shout*."—From ὁμός, ὁμοῦ, "*together*," "*at once*," and καλέω.

LINE 138. Ὀδύσαντο, 3 plur. 1 aor. indic. mid. of the deponent ὀδύσσομαι, "*to be incensed at*." Only used in 1 aor. mid. ὠδυσάμην (without augment, ὀδυσάμην), and 3 sing. perf. pass. ὀδώδυσται (for ὤδυσται), with present signification. The root is probably δυς-, Sanscrit *dvish*, "to hate," and so akin to the Latin *odisse*, as also to ὀδύρομαι, ὀδύνη, &c.

LINE 139. Τυφλόν, accus. sing. masc. of τυφλός, ή, όν, "*blind*."—Probably shortened from τυφελός, and this derived from τύφω, and so, strictly, "*smoky*," "*misty*," "*darkened*."

LINE 143. Πείρατα, accus. plur. of πεῖραρ, and also πεῖρας, ατος, τό poetic, and especially Epic, for πέρας, ατος, τό, "*the end*

Book 6. *Line* 143–160.

issue, or *completion* of a thing," "*the farthest* or *highest point*," "*the extreme*."

'Ικηαι, Epic and Ionic for ἵκῃ, 2 sing. 2 aor. subj. mid. of *ἱκνέομαι*, "*to arrive at*," &c. Compare *Glossary* on book i., 19, *s. v.* ἱκέσθαι.

Line 145. 'Ερεείνεις, 2 sing. pres. indic. act. of ἐρεείνω, "*to ask*," "*to inquire after*."—Like ἔρομαι, and derived from it.

Line 147. Χέει, Epic and Ionic for χεῖ, 3 sing. pres. indic. act. of χέω, "*to pour*," "*to scatter*:" fut. χεύσω, &c.

Line 148. Τηλεθόωσα, Epic lengthened form for τηλεθῶσα, nom. sing. fem. pres. part. act. of τηλεθάω, "*to bloom*." A lengthened form of θάλλω, τέθηλα.

'Εαρος, gen. sing. of ἔαρ, ἔαρος, τό, "*the Spring*." Strictly, Fέαρ, with which compare the Latin *ver*, and the Persian *behâr*.

Line 149. 'Απολήγει, 3 sing. pres. indic. act. of ἀπολήγω, "*to cease*," "*to leave off*:" fut. ξω.—From ἀπό and λήγω, "*to cease*."

Line 150. Δαήμεναι, Epic, Doric, and Æolic for δαῆναι, 2 aor. infin. pass. of the radical form δάω, "*to teach*:" 2 aor. pass. ἐδάην, "*I was taught*:" infin. δαῆναι, "*to be taught*," i. e., "*to learn*."—Akin to δήω, δι-δάσκω, to the Latin *discere*, *docere*, and perhaps to *dic-ere*, δείκ-νυμι.

Line 151. 'Ισασιν, 3 plur. of οἶδα, with regard to which consult *Glossary* on book i., 343.

Line 152. 'Εφύρη, nom. sing. of 'Εφύρη, ης, ἡ, Epic and Ionic for 'Εφύρα, ας, ἡ, "*Ephyra*," the earlier name of Corinth; according to Pausanias, derived from Ephyra, the daughter of Oceanus. Consult note.

Μυχῷ, dat. sing. of μυχός, οῦ, ὁ, "*the innermost place* or *part*," "*the inmost nook* or *corner*," "*the farthest nook*."—From μύω, "*to close*," "*to be shut*."

Line 154. Αἰολίδης, nom. sing. of Αἰολίδης, ου, ὁ, "*son of Æolus*." —From Αἴολος, "*Æolus*."

Line 156. 'Ηνορέην, accus. sing. of ἠνορέη, ης, ἡ, Epic and Ionic for ἠνορέα, ας, ἡ, "*manliness*," "*manly spirit*."—From ἀνήρ.

Line 157. 'Ωπασαν, 3 plur. 1 aor. indic. act. of ὀπάζω, "*to make to follow*," "*to send as a companion*," &c.; and hence "*to give*," "*to bestow*." Compare *Glossary* on book v., 334.

'Εμησατο, 3 sing. 1 aor. indic. of the middle deponent μήδομαι, "*to devise*," "*to plan*:" fut. μήσομαι: 1 aor. ἐμησάμην.—From μῆδος, "*plan*," "*any thing planned and done cunningly*."

Line 160. 'Επεμήνατο, 3 sing. 1 aor. indic. mid. of ἐπιμαίνομαι.

Book 6. Line 160–169

"*to be mad after*," "*to have a frantic desire for*:" fut. ἐπιμανοῦμαι: perf. ἐπιμέμηνα.—From ἐπί and μαίνομαι.

'Αντεια, nom. sing. of 'Αντεια, ας, ἡ, "*Antea*," daughter of Iobates, king of Lycia, and wife of Prœtus, king at Tiryns in Argolis. The Greek tragedians call the wife of Prœtus Sthenobœa.

LINE 163. Ψευσαμένη, nom. sing. fem. 1 aor. part. of the middle deponent ψεύδομαι, "*to speak falsely*," "*to utter a falsehood*:" fut. ψεύσομαι: 1 aor. ἐψευσάμην. Observe that this deponent is of earlier and more common use (in Homer, as in later Greek,) than the active ψεύδω, "*to belie*," "*to cheat by lies*," "*to beguile*," &c.

LINE 164. Τεθναίης, 2 sing. perf. opt. act. (syncopated form) of θνήσκω. Consult *Glossary* on book iii., 102, *s. v.* τεθναίη.

Κάκτανε, Epic for κατάκτανε, 2 sing. 2 aor. imper. act. of κατακτείνω, "*to put to death*:" fut. κατακτενῶ: perf. κατέκτονα --From κατά and κτείνω.

LINE 165. 'Εθελεν. Consult *Glossary* on book i., 112, *s. v.* ἔθελον.

LINE 167. 'Αλέεινε, Epic and Ionic for ἠλέεινε, 3 sing. imperf. indic act. of ἀλεείνω, "*to avoid*," "*to shun*."—From ἄλη, "*wandering*."

Σεβάσσατο, Epic and Ionic for ἐσεβάσατο, 3 sing. 1 aor. indic. of the middle deponent σεβάζομαι, "*to have a religious dread* of a thing:" fut. σεβάσομαι: 1 aor. ἐσεβασάμην.—From σέβας, "*reverential awe*," "*a feeling of awe and shame*," which rises to prevent one's doing something disgraceful.

LINE 168. Λυκίηνδε, adv., "*to Lycia*," "*Lyciaward*." Compounded of Λυκίην, Epic and Ionic for Λυκίαν, accus. sing. of Λυκία, ας, ἡ, "*Lycia*," and the local ending, or suffix, δε, denoting motion toward. Consult *Excurs.* v., p. 427.

Πόρεν, Epic and Ionic for ἔπορεν, 3 sing. 2 aor. indic. act. of a form πόρω, assumed as a present for it; strictly, "*to bring to pass*," "*to contrive*;" and hence "*to give*," "*to deliver unto*," &c.: perf pass. πέπρωμαι, "*to be one's portion* or *lot*;" hence πέπρωται, 3 sing., "*it has been* or *is fated*," and πέπρωτο, "*it had been* or *was fated*."—Akin to πόρος, in the sense of "*a way* or *means of achieving*," &c.

LINE 169. Γράψας, nom. sing. masc. 1 aor. part. act. of γράφω; in Homer occurring only in the signification of "to grave, scratch, scrape," and not to write, which last meaning comes in at a later period. (Compare *Wolf, Prolegom.* § lxxxi., *seqq.*)

Πίνακι, dat. sing. of πίναξ, ακος, ὁ. Strictly, "*a board*," "*a plank*;" hence said of many things made of flat wood, and thus "*a tablet*."

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for marking or graving upon, and, at a later period, "a writing tablet," &c. (Consult note.)—According to Hemsterhuis, from an old word, *πίνος*, i. e., *pinus*, and so, strictly, a *deal board*. But, according to Buttmann (*Ausf. Gr.*, § 16, *Anm.*, i., *n.*) from *πλάξ*; so that, according to the Dorian custom, *ν* would be put for *λ*, and *ι* be inserted, as in *πινυτός*.

Πτυκτῷ, dat. sing. masc. of *πτυκτός*, *ή*, *όν*, "*folded.*" (Consult note.)—From *πτύσσω*, "*to fold.*"

Θυμοφθόρα, accus. plur. neut. of *θυμοφθόρος*, *ον*, "*harassing the soul*," "*heart-crushing*," "*heart-breaking*;" and hence, "*deadly*," "*baneful*."—From *θυμός*, and *φθείρω*, "*to corrupt, spoil, ruin*," &c.

LINE 170. *Ἠνώγειν*. Consult *Glossary* on book ii., 280, *s. v.* *ἀνώγει*.

Ὧι (*ᾧ*), dat. sing. masc. of the possessive pronoun *ὅς*, *ἥ*, *ὅν*, "*his, her own*," for which the Epic and Ionic form is *ἑός*, *ἑή*, *ἑόν*.

Πενθερῷ, dat. sing. of *πενθερός*, *οῦ*, *ὁ*, "*a father-in-law*," another Homeric term for which is *ἑκυρός*, though this term also signifies "*a step-father*." By later writers *πενθερός* is employed to denote, generally, *a connection by marriage*, e. g., "*a brother-in-law*," "*a son-in-law*," &c. Pott compares the Sanscrit *bandhu*, "a relation," from the root *bandh*, "to join," our *bind, bond*; to which, also, the Latin *af-fin-is* probably belongs. (*Etym. Forsch.*, i., 251.)

LINE 171. *Πομπῇ*, dat. sing. of *πομπή*, *ῆς*, *ἡ*, "*a sending*," "*a dispatching under an escort* or *in company*," strictly for the sake of protecting, guiding, &c.; and hence "*guidance*," &c.—From *πέμπω*, "*to send*."

LINE 172. *Ἶξε*. Consult *Glossary* on book v., 773, *s. v.* *ἷξον*.

LINE 176. *Ἤιτεε* (*ᾔτεε*), Epic and Ionic for *ᾔτει*, 3 sing. imperf. indic. act. of *αἰτέω*, "*to ask*:" fut. *ήσω*.

LINE 179. *Χίμαιραν*, accus. sing. of *χίμαιρα*, *ας*, *ἡ*; properly, "*a she-goat*," and then, "*the Chimæra*," a fire-spouting monster of Lycia, slain by Bellerophon. (Consult note.)—Properly the feminine of *χίμαρος*, "*a he-goat*." The Dorians are said to have called only *the young she-goat of the first year* *χίμαιρα* (and also *ἡ χίμαρος*), but an older one *αἴξ*, a distinction which seems to be made by Theocritus, i., 6.

Ἀμαιμακέτην, accus. sing. fem. of *ἀμαιμάκετος*, *ν*, *ον*, "*irresistible*," "*insupportable*," "*huge*," "*enormous*." An old poetic word, first occurring in Homer in the present passage. According to the grammarians, from *μακρός*, or *μαιμάω*, but better from *ἄμαχος*, *μαίμαχος*, by a kind of reduplication, and so implying that which is not *to be battled against*; *ἀ*, *priv.*, and *μάχη*.

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Book 6. *Line* 180–195.

LINE 180. Πεφνέμεν, Epic, Doric, and Æolic for πεφνεῖν, 2 aor. inf. act. of the obsolete radical φένω, "*to slay*:" 2 aor. ἔπεφνον (shortened from the reduplicated form ἐπέφενον): 2 aor. inf πεφνεῖν (shortened from πεφενεῖν).—No doubt akin to σφάζω.

LINE 182. Αἰθομένοιο, Epic and Ionic for αἰθομένου, gen. sing. pres. part. pass. of αἴθω, "*to light up*," "*to kindle*:" in the passive, "*to blaze*," though rarely found here save in the participle αἰθόμενος, the inf. αἴθεσθαι, and the imperfect αἴθετο. Compare the root αἰθ-, in αἴθω, with the Sanscrit *êdh*, "to burn," the Latin *æd-*, in *æs-tus*, the old high German *eit*, &c. (*Benfey, Wurzellex.* i., 259.)

LINE 184. Σολύμοισι, Epic and Ionic for Σολύμοις, dat. plur. of Σόλυμοι, ων, οἱ, "*the Solymi*," an ancient people of Lycia Consult note.

Μαχέσσατο, Epic and Ionic for ἐμαχέσατο, 3 sing. 1 aor. indic. mid. of μάχομαι, "*to fight*:" fut. μαχέσομαι: 1 aor. ἐμαχεσάμην.—From μάχη.

LINE 185. Δύμεναι, Epic, Doric, and Æolic for δῦναι, 2 aor. inf. act. of δύω, "*to enter into*," "*to engage in*:" fut. δύσω: 2 aor ἔδυν.

LINE 189. Εἶσε. Consult *Glossary* on book i., 311, *s. v.* εἶσεν.

Λόχον, accus. sing. of λόχος, ου, ὁ, "*an ambuscade*."—From λέγω, "*to cause to lie down*."

LINE 192. Κατέρυκε, Epic and Ionic for κατήρυκε, 3 sing. imperf. indic. act. of κατερύκω, "*to detain*:" fut. ξω.—From κατά and ἐρύκω, "*to restrain*," &c.

LINE 193. Βασιληΐδος, gen. sing. of βασιληΐς, ΐδος, ἡ, a peculiar feminine of βασίλειος, ον, "*regal*," "*kingly*."—From βασιλεύς.

Ἥμισυ, accus. sing. neut. of ἥμισυς, εια, υ, "*half*." Homer mostly uses ἥμισυ, with a genitive, "*a half*," "*the half*;" though in the plural he sometimes makes ἡμίσεις, &c., agree with the substantive Some supply μέρος with ἥμισυ, but it is much better to regard it at once as having the force of a substantive.

LINE 194. Τέμενος, accus. sing. of τέμενος, εος, τό, "*a piece of land cut or marked off, assigned as a private possession*," usually "*inclosed corn land*," &c.; hence, generally, "*an inclosure*." In a more special sense, "*a piece of land marked off from common uses, and dedicated to a god*."—From τέμνω, "*to cut off*."

LINE 195. Φυταλιῆς, Epic and Ionic for φυταλίας, gen. sing. of φυταλία, ας, ἡ, "*a planted place*," "*plantation land*,' as opposed to corn land (ἄρουρα).—From φυτόν "*a plant*," &c.

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Book 6. *Line* 195–208.

Ἀρούρης, Epic and Ionic for *ἀρούρας*, gen. sing. of *ἄρουρα, ας, ἡ* "*tilled* or *arable land*," "*seed land*," "*corn land*;" answering to the Latin *arvum*. Also, in general, like *γῆ*, "*ground*," "*soil*," "*land*." —From *ἀρόω*, "*to till*."

Νέμοιτο, 3 sing. pres. opt. mid. of *νέμω*, "*to deal out*," "*to distribute*:" fut. *νεμῶ*: 1 aor. *ἔνειμα*. In the middle, "*to possess*." (Consult note.) From Pindar downward the active is also found in the signification of the middle, "*to hold*," "*to possess*." Then again, as the owner occupied his own land, we have the middle, also, in the sense of "*to dwell in*," "*to inhabit*." The signification "*to feed*" is immediately connected with that of "*to dwell in*," since, with the early pastoral tribes (*νομάδες*), *pasturage* established *possession*.

LINE 198. **Παρελέξατο**, 3 sing. 1 aor. indic. mid. of *παραλέγω*, "*to put, lay beside* or *near*:" in the middle, "*to lay one's self beside* or *near*," &c.; in Homer, usually of clandestine intercourse. —From *παρά* and *λέγω*, "*to cause to lie down*."

LINE 201. **Ἀλήϊον**, accus. sing. neut. of *Ἀλήϊος, α, ον*, "*Aleian*," *i. e.*, of wandering. (Consult note.)—From *ἄλη*, "*a wandering*."

Ἀλᾶτο, Epic and Ionic for *ἠλᾶτο*, 3 sing. imperf. indic. of the deponent *ἀλάομαι*, "*to wander*." The more usual prose verb is *πλανᾶσθαι*.—From *ἄλη*, "*a wandering*."

LINE 202. **Κατέδων**, nom. sing. pres. part. act. of *κατέδω*, "*to devour*," "*to consume*:" fut. *κατέδομαι*: perf. *κατεδήδοκα*, and also *κατέδηδα*.—From *κατά* and *ἔδω*, "*to eat*."

Πάτον, accus. sing. of *πάτος, ου, ὁ*, "*a path*," "*a haunt*." Properly, "*a beaten* or *trodden path*." The root appears in the Sanscrit *pad*, "to go;" hence *patha*, our "path."

LINE 205. **Χρυσήνιος**, nom. sing. fem. of *χρυσήνιος, ον*, "*the golden-reined*," "*with reins of gold*."—From *χρυσός* and *ἡνία*, "*reins*."

Ἔκτα, 3 sing. of the Homeric syncopated 2 aor. indic. act. of *κτείνω*, "*to slay*:" fut. *κτενῶ*: 1 aor. *ἔκτεινα*: 2 aor. (ordinary form) *ἔκτανον*: Homeric syncopated 2 aor. *ἔκτᾱν, -ας, -α*, plur. *ἔκτᾰμεν*, &c., and 3. plur. *ἔκτᾰν* for *ἔκτασαν*. (*Buttmann, Irreg. Verbs*, p 158, *ed. Fishl.*)

LINE 208. **Ἀριστεύειν**, pres. infin. act. of *ἀριστεύω*, "*to be ἄριστος*," "*to be best* or *bravest*," "*to be conspicuous for valor*:" fut. *σω*.—From *ἄριστος*, "*best*," "*bravest*."

Ὑπείροχον poetic and Ionic for *ὑπέροχον*, accus. sing. masc. of

Book 6. *Line* 209-233.

ὑπείροχος, ον, "*superior*," "*distinguished above.*"—From ὑπειρέχω poetic and Ionic for ὑπερέχω.

Line 209. Αἰσχυνέμεν, Epic, Doric, and Æolic for αἰσχύνειν, pres. inf. act. of αἰσχύνω, "*to disgrace*," "*to bring shame upon*:" fut. υνῶ.—From αἶσχος, "*shame*," "*disgrace*."

Line 213. Κατέπηξεν, 3 sing. 1 aor. indic. act. of καταπήγνυμι, "*to fix down*:" fut. καταπήξω: 1 aor. κατέπηξα.—From κατά and πήγνυμι, "*to fix*."

Line 217. Ἐρύξας, nom. sing. masc. 1 aor. part. act. of ἐρύκω. "*to detain*:" fut. ξω: 1 aor. ἤρυξα.—Akin to ἐρύω.

Line 218. Πόρον, Epic and Ionic for ἔπορον, 3 plur. 2 aor. indic. act. from πόρω. Consult *Glossary* on line 168, *s. v.* πόρεν.

Line 222. Τυτθόν, accus. sing. masc. of τυτθός, όν; later, also, ή, όν, "*little*," "*small*," "*young*."—Probably akin to τυτθός τίτθη.

Line 223. Κάλλιφ', *i. e.*, κάλλιπε, Epic for κατέλιπε, 3 sing. 2 aor. indic. act. of καταλείπω, "*to leave behind*:" fut. ψω: 2 aor κατέλιπον.—From κατά and λείπω.

Θήβῃσιν, Epic and Ionic for Θήβαις, dat. plur. of Θῆβαι, ῶν, αἱ, "*Thebes*." Some, however, write it Θήβησιν, without the subscript ι, and regard it as an adverb.

Line 228. Πόρῃ, 3 sing. 2 aor. subj. act. from πόρω. Consult *Glossary* on line 168, *s. v.* πόρεν.

Line 229. Ἐναιρέμεν, Epic, Doric, and Æolic for ἐναίρειν, pres. inf. act. of ἐναίρω, "*to slay*," "*to kill*:" fut. ἐναρῶ: 2 aor. ἤναρον. According to Buttmann, no compound with αἴρω, but derived from ἔνεροι, akin to ἔναρα, ἐναρίζω, and so, strictly, "*to send to the nether world*." (*Lexil.*, *s. v.* ἀνήνοθεν, 10.)

Line 230. Ἐπαμείψομεν, with the shortened mood-vowel for ἐπαμείψωμεν, 1 plur. 1 aor. subj. act. of ἐπαμείβω, "*to exchange*:" fut. ψω: 1 aor. ἐπήμειψα.—From ἐπί and ἀμείβω.

Γνῶσιν, 3 plur. 2 aor. subj. act. of γιγνώσκω, "*to know*:" fut. γνώσομαι: perf. ἔγνωκα: 2 aor. ἔγνων. Consult, as regards the root *Glossary* on book i., 199.

Line 233. Λαβέτην, 3 dual, 2 aor. indic. act. of λαμβάνω, "*to seize*," "*to grasp*:" fut. λήψομαι: 2 aor. ἔλαβον. Lengthened from a root ΛΑΒ-.

Πιστώσαντο, Epic and Ionic for ἐπιστώσαντο, 3 plur. 1 aor. indic. mid. of πιστόω, "*to make faithful* or *trustworthy*," "*to exact a pledge or warrant* from one:" fut. ώσω. In the middle, "*to give one another pledges*," "*to give mutual pledges*:" fut. πιστώσομαι: 1 aor. ἐπιστωσάμην. From πιστός, "*faithful*," "*trusty*."

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Book 6. *Line* 234–245.

LINE 234. Ἐξέλετο, Epic and Ionic for ἐξείλετο, 3 sing. 2 aor. indic. middle of ἐξαιρέω, "*to take away:*" fut. ἐξαιρήσω: 2 aor. mid. ἐξειλόμην.

LINE 235. Ἄμειβεν, Epic and Ionic for ἤμειβεν, 3 sing. imperf. indic. act. of ἀμείβω, "*to exchange:*" fut. ψω: 1 aor. ἤμειψα.—Akin to ἀμφί, Latin *amb-*. (*Buttmann, Lexil., s. v.* ἔρμα, 2.)

LINE 236. Ἐννεαβοίων, gen. plur. neut. (τευχέων being understood) of ἐννεάβοιος, ον, "*worth nine oxen.*"—From ἐννέα and βοῦς.

LINE 238. Θέον, Epic and Ionic for ἔθεον, 3 plur. imperf. indic. act. of θέω, "*to run:*" fut. θεύσομαι.

LINE 239. Εἰρόμεναι, nom. plur. fem. pres. part. of the middle deponent εἴρομαι, "*to question about,*" "*to inquire about:*" fut. εἰρήσομαι. This verb εἴρομαι is commonly said to be Epic and Ionic for ἔρομαι, but it is more correct to call εἴρομαι merely a collateral form of ἔρομαι.

Ἔτας, accus. plur. of ἔτης, ου, ὁ, "*a relative.*" Consult note.

LINE 240. Πόσιας, accus. plur. of πόσις, ιος, ὁ, "*a husband.*" Observe that the genitive in Attic, also, is πόσιος, not πόσεως. The dative, however, is πόσει, Epic πόσεϊ: voc. πόσις or πόσι. In plur. πόσεις. For the etymology, consult *Glossary* on book iii., 329.

LINE 241. Ἐφῆπτο, 3 sing. pluperf. indic. of ἐφάπτομαι. Compare *Glossary* on book ii., 15, *s. v.* ἐφῆπται.

LINE 243. Ξεστῇς, Epic and Ionic for ξεσταῖς, dat. plur. fem. of ξεστός, ή, όν, "*scraped,*" "*smoothed,*" "*polished.*"—From ξέω, "*to scrape,*" "*to smooth,*" "*to polish.*"

Αἰθούσῃσι, Epic and Ionic for αἰθούσαις, dat. plur. of αἴθουσα, ης, ἡ, "*a corridor,*" "*a portico.*" The term is properly an adjective, στοά being understood, and refers to the circumstance of the corridor's usually looking east or south, to catch the sun.—From αἴθω, "*to light up,*" "*to glow,*" &c.

Τετυγμένον, accus. sing. masc. of τετυγμένος, perf. part. pass. of τεύχω, "*to construct:*" fut. ξω: perf. τέτευχα: perf. pass. τέτυγμαι. Compare *Glossary* on book i., 110, *s. v.* τεύχει.

LINE 244. Ἔνεσαν, Epic and Ionic for ἐνῆσαν, 3 plur. imperf. indic. act. of ἔνειμι, "*to be in.*"

LINE 245. Δεδμημένοι, nom. plur. masc. perf. part. pass. of δέμω, "*to build:*" perf. pass. δέδμημαι. The fut. act. δεμῶ, and perf. act. δέδμηκα, are nowhere found.—Akin to δέω, δαμάω, root of δόμος. Latin *domus*, &c

Book 6. Line 246–260.

LINE 246. *Κοιμῶντο*, Epic and Ionic for *ἐκοιμῶντο*, 3 plur. imperf indic. mid. of *κοιμάω*. Compare *Glossary* on book i., 476, *s. v.* *κοιμήσαντο*.

Μνηστῇς, Epic and Ionic for *μνησταῖς*, dat. plur. fem. of *μνηστός*, *ή*, *όν*, "*wedded.*" Literally, "*wooed,*" "*courted;*" and hence "*won and wedded.*" In Homer, always *ἄλοχος μνηστή*, "*a wedded wife.*" —From *μνάομαι*, "*to woo to wife.*"

LINE 248. *Τέγεοι*, nom. plur. masc. of *τέγεος*, *ον*, "*roofed,*" "*inclosed.*"—From *τέγος*, "*a roof,*" "*a covering.*"

LINE 250. *Αἰδοίῃς*, Epic and Ionic for *αἰδοίαις*, dat. plur. fem. of *αἰδοῖος*, *α*, *ον*; also, *ος*, *ον*, "*modest.*" Primitive meaning, '*regarded with awe* or *reverence,*" "*august,*" "*venerable.*" In Homer and Hesiod, said only of persons as superiors or elders, persons under divine protection; especially of the wife or mistress of the house; and so, in general, of women, "*deserving respect,*" "*tender;*" and hence "*bashful,*" "*modest.*"—From *αἰδώς*.

LINE 251. *Ἠπιόδωρος*, nom. sing. fem. of *ἠπιόδωρος*, *ον*, "*that gives soothing gifts,*" "*soothing by gifts,*" "*fond.*"—From *ἤπιος*, "*soft,*" "*gentle,*" &c., and *δῶρον*, "*a gift.*"

LINE 253. *Φῦ*, Epic and Ionic for *ἔφυ*, 3 sing. 2 aor. indic. act. of *φύω*. Compare *Glossary* on book i., 513, *s. v.* *ἐμπεφυυῖα*; and consult note, *ad loc.*

LINE 255. *Τείρουσι*, 3 plur. pres. indic. act. of *τείρω*, "*to harass.*" Literally, "*to rub,*" "*to rub away.*" Found only in the pres. and imperf. active and passive.

Δυςώνυμοι, nom. plur. masc. of *δυςώνυμος*, *ον*, "*bearing an ill name,*" "*hateful to hear named,*" "*abominable.*"—From *δύς* and *ὄνομα*.

LINE 258. *Μελιηδέα*, Epic and Ionic for *μελιηδῆ*, accus. sing. masc of *μελιηδής*, *ές*, "*honey-sweet.*"—From *μέλι* and *ἡδύς*.

Ἐνείκω, Epic and Ionic for *ἐνέγκω*, 1 sing. 1 aor. subj. act. of *φέρω*, "*to bring:*" fut. *οἴσω*: 1 aor. *ἤνεγκα*, Epic and Ionic *ἤνεικα*.

LINE 259. *Σπείσῃς*, 2 sing. 1 aor. subj. act. of *σπένδω*, "*to pour out a libation:*" fut. *σπείσω*: 1 aor. *ἔσπεισα*.

LINE 260. *Ὀνήσεαι*, with the shortened mood-vowel, for *ὀνήσηαι*, and this Epic and Ionic for *ὀνήσῃ*, 2 sing. 1 aor. subj. mid. of *ὀνίνημι*, "*to profit, advantage, help,*" and hence "*to refresh:*" in the middle, "*to have profit, advantage,*" "*to enjoy help,*" and hence "*to be refreshed:*" fut. *ὀνήσω*: 1 aor. *ὤνησα*: middle, *ὀνίναμαι*: fut. *ὀνήσομαι*: 1 aor. *ὠνησάμην*. — A reduplication from the root ΟΝ- which appears in the derivative tenses and forms.

Πίῃσθα, Epic, Doric, and Æolic for *πίῃς*, 2 sing. 2 aor. subj ac-

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Book 6. *Line* 260–268.

of πίνω, "*to drink*:" fut. πίομαι, and, after Aristotle, πιοῦμαι (found, indeed, as early as Xenophon): 2 aor. ἔπιον. Other tenses are formed from a root ΠΟ-; as, perf. πέπωκα: perf. pass. πέπομαι: 1 aor. pass. ἐπόθην, &c. Homer uses all the active tenses except the perfect; but of the passive, only the present and imperfect.

LINE 261. Κεκμηῶτι, Epic syncopated form for κεκμηκότι, dat. sing. perf. part. act. of κάμνω, "*to work one's self weary*," "*to become exhausted*," &c.: fut. καμοῦμαι: perf. κέκμηκα, which Homer mostly uses in the Epic syncopated participle κεκμηώς, κεκμηῶτι, κεκμηῶτα, but also accus. plur. κεκμηότας.—Lengthened from a root KAM-, which appears in the other tenses.

Ἀέξει, 3 sing. pres. ind. act. of ἀέξω, Ionic and poetic for αὔξω, αὐξάνω (Latin *augeo*). Used by the old poets only in the present and imperfect: later poets, however (as those of the Anthology), formed a future ἀεξήσω, and 1 aor. ἠέξησα, "*to increase*," "*to strengthen*," "*to enlarge*," &c.

LINE 262. Ἔτῃσιν, Epic and Ionic for ἔταις. Consult *Glossary* on line 239.

LINE 264. Ἄειρε, 2 sing. pres. imper. act. of ἀείρω, Ionic and poetic for the Attic αἴρω, "*to raise*:" fut. ἀερῶ, contracted ἀρῶ: 1 aor. ἤειρα: 1 aor. subj. ἀέρσῃ: 1 aor. mid. ἠειράμην, ἠράμην, ἀράμην. The other moods are usually from 2 aor. ἀρέσθαι: 1 aor. pass. ἠέρθην, &c.

LINE 265. Ἀπογυιώσῃς, 2 sing. 1 aor. subj. act. of ἀπογυιόω, "*to enervate*," "*to enfeeble*." Properly, "*to take from one the proper use of his limbs*."—From ἀπό, and γυῖον, "*a limb*."

Λάθωμαι, 1 sing. 2 aor. subj. mid. of λανθάνω, "*to escape notice*," &c.: in the middle, "*to forget*:" fut. λήσω: 2 aor. act. ἔλαθον: 2 aor. mid ἐλαθόμην.—Lengthened from a root ΛΑΘ-, which appears in the 2 aor., and also in the Latin *lateo*.

LINE 266. Ἀνίπτοισιν, Epic and Ionic for ἀνίπτοις, dat. plur. fem. of ἄνιπτος, ον, "*unwashed*."—From ἀ, *priv.*, and νίπτω, "*to wash*."

LINE 267. Ἅζομαι, 1 sing. pres. indic. of the middle deponent ἅζομαι, "*to dread*." Compare *Glossary* on book iv., 4[illegible] *s. v.* ἁζομένη.

LINE 268. Λύθρῳ, dat. sing. of λύθρον τό, or λύθρος, ου, ὁ, "*filth*," "*defilement*," especially of blood. Homer uses only the dative, so that the nominative remains uncertain. When the word stands alone in Homer, it is explained as *blood streaming from wounds, gore*; but when coupled with *αἷμα*, the reference then is to

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Book 6. Line 268–289.

blood and *dust from battle*. The medical writers, as Hippocrates, use it for impure blood; and Euphorion simply for *dust*.—Akin to λύμη.

Πεπαλαγμένον, accus. sing. masc. perf. part. pass. of παλάσσω, "*to stain*," "*to besprinkle*:" fut. ξω: perf. pass. πεπάλαγμαι.—From πάλλω, "*to shake*," for a thing is sprinkled or scattered by shaking or swinging it about.

Εὐχετάασθαι, Epic lengthened form for εὐχετᾶσθαι, pres. inf. of the middle deponent εὐχετάομαι, poetic for εὔχομαι, "*to pray to*." Only found in the present and imperfect.

LINE 270. **Θυέεσσιν**, Epic and Ionic for θύεσιν, dat. plur. of θύος, εος, τό, "*an offering of incense*." (Consult note.)—From θύω, "*to offer up*."

Ἀολλίσσασα, nom. sing. fem. 1 aor. part. act. of ἀολλίζω, "*to gather together*," "*to convene*:" fut. σω.—From ἀολλής, "*all together*," "*in crowds*," &c.—Probably from ἀ, *copulative*, and εἴλα, ἐόλημαι, "*to crowd together*," &c.

LINE 280. **Καλέσσω**, Epic and Ionic for καλέσω, 1 sing. 1 aor. subj. act. of καλέω, "*to call*," "*to summon*," &c.: fut. καλέσω: 1 aor. ἐκάλεσα, &c.

LINE 285. **Ἀτέρπου**, gen. sing. fem. of ἄτερπος, ον, "*joyless*."—From ἀ, *priv.*, and τέρπω.

Ὀϊζύος, gen. sing. of ὀϊζύς, ύος, ἡ, "*sorrow*," "*woe*," "*distress*;" in Attic, οἰζύς, as a dissyllable.—From οἴ, the cry of woe.

Ἐκλελάθεσθαι, Epic reduplicated form of the 2 aor. inf. mid. of ἐκλανθάνω, "*to quite forget*," "*to forget entirely*:" fut. ἐκλήσω: 2 aor. ἐξέλαθον, with Epic reduplication, ἐξελέλαθον: 2 aor. mid. ἐξελαθόμην, with Epic reduplication, ἐξελελαθόμην.—From ἐκ and λανθάνω.

LINE 286. **Μολοῦσα**, nom. sing. fem. 2 aor. part. act. assigned to ἔμολον, "*I went*." No present μολέω occurs, except in very late and bad authorities. Compare *Glossary* on book iv., 11, *s. v.* παρμέμβλωκε.

LINE 287. **Ἄολλισαν**, Epic and Ionic for ἤολλισαν, 3 plur. 1 aor. indic. act. of ἀολλίζω, "*to gather together*," "*to convene*." Compare *Glossary* on line 270, *s. v.* ἀολλίσσασα.

LINE 288. **Κατεβήσετο.** Consult *Glossary* on book i., 428, *s. v.* ἀπεβήσετο.

LINE 289. **Παμποίκιλοι**, nom. plur. masc. of παμποίκιλος, ον, "*all variegated*."—From πᾶς, πᾶσα, πᾶν, and ποικίλος, "*variegated*."

Book 6. *Line* 290–301.

LINE 290. Σιδονίων, gen. plur. fem. of Σιδόνιος, η, ον, "*Sidonian*," and this Epic and Ionic for Σιδώνιος, α, ον.—From Σιδών "*Sidon*."

LINE 291. Σιδονίηθεν, Epic and Ionic for Σιδωνίηθεν, adv., "*from Sidon*."—From Σιδών, "*Sidon*."

Ἐπιπλώς, nom. sing. masc. Epic and Ionic 2 aor. part. act. of ἐπιπλώω, "*to sail over*" (for ἐπιπλέω): fut. ώσω: perf. ἐπιπέπλωκα. 1 aor. ἐπέπλωσα: 2 aor. ἐπέπλων, ως, ω: part. ἐπιπλώς, gen. ἐπιπλῶντος. (*Buttmann, Irreg. Verbs*, p. 21, *ed. Fishl.*)—From ἐπί and πλώω, Epic and Ionic for πλέω, "*to sail*."

LINE 292. Εὐπατέρειαν, accus. sing. of εὐπατέρεια, ας, ἡ, "*of illustrious sire*," "*daughter of a noble sire*."—From εὖ and πατήρ.

LINE 294. Ποικίλμασιν, dat. plur. of ποίκιλμα, ατος, τό, "*variegated work*," "*a variegated figure*," "*rich and variegated embroidery*."—From ποικίλλω, "*to variegate*," "*to embroider*," &c.

LINE 295. Ἀπέλαμπεν, 3 sing. imperf. indic. act. of ἀπολάμπω, "*to glisten*," "*to shine forth* on the view:" fut. ψω: 1 aor ἀπέλαμψα.—From ἀπό and λάμπω.

Νείατος, nom. sing. masc. of νείατος, η, ον, Epic and Ionic for νεάτος, η, ον, "*the last*," "*lowest*," "*undermost*." A kind of irregular superlative from νέος, like μέσατος, from μέσος.

LINE 296. Μετεσσεύοντο, 3 plur. imperf. indic. of the middle deponent μετασεύομαι, "*to hurry along with*."—From μετά and σεύω, with regard to which last compare *Glossary* on book iii., 26, *s. v.* σεύωνται.

LINE 298. Ὤϊξε, Epic for ᾦξε, 3 sing. 1 aor. indic. act. of οἴγνυμι, "*to open*:" fut. οἴξω: 1 aor. ᾦξα, but the Epic writers usually divide the diphthong in the augmented forms, as in the present instance. The compound ἀνοίγω, ἀνοίγνυμι, is much more frequent than the simple οἴγνυμι.—Lengthened from the radical οἴγω.

LINE 299. Κισσηΐς, nom. sing. of Κισσηΐς, ΐδος, ἡ, "*daughter of Cisseus*." A female patronymic applied to Theano, the priestess of Minerva in Troy. (Consult note.)—From Κισσεύς, έως, Ionic ῆος, ὁ, "*Cisseus*," a Thracian prince.

LINE 300. Ἱέρειαν, accus. sing. of ἱέρεια, ας, ἡ, "*a priestess*." A feminine from ἱερεύς. It occurs not only in Homer, but also in the Attic writers, especially the tragedians, who likewise use the form ἱερία.

LINE 301. Ὀλολυγῇ, dat. sing. of ὀλολυγή, ῆς, ἡ, "*any loud crying*," especially of women invoking a deity. The sense o

Book 6. *Line* 305–323.

howling, like the Latin *ululatus*, is rare; indeed, in Euripides (*Med.*, 1176) it is expressly opposed to a *wailing* cry.—From ὀλολύζω.

LINE 305. Ἐρυσίπτολι, voc. sing. fem. of ἐρυσίπτολις "*protecting a state* or *city*."—From ἐρύομαι and πόλις.

LINE 306. Ἆξον, 2 sing. 1 aor. imper. act. of ἄγνυμι, "*to break*:" fut. ἄξω: 1 aor. ἔαξα, Epic ἦξα, Homeric participle ἄξας perf. ἔαγα.

LINE 307. Πρηνέα, Epic and Ionic for πρηνῆ, accus. sing. of πρηνής, ές, "*headlong*," "*prone*." Compare *Glossary* on book ii., 414, *s. v.* πρηνές.

LINE 309. Ἱερεύσομεν, with the shortened mood-vowel, for ἱερεύσωμεν, 1 plur. 1 aor. subj. act. of ἱερεύω, "*to sacrifice*," &c.

LINE 311. Ἀνένευε, 3 sing. imperf. indic. act. of ἀνανεύω; strictly, "*to throw the head back*," in token of denial, which we express by *shaking the head*; opposed to κατανεύω; hence "*to refuse*," "*to deny*."—From ἀνά and νεύω.

LINE 314. Ἔτευξε, 3 sing. 1 aor. indic. act. of τεύχω, "*to build*," "*to construct*:" fut. ξω: 1 aor. ἔτευξα. Compare *Glossary* on book i., 110, *s. v.* τεύχει.

LINE 315. Τέκτονες, nom. plur. of τέκτων, ονος, ὁ, "*any worker in wood*," especially "*a carpenter, joiner, builder*." In the present instance joined with ἄνδρες, and having, therefore, a kind of adjectival force, "*workmen*."—From τίκτω, 2 aor. inf. τεκεῖν.

LINE 319. Ἑνδεκάπηχυ, accus. sing. neut. of ἑνδεκάπηχυς, υ, gen. εος, "*eleven cubits long*."—From ἕνδεκα and πῆχυς, "*a cubit*."

LINE 320. Πόρκης, nom. sing. of πόρκης, ου, ὁ, "*a ring*," "*a hoop*," especially of gold, which passed round the place where the iron head of a spear was fastened to the shaft.

LINE 321. Ἕποντα, accus. sing. pres. part. act. of the old verb ἕπω, "*to be about* or *with*," "*to be busy about*," &c.: fut. ἕψω: 2 aor. ἔσπον (not ἕσπον): inf. σπεῖν: part. σπών. The active of this verb belongs solely to the old poetry, only some compounds having established themselves in prose. The middle, ἕπομαι, "*to follow*," is very frequent in prose.

LINE 322. Ἀφόωντα, Epic lengthened form for ἀφῶντα, accus. sing. pres. part. act. of ἀφάω, "*to handle, feel, examine*:" fut. ήσω.—Akin to ἅπτω.

LINE 323. Δμωῇσι, Epic and Ionic for δμωαῖς, dat. plur. of δμωή, ῆς, ἡ; strictly, "*she that is tamed* or *enslaved*," and so "a

male slave taken in war." Hence, in general, "*a female slave attendant.*" Of frequent occurrence in Homer, who only has the plural, and that usually joined with γυναῖκες.—From δαμάω, "*to subdue.*"

LINE 326. Ἔνθεο, Epic and Ionic for ἐνέθου, 2 sing. 2 aor. indic. mid. of ἐντίθημι.

LINE 327. Φθινύθουσι, 3 plur. pres. indic. act. of φθινύθω, "*to perish,*" "*to waste away.*" Poetic form for φθίνω, the more usual present for φθίω, "*to perish,*" &c.

LINE 329. Ἀμφιδέδηε, 3 sing. 2 perf. indic. act. of ἀμφιδαίω, "*to light up* or *kindle around.*" In the perfect and pluperfect, "*to burn* or *blaze around.*"—From ἀμφί and δαίω.

LINE 330. Μεθιέντα, accus. sing. pres. part. act. of μεθίημι, "*to relax.*"

LINE 331. Ἄνα, the preposition ἀνα, written with anastrophe, for ἀνάστηθι, "*up,*" "*arise.*" Usually ἀλλ' ἄνα. In this signification of the preposition, the last syllable is never elided. The apocopated ἄν' is always for ἀνέστη.

Θέρηται, 3 sing. pres. subj. pass. of θέρω, "*to warm, heat, burn.*" Homer uses the passive only, with a future middle, θέρσομαι: 2 aor. ἐθέρην: subj. θερέω for θέρω. Hence θέρος, θερίζω, θέρμω, θερμός, &c. As θ was changed, in Æolic and Doric, into φ, it is plain that to this family belong the Latin *ferveo* and *febris*; probably, too, *torreo*, with the English *dry*, German *dörren*, *dorren*, &c.

LINE 335. Νεμέσσι, Epic and Ionic for νεμέσι, dat. sing. of νέμεσις, εως, ἡ; in the dative, νεμέσεϊ, contracted νεμέσει, for which the Ionians have gen. νεμέσιος, dat. νεμέσϊι, contr. νεμέσῑ, "*indignation.*" Compare *Glossary* on book ii., 223, *s. v.* νεμέσσηθεν.

LINE 336. Ἥμην, 1 sing. imperf. indic. of ἧμαι, "*I sit.*" Consult *Glossary* on book i., 512, *s. v.* ἧστο.

Ἄχεϊ, Epic and Ionic for ἄχει, dat sing. of ἄχος, εος, τό, "*grief,*" &c. Compare *Glossary* on book i., 103, *s. v.* ἀχνύμενος.

Προτραπέσθαι, 2 aor. inf. mid. of προτρέπω, "*to make another turn toward:*" in the middle, "*to turn one's self toward,*" &c.: fut. προτρέψομαι: 2 aor. προετραπόμην.—From πρό and τρέπω.

LINE 338. Ὥρμησε, 3 sing. 1 aor. indic. act. of ὁρμάω, "*to urge on,*" &c. In the middle, "*to rush,*" &c.—From ὁρμή, "*any violent pressure onward,*" &c.

LINE 339. Ἐπαμείβεται, 3 sing. pres. indic. mid. of ἐπαμείβω, "*to exchange,*" "*to interchange,*" &c.; in the middle, "*to change from one to another,*" "*to come alternately:*" fut. ἐπαμείψομαι: 1 aor. ἐπημειψάμην.—From ἐπί and ἀμείβω.

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Book 6. *Line* 340–358.

LINE 340. Δύῃ, 1 sing. 2 aor. subj. act. of δύω or δύνω, "*to enter*" "*to put on:*" fut. δύσω: 2 aor. ἔδυν.

LINE 344. Δᾶερ, voc. sing. of δαήρ, έρος, ὁ, "*a brother-in-law.*" Consult *Glossary* on book iii., 180.

Κακομηχάνου, gen. sing. of κακομήχανος, ον, "*contriving evil,*" "*mischief-devising.*"—From κακός and μηχανή.

'Οκρυοέσσης, gen. sing. fem. of ὀκρυόεις, όεσσα, όεν, "*cold,*" "*chilling,*" "*making one shudder;*" hence "*fearful,*" "*dreadful.*" Properly, with ο euphonic, for κρυόεις, "*icy-cold,*" "*chilling.*"

LINE 346. Θύελλα, nom. sing. of θύελλα, ης, ἡ, "*a storm*" of the most violent kind, "*a hurricane.*"—From θύω, "*to rush,*" &c., as ἄελλα from ἄω, ἄημι.

LINE 348. 'Απόερσε, 3 sing. of an old Epic 2 aor. indic., found only in the 3 person; as, subjunctive ἔρσῃ, optative ἔρσειε, "*to hurry,*" "*to sweep away;*" said of running water. Of uncertain derivation. Buttmann (*Lexil.*, *s. v.*) supposes it to come from ἔρδω, as an Ionic collateral form of ἄρδω.

LINE 349. Τεκμήραντο, Epic and Ionic for ἐτεκμήραντο, 3 plur. 1 aor. indic. of the middle deponent τεκμαίρομαι, "*to set as an end* or *boundary;*" hence "*to ordain, decree,*" especially of the Deity or Fate: fut. τεκμαρῶ: 1 aor. ἐτέκμηρα: 1 aor. mid. ἐτεκμηράμην.—From τέκμαρ, "*a fixed mark, end,* or *boundary.*"

LINE 352. 'Οπίσσω, Epic and poetic for ὀπίσω, adv., 1, of place, "*behind,*" "*backward:*" 2, of time (as in the present instance), "*hereafter,*" "*afterward.*" This is, generally speaking, the force of ὀπίσσω, as regards time, but not always, as Passow and others contend. In book i., 343, the reference is *to the past*, not, as Passow maintains, to the more *remote*, as contrasted with the *immediate future*, which would weaken the force of the passage. The same remark will apply to book iii. 109. (Compare *Thes. Græc. Ling.*, *ed. Hase*, *col.* 2092, *seq.*)

LINE 353. 'Επαυρήσεσθαι, fut. inf. mid. of ἐπαυρίσκομαι, "*to enjoy,*" "*to reap the fruit of:*" fut. ἐπαυρήσομαι. Compare *Glossary* on book i., 410, *s. v.* ἐπαύρωνται.

LINE 354. Ἕζεο, Epic and Ionic for ἕζου, 2 sing. pres. imper. mid. of ἕζω. Consult *Glossary* on book i., 48, *s. v.* ἕζετο.

Δίφρῳ, dat. sing. of δίφρος, ου, ὁ, and later ἡ, "*a seat.*" Compare *Glossary* on book iii., 424.

LINE 357. 'Οπίσσω, "*hereafter.*" Consult *Glossary* on line 352.

LINE 358. 'Αοίδιμοι, nom. plur. masc. of ἀοίδιμος, ον, "*a subject of song.*" Generally in a good sense, "*famous in song.*"

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here, however (and the only time it occurs in Homer), in a bad sense.—From ἀοιδή, "*song*," &c.

Line 363. Ὄρνυθι, 2 sing. pres. imper. act. of ὄρνυμι, "*to arouse.*" Compare *Glossary* on book iv., 421, *s. v.* ὀρνυμένου.

Line 364. Καταμάρψῃ, 3 sing. 1 aor. subj. act. of καταμάρπτω, "*to grasp,*" "*to catch hold of,*" and hence "*to overtake:*" fut. ψω: 1 aor. κατέμαρψα.—From κατά and μάρπτω.

Line 366. Οἰκῆας, accus. plur. of οἰκεύς, ῆος, ὁ, Epic and Ionic for οἰκεύς, έως, ὁ, "*an inmate of one's house,*" "*a member of one's family.*"—From οἶκος.

Line 367. Ὑπότροπος, nom. sing. masc. of ὑπότροπος, ον, "*turning back,*" "*returning.*"—From ὑποτρέπω.

Ἴξομαι, 1 sing. fut indic. of ἱκνέομαι, "*to come:*" fut. ἵξομαι: perf. ἷγμαι, &c.

Line 368. Δαμόωσιν, Epic lengthened form for δάμωσιν, 3 plur. 2 aor subj. pass. of δαμάω, "*to subdue.*" Compare *Glossary* on book 61, *s. v.* δαμῇ.

Line 370. Εὐναιετάοντας, accus. plur. of εὐναιετάων, ουσα, ον, "*well-dwelt in,*" "*well-inhabited,*" and hence "*lying well,*" "*well-situated.*" No such verb as εὐναιετάω occurs.—From εὖ and ναιετάω, with regard to which consult *Glossary* on book iii., 387, *s. v.* ναιεταώσῃ.

Line 372. Εὐπέπλῳ, dat. sing. fem. of εὔπεπλος, ον, "*with a beautiful peplus;*" hence, generally, "*well-clad,*" &c.—From εὖ and πέπλος, with regard to which last consult note on book v., 315.

Line 373. Γοόωσα, Epic lengthened form for γοῶσα, nom. sing. fem. pres. part. act. of γοάω, "*to moan,*" "*to wail:*" fut. ήσω.—From γόος, "*any sign of grief,*" "*weeping,*" "*wailing,*" &c.

Μυρομένη, nom. sing. fem. pres. part. mid. of μύρω, "*to flow, run, trickle,*" &c. In the middle, "*to melt into tears;*" and hence, generally, "*to shed tears,*" "*to weep.*"—From this verb comes, by reduplication, μορμύρω, Lat. *murmuro.* Later writers employ, instead of it, μυρολογέω and μυρῳδέω, like θρηνῳδέω. Hence Latin *mœreo.*

Line 374. Τέτμεν, Epic and Ionic for ἔτετμεν. Consult *Glossary* on book iv., 293.

Line 375. Οὐδόν, accus. sing. of οὐδός, οῦ, ὁ, Epic and Ionic for ὀδός, οῦ, ὁ, "*a threshold,*" especially "*the threshold of a house.*" Observe that ὁ οὐδός must be carefully distinguished from ἡ οὐδός, which last is Ionic for ἡ ὁδός, "*a way,*" and that, though ὁ ὀδός and ἡ ὁδός are kindred words, yet it is quite wrong to think that ὁ οὐδός is Ionic for ἡ ὁδός, "*a way.*"—Akin to οὖδας, τό, "*the ground,*" "*earth;*" strictly, the *surface* of the earth

Book 6. *Line* 378–400.

LINE 378. Γαλόων, gen. plur. of γάλοως, ἡ, gen. γάλοω, nom. plur γαλόῳ, &c., for which the Attics employ γάλως, gen. γάλω, &c., "*a sister-in-law.*" Compare the Latin *glos*. The original form appears to have been γάλοϝος. (*Benfey, Wurzellex.*, ii., 150.)

Εἰνατέρων, gen. of εἰνατέρες, αἱ, "*brothers' wives*," or "*wives of brothers-in-law.*" No singular εἰνατείρ is found. The corresponding masculine is ἀέλιοι; but in an epitaph *ap. Orell., Inscr. Lat.*, ii., p. 421, ἠνατέρ, ὁ, is the husband of the deceased's sister. The Latin term *janitrix* is supposed to be akin to this. (Compare *Scal. ad Catull.*, 67, 3; *Modest. Dig.*, 38, 10, 4, § 6.) Pott and Benfey refer both the Greek and Latin forms to the Sanscrit *jâmâtri*, "a son-in-law."

LINE 380. Ἐϋπλόκαμον, accus. sing. fem. of ἐϋπλόκαμος, ον, Epic and Ionic for εὐπλόκαμος, ον, "*fair-locked*," "*fair-haired.*" —From εὖ and πλόκαμος, "*a braid*," "*a lock of hair*," &c.

LINE 381. Ταμίη, nom. sing. of ταμίη, ης, ἡ, Epic and Ionic for ταμία, ας, ἡ, "*a housekeeper.*"—Either from τέμνω, ταμ-εῖν "*one who cuts for each his share*," or akin to the Latin *dare*, δαίω.

LINE 390. Ἀπέσσυτο, 3 sing. syncopated 2 aor. mid. of ἀποσεύω "*to chase away*;" in the middle, "*to rush away.*" Compare *Glossary* on book iii., 26, *s. v.* σεύωνται.

LINE 393. Διεξίμεναι, Epic, &c., for διεξιέναι, pres. inf. act. of διέξειμι, "*to go out.*"

LINE 394. Πολύδωρος, nom. sing. fem. of πολύδωρος, ον, "*richly endowed*," "*with ample dowry*," "*richly dowered.*" It occurs also, in an active sense, "*giving many presents*," "*open-handed.*"—From πολύς and δῶρον, "*a gift*," "*a present.*"

LINE 396. Πλάκῳ, dat. sing. of Πλάκος, ου, ἡ, "*Placus*," a mountain of Mysia. Consult note.

Ὑλήέσσῃ, dat. sing. fem. of ὑλήεις, ήεσσα, ῆεν, "*woody*," "*wooded.*" —From ὕλη, "*a wood.*"

LINE 397. Ὑποπλακίῃ, Epic and Ionic for Ὑποπλακίᾳ, dat. sing. fem. of Ὑποπλάκιος, α (Epic and Ionic η), ον, "*Hypoplacian.*"—From ὑπό and Πλάκος. Consult note.

Κιλίκεσσι, Epic and Ionic for Κίλιξι, dat. plur. of Κίλιξ, ικος, ὁ. "*a Cilician.*" In the plural, Κίλικες, ων, οἱ, "*the Cilicians*;" and, as an adjective, "*Cilician.*" Cilicia proper lay on the sea-coast of Asia Minor, south of Cappadocia and Lycaonia, and to the east of Pisidia and Pamphylia. As regards the Cilicians here meant, consult note.

LINE 400. Ἀταλάφρονα, accus. sing masc. of ἀταλάφρων, ον, "of

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tender mind," said of a child in the nurse's arms.—From ἀταλός "*tender*," and φρήν.

Αὔτως. Consult note on book i., 133

LINE 401. Ἑκτορίδην, accus. sing. of Ἑκτορίδης, ου, ὁ, "*son of Hector*."—From Ἕκτωρ, ορος, ὁ, "*Hector*."

Ἀλίγκιον, accus. sing. masc. of ἀλίγκιος, α, ον, "*like unto*," "*resembling*."—Of uncertain derivation; perhaps akin to ἧλιξ, ἥλικος.

LINE 402. Καλέεσκε, 3 sing. Epic iterative imperf. indic. act. for ἐκάλει, from καλέω, "*to call*," &c.

LINE 403. Ἀστυάνακτα, accus. sing. of Ἀστύαναξ, ακτος, ὁ, "*Astyanax*," son of Hector and Andromache. (Consult note.) —From ἄστυ and ἄναξ.

Ἐρύετο, 3 sing. imperf. indic. mid. of ἐρύω, "*to draw*;" in the middle, "*to defend*." Compare *Glossary* on book iv., 138, *s. v.* ἔρυτο.

LINE 407. Φθίσει, 3 sing. fut. indic. act. of φθίω or φθίνω, "*to decline*," "*to decay*;" but in the fut. φθίσω, and aorist ἔφθισα, always transitive, "*to destroy*," *i. e.*, to make to decline or decay. Observe that φθίνω is the only form used in prose.—Akin to φθείρω.

LINE 408. Ἄμμορον, accus. sing. fem. of ἄμμορος, ον, Epic and Ionic for ἄμοιρος, ον, "*without lot* or *share*," "*destitute*."—From ἀ, *priv.*, and μοῖρα, "*lot*," "*portion*."

LINE 412. Θαλπωρή, nom. sing. of θαλπωρή, ῆς, ἡ; strictly, "*a warming*," but in Homer always used figuratively, "*a cheering*," "*a comfort*," "*a solace*," &c.—From θάλπω, "*to warm*."

LINE 414. Ἀμόν, accus. sing. fem. of ἀμός, ή, όν, Epic and Æolic for ἡμέτερος, α, ον, "*our*," "*ours*," and, the plural idea being used for the singular, "*my*," "*mine*."

LINE 416. Ὑψίπυλον, accus. sing. fem. of ὑψίπυλος, ον, "*high-gated*," "*of lofty gates*."—From ὕψι, "*high*," "*aloft*," "*on high*," and πύλη, "*a gate*."

LINE 418. Κατέκηε, Epic for κατέκαυσε, 3 sing. 1 aor. indic. act. of κατακαίω, "*to burn*:" fut. κατακαύσω: 1 aor. κατέκαυσα. Epic κατέκηα.—From κατά and καίω.

LINE 419. Ἔχεεν, 3 sing. 1 aor. indic. act. of χέω, "*to pour*," &c; and hence, like χόω, "*to throw out* earth, so as to form a mound," "*to heap up*:" fut. χεύσω: 1 aor. ἔχεα, for which Homer often has the merely Epic form ἔχευα, with and without augment. Compare *Glossary* on book iv., 269.

Πτελέας, accus. plur. of πτελέη, ης, ἡ, Epic and Ionic for πτελέα

Book 6. Line 420–442.

ες, ἡ, "*an elm.*" (Consult note.)—Perhaps akin to *patula*, "the *spreading* tree." (*Lobeck, Paralipom.*, 337.)

LINE 420. Ὀρεστιάδες, nom. plur. of ὀρεστιάς, άδος, ἡ, "*a woman of the mountains*," "*a female mountaineer*," &c.; hence Νύμφαι ὀρεστιάδες, equivalent to Ὀρειάδες.—From ὄρος, "*a mountain.*"

LINE 422. Ἰῷ, Epic and Ionic for ἑνί, dat. sing. neut. of (ἴος) ἴα, ἴον Epic and Ionic for εἷς, μία, "*one.*" Observe that of the latter only ἰῷ, for ἑνί, occurs, namely, in the present passage.

Κίον, Epic and Ionic for ἔκιον, 3 plur. imperf. indic. act. of κίω, "*to go.*"—Akin to ἴω, the root of εἶμι, and probably a strengthened form of the same. Only a poetic verb.

LINE 424. Εἰλιπόδεσσι, Epic and Ionic for εἰλίποσι, dat. plur. of εἰλίπους, πουν, τό, gen. ποδος, "*feet-trailing*," "*trailing-footed.*" (Consult note.)—From εἴλω, "*to roll*," "*to plait*," &c., and πούς.

LINE 430. Παρακοίτης, nom. sing. of παρακοίτης, ου, ὁ, "*a husband*," "*a spouse.*" The corresponding feminine term, παράκοιτις, occurs in book iv., 60.—From παρά and κοίτη.

LINE 432. Θήῃς, Epic lengthened form for θῇς, 2 sing. 2 aor. subj act. of τίθημι, &c.

Ὀρφανικόν, accus. sing. masc. of ὀρφανικός, ή, όν, another form for ὀρφανός, ή, όν, "*orphaned*," "*fatherless*," "*an orphaned one.*" A later shortened form of ὀρφανός is ὀρφός, whence the Latin *orbus* Compare the German *Erbe.* The root appears to be the same with that of the Greek ἁρπάζω, the Latin *rapio*, &c.

LINE 433. Ἐρινεόν, accus. sing. of ἐρινεός, οῦ, ὁ, "*the wild fig-tree*," the Latin *caprificus*.

LINE 434. Ἀμβατός, nom. sing. fem. of ἀμβατός, όν, Epic and Ionic for ἀναβατός, όν, "*that may be mounted* or *scaled*," "*easy to be scaled*," "*accessible.*"—From ἀναβαίνω.

Ἐπίδρομον, nom. sing. neut. of ἐπίδρομος, ον, "*that may be overrun, reached*, or *attained*;" hence "*exposed to assaults.*"—From ἐπιτρέχω, 2 aor. inf. ἐπιδραμεῖν.

Ἔπλετο, 3 sing. imperf. indic. mid. of πέλω, "*to be*," &c. Consult note on book i., 418, *s. v.* ἔπλεο, and *Glossary* on the same.

LINE 435. Ἐπειρήσαντο, 3 plur. 1 aor. indic. mid. of πειράω, "*to make trial of*," "*to make an attempt upon*," &c.

LINE 436. Ἀγακλυτόν, accus. sing. masc. of ἀγακλυτός, όν, "*very illustrious*," "*highly renowned.*"—From ἄγαν and κλυτός.

LINE 442. Τρῳάδας, accus. plur. of Τρῳάς, άδος, ἡ, "*a Trojan woman.*" The feminine form of Τρώς, ωός

Book 6. *Line* 442–474.

'Ελκεσιπέπλους, accus. plur. fem. of ἑλκεσίπεπλος, ον, "*trailing the robe*," "*of trailing robe*." (Consult note.)—From ἕλκω and πέπλος.

LINE 457. Μεσσηΐδος, gen. sing. of Μεσσηΐς, ΐδος, ἡ, "*Messēis*," a fountain near Pelasgic Argos in Thessaly.

'Υπερείης, gen. sing. of 'Υπερείη, ης, ἡ, Epic and Ionic for 'Υπέρεια, ας, ἡ, "*Hyperēa*," a fountain near Pelasgic Argos in Thessaly.

LINE 458. 'Αεκαζομένη, nom. sing. fem. of ἀεκαζόμενος, η, ον, "*reluctant*," "*unwilling*." Properly a participle, but no verb, ἀεκάζω or ἀεκάζομαι, appears.—Akin to ἀέκων, contr. ἄκων, "*unwilling*."

LINE 460. 'Αριστεύεσκε, 3 sing. iterative form of the imperf. indic act. for ἠρίστευε, from ἀριστεύω, "*to be the best* or *bravest*:" fut. σω, &c.—From ἄριστος.

LINE 463. Χήτεϊ, Epic and Ionic for χήτει, dat. sing. of χῆτος, εος, τό, "*want*," "*need*," &c.—From a root ΧΑ-, whence also, χάτος, χατέω, χατίζω, all implying want, &c.

Δούλιον, accus. sing. neut. of δούλιος, α, ον, "*slavish*," "*servile*." In Homer only occurring in the phrase δούλιον ἦμαρ, "*the day of slavery*," *i. e.*, on which one is enslaved.

LINE 464. Τεθνηῶτα, Epic and Ionic for τεθνεῶτα, accus. sing. perf part. act. of θνήσκω, syncopated from τεθνηκότα, &c.

Χυτή, nom. sing. fem. of χυτός, ή, όν, "*poured*," "*shed*," and, of dry things, "*heaped up*," &c.—Verbal adjective from χέω, "*to pour*," &c.

LINE 465. 'Ελκηθμοῖο, Epic and Ionic for ἑλκηθμοῦ, gen. sing. of ἑλκηθμός, οῦ, ὁ, "*a dragging* or *pulling roughly*." Here, however, in a passive sense, "*a being dragged away*."—From ἑλκέω, ήσω, a strengthened form of ἕλκω, "*to drag*," &c.

LINE 466. 'Ορέξατο, Epic and Ionic for ὠρέξατο, 3 sing. 1 aor. indic. mid. of ὀρέγω, "*to stretch*," "*to stretch out*:" fut. ξω: 1 aor. ὤρεξα. In the middle, "*to stretch one's self out*," "*to reach out toward*:" 1 aor. ὠρεξάμην.—Clearly akin to the Latin *rego*, *erigo*, *porrigo*; German *reichen*, *recken*: English *reach*, &c.

LINE 468. 'Ατυχθείς, nom. sing. masc. 1 aor. part. pass. of ἀτύζομαι. Compare *Glossary* on line 38, *s. v.* ἀτυζομένω.

LINE 469. 'Ιππιοχαίτην, accus. sing. of ἱππιοχαίτης, ου, ὁ, "*of horse-hair*," "*shaggy with horse-hair*."—From ἵππιος, "*of or belonging to a horse*," and χαίτη, "*a mane*."

LINE 470. Νεύοντα, accus. sing. pres. part. act. of νεύω, "*to nod*:" fut. σω.—Akin to the Latin *nuo*, &c.

LINE 474. Κύσε, Epic and Ionic for ἔκυσε, 3 sing. 1 aor indic

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Book 6. *Line* 474–501.

act. of κυνέω, "*to kiss:*" fut. κυνήσομαι or κύσω, Epic κύσσω: 1 aor ἔκυσα, Epic κύσα and κύσσα.

Πῆλε, Epic and Ionic for ἔπηλε, 3 sing. 1 aor. indic. act. of πάλλω, "*to dandle,*" &c.

LINE 477. 'Αριπρεπέα, Epic and Ionic for ἀριπρεπῆ, accus. sing. of ἀριπρεπής, ές, "*eminently distinguished.*"—From the inseparable prefix ἀρι, "*very,*" "*eminently,*" &c., and πρέπει.

LINE 480. 'Ένaρα, accus. plur. of ἔναρα, ων, τά, "*the spoils*" of a slain foe.—Akin to ἐναίρω, "*to slay.*"

LINE 481. Χαρείη, 3 sing. 2 aor. opt. pass. of χαίρω, "*to rejoice.*"

LINE 483. Κηώδεϊ, Epic and Ionic for κηώδει, dat. sing. masc. of κηώδης, ες, "*smelling as of burning incense;*" in general, "*fragrant,*" "*sweet-scented.*"—Usually derived from κάω, καίω, "*to burn,*" and ὄζω, "*to smell;*" but both the synonymous form κηώεις, and the analogous θυώδης, make it probable that there was an old substantive κῆος, equivalent in meaning to θύος, "*incense,*" which was to καίω, as in Latin *fragro* to *flagro*.

LINE 486. 'Ακαχίζεο, Epic and Ionic for ἀκαχίζου, 2 sing. pres. imper. pass. of ἀκαχίζω, "*to trouble,*" "*to grieve* another. In the passive, "*to be troubled,*" "*to be grieved.*"

LINE 488 Πεφυγμένον, accus. sing. masc. perf. part. pass. (in an active sense) of φεύγω, "*to escape:*" fut. φεύξομαι and φευξοῦμαι. perf. πέφυγα: perf. pass. in an active sense πέφυγμαι.

LINE 491. 'Ηλακάτην, accus. sing. of ἠλακάτη, ης, ἡ, "*a distaff,*" the Latin *colus*. Homer has it only in this sense. At a later period, however, it was used to signify *the spindle,* and also many things spindle-shaped; as *a shaft, stalk, arrow,* &c.—Perhaps akin to ἠλάσκω, "*to wander, roam about,*" &c., so that the distaff got this name from being *turned around*.

LINE 496. 'Εντροπαλιζομένη, nom. sing. fem. of ἐντροπαλιζόμενος, η, ον, pres. part. of the deponent ἐντροπαλίζομαι, "*to keep turning around,*" "*to keep looking back from time to time.*"—A frequentative from ἐντρέπω.

LINE 499. 'Ενῶρσεν, 3 sing. 1 aor. indic. act. of ἐνόρνυμι, "*to excite in,*" "*to arouse* or *stir up in:*" fut. ἐνόρσω: 1 aor. ἐνῶρσα —From ἐν and ὄρνυμι.

LINE 500. Γόον, Epic and Ionic for ἔγοον, 3 plur. Epic irregular 2 aor. of γοάω, "*to bewail:*" fut. ήσω. Some, less correctly, regard ἔγοον as an imperfect.

LINE 501. 'Εφαντο, 3 plur. imperf. indic. mid of φημί, "*to say.*" In the middle, φάμαι, "*to say unto one's self,*" "*to think*" Imperf. ἐφάμην

Book 6. *Line* 504–513.

Line 504. **Κατέδυ**, 3 sing. 2 aor. indic. act. of καταδύω or καταδύνω, "*to go down*," "*to go under*," "*to enter*," and hence "*to put on*:" fut. καταδύσω: 1 aor. κατέδυσα: 2 aor. κατέδυν.—From κατά and δύω or δύνω.

Line 505. **Σεύατο**, Epic and Ionic for ἐσσεύατο, 3 sing. 1 aor. indic. mid. of σεύω. Compare *Glossary* on book iii., 26, *s. v.* σεύωνται.

Line 506. **Στατός**, nom. sing. masc. of στατός, ή, όν, verbal adjective from ἵστημι, "*placed*," hence "*standing*;" and στατὸς ἵππος, "*a stalled horse*."

Ἀκοστήσας, nom. sing. masc. 1 aor. part. act., probably from a verb ἀκοστάω, "*to feed on barley*," although no such verb actually appears, but only the aorist participle.—Probably from ἀκοστή, "*barley*." (Consult *Buttmann, Lexil.*, p. 75, *seqq.*, *ed. Fishlake.*)

Line 507. **Ἀποῤῥήξας**, nom sing. masc. 1 aor. part. act. of ἀποῤῥήγνυμι, "*to break off*:" fut. ἀποῤῥήξω: 1 aor. ἀπέῤῥηξα.—From ἀπό and ῥήγνυμι.

Θείῃ, Epic and Ionic for θέῃ, 3 sing. pres. subj. act. of θέω, "*to run*:" fut. θεύσομαι.

Κροαίνων, nom. sing. masc. pres. part. act. of κροαίνω, poetic form for κρούω, said especially of a horse, "*to stamp*," "*to strike with the hoof*."

Line 508. **Ἐϋῤῥεῖος**, Epic gen. sing. contracted for ἐϋῤῥεέος, from εὐρεής, ές, "*fair-flowing*."—From εὐ and ῥέω, "*to flow*."

Line 509. **Κυδιόων**, Epic lengthened form for κυδιῶν, nom. sing. masc. pres. part. act. of κυδιάω, "*to exult*," "*to pride one's self*," "*to vaunt*."—From κῦδος, "*glory*," "*renown*," &c.

Line 510. **Ἀγλαΐηφι**, Epic for ἀγλαΐῃ, and this Epic and Ionic for ἀγλαΐᾳ, dat. sing. of ἀγλαΐα, ας, ἡ, "*beauty*," "*splendor*," &c.—Akin to αἴγλη and ἄγαλμα.

Line 511. **Ῥίμφα**, adv., "*lightly*," "*swiftly*," especially of something thrown or put in any quick motion.—Probably from ῥίπτω, ἔρ-ριμμαι.

Ἤθεα, accus. plur. of ἦθος, εος, τό, "*an accustomed seat*;" hence, in the plural, "*seats*," "*haunts*," "*abodes*," but in Homer only of the *haunts of beasts*. Used of the *abodes of men* first in Hesiod (*Op*., 166, 523).—Probably a lengthened form of ἔθος.

Line 513. **Ἠλέκτωρ**, nom. sing. of ἠλέκτωρ, ορος, ὁ, "*the beaming sun*." Used also as an adjective, "*beaming*."—Akin to ἤλεκτρον, "*amber*," and also *a metallic substance*, compounded of four parts gold and one silver.

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Book 6. *Line* 514–528.

LINE 514. Καγχαλόων, Epic lengthened form for καγχαλῶν, nom sing. pres. part. act. of καγχαλάω, "*to laugh aloud*," and hence "*to exult*." Compare *Glossary* on book iii., 43.

LINE 516. Ὀάριζε, Epic and Ionic for ὠάριζε, 3 sing. imperf. indic act. of ὀαρίζω, "*to converse with one*," "*to hold familiar intercourse with one*:" fut. σω: 1 aor. ὠάρισα.—From ὄαρος, "*familiar converse*."

LINE 518. Ἠθεῖε, voc. sing. of ἠθεῖος, εία, εῖον, "*trusty*," "*dear*," "*honored*." It appears to be a term used by a younger brother to an elder, and probably is intended to express at once brotherly love and respect.—According to some, from θεῖος, "*god-like*," "*excellent*;" better, however, from ἦθος, and conveying, therefore, the general idea of "*known*," "*trusty*," &c.

Ἐσσύμενον, accus. sing. masc. of ἐσσύμενος, η, ον, part. of σεύω (according to signification and accent, a present, but reduplicated as if a perf. part.), "*being in haste*," "*hastening*." Compare *Glossary* on book iii., 26, *s. v.* σεύωνται.

LINE 519. Ἐναίσιμον, accus. sing. neut. of ἐναίσιμος, taken adverbially, "*in due time*." Compare *Glossary* on line 521, *s. v.* ἐναίσιμος.

LINE 521. Ἐναίσιμος, ον, "*fated*," "*sent by destiny*," especially in a good sense, "*seasonable*," "*in good* or *due time*."—2. "*In harmony with fate* or *law*," and hence "*right*," "*seemly*," "*just*," "*reasonable*."

LINE 522. Ἀτιμήσειε, 3 sing. Æol. 1 aor. opt. act. of ἀτιμάω, "*to cast discredit on*," "*to slight*," "*to deem unworthy of a favor*."

LINE 523. Μεθιεῖς, Epic and Ionic for μεθίης, 2 sing. pres. indic. act. of μεθίημι, "*to relax*," "*to remit*," &c.: fut. μεθήσω, &c.

LINE 524. Ἄχνυται, 3 sing. pres. indic. of the middle deponent ἄχνυμαι, "*to grieve*," "*to trouble one's self*." Only used in the present and imperfect.—From ἄχος, "*grief*," &c.

LINE 526. Ἴομεν, with shortened mood-vowel, for ἴωμεν, 1 plur pres. subj. act. of εἶμι, "*to go*."

LINE 527. Δώῃ, Epic for δῷ, 3 sing. 2 aor. subj. act. of δίδωμι. Compare *Glossary* on book i., 324, *s. v.* δώῃσιν.

Αἰειγενέτῃσιν, Epic and Ionic for αἰειγενέταις. Consult *Glossary* on book iii., 296, *s. v.* αἰειγενέτῃσιν.

LINE 528. Ἐλεύθερον, accus. sing. masc. of ἐλεύθερος, α, ον, "*free*." Homer has this word only in two phrases in the Iliad, namely, ἐλεύθερον ἦμαρ, "*the day of freedom*," *i. e.*, freedom, and κρητὴρ ἐλεύθερος, "*the mixer commemorative of deliverance*."

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INDEX TO GLOSSARY.

A.

Page

ἄαπτους 582
Ἀβάντων . . . 746
ἀβλῆτα . . . 714
ἄβλητος . . . 754
ἀβληχρήν 779
ἤγαγε 546
ἀγαγόντε 739
ἀγάγω 620
ἀγακλυτόν 837
ἀγαλλόμενα . . . 647
ἄγαλμα 719
Ἀγαμέμνονι . . . 465
ἄγαμος 658
ἀγάννιφον 557
ἀγανοῖς 612
ἀγασσόμεθα . . . 680
ἀγανοί 684
ἄγγεα . . . 649
ἀγγελίην . . . 737
ἄγγελος . . . 601
ἄγγελοι 543
ἄγε 480
ἄγειν 492
ἀγείρομεν . . . 502
ἀγειρόντων . . . 644
ἀγέληφι . . 650
ἀγελείη 716
ἀγέμεν . . . 541, 561
ἆγεν (ἄγνυμι) . . 724
ἆγεν (ἄγω) 808
ἀγέραστος 497
ἀγέρθη 719
ἀγέροντο . . 601
ἀγερώχων . . . 657
ἄγῃ 695
ἀγηγέρατο . . . 723
ἀγήνωρ . . . 625
ἀγήραον 645
ἀγητοί . . . 806
ἀγκάς 781
ἀγκλίνας . . . 714
ἀγκυλομητέω . . . 816
ἀγκυλομήτης . . 711
ἀγκῶνα 797
ἀγλαά 465
ἀγλαΐηφι . . . 840
ἀγλαόν 630
ἄγνυται 841
ἀγοί 681
ἄγονος 658
ἀγοράασθε 633
ἀγοράων 625
ἀγόρευε . . . 631
ἀγορεύεις 494
ἀγορευέμεν . . 591
ἀγόρευον 675
ἀγορεύω . . . 549
ἀγορήν . . . 537
ἀγορήνδε . . . 477
ἀγορήσατο 485
ἀγορηταί 672
ἀγορητής . . . 526, 621
ἄγος 728
ἄγρει 804
ἄγριον 655
ἀγρομένῃσιν 650
ἀγρομένοισιν . 679

	Page
ἀγρῷ	765
ἀγυιάς	795
ἄγχε	696
ἀγχίμολον	753
Ἀγχίσῃ	778
ἄγχιστα	597
ἀγχιστῖναι	765
ἀγχοῦ	613
ἄγω	512
ἀδάκρυτος	556
ἀδεῖν	674
ἀδινάων	599, 648
ἀεθλεύειν	738
ἀέθλους	669
ἀειγενέτῃσιν	841
ἄειδε	455
ἄειδον	589
ἀείδοντες	567
ἀεικέα	545
ἀεικέσσι	623
ἄειρε	828
ἀειρομένη	610
ἀεκαζομένη	838
ἀέκοντε	542
ἀέκοντος	536
ἀέκουσα	546
ἄελλαι	627
ἀελλῆς	653
ἀέντες	790
ἀέξει	828
ἀερσίποδες	690
ἄζεο	807
ἄζετο	785
ἀζηχές	742
ἄζομαι	828
ἀζομένη	748
ἀζόμενοι	465
ἀήρ	809
ἀήσυλα	809
ἀθανάτοισιν	530
ἀθέριζον	529
ἀθέσφατον	556
Ἀθηναίην	516
Ἀθήνη	514
ἀθρόοι	645
αἰ (εἰ)	481
αἶ	637
Αἴαντε	642, 72[illegible]
Αἰάντεσσ'	728
Αἴαντος	501
Αἰγείδην	530
αἴγειρος	748
αἰγείῳ	682
αἰγιαλῷ	617
αἰγίδα	645
αἰγιόχοιο	516
αἴγλη	646
αἰγλήεντος	577
αἰγῶν	472
Ἀΐδαο	795
αἰδεῖσθαι	465
αἰδεσθείς	739
ἀΐδηλον	641, 810
Ἄϊδι	456
αἰδοίης	827
αἰδοίοιο	739
αἰδοῖος	673
αἰδομένω	542
Ἄϊδος	689, 808
ἀΐδρει	680
αἰδῶ	623
Ἀϊδωνῆϊ	768
αἰεί	476
αἰειγενετάων	641
αἰειγενέτῃσι	687
αἰέν	534
αἰζηοί	656
αἴης	612
αἰθαλόεν	643
αἶθε	556
αἰθέρι	643
Αἰθιοπῆας	[illegible]

	Page		Page
αἰθομένοιο	823	αἰχμητάων	504, 659
αἴθοπα	564	αἰχμητήν	534
αἴθοπι	749	αἶψα	536
αἰθούσῃσι	826	Ἀκάμαντι	786
Αἴθρῃ	671	ἀκάματον	755
αἴθωνι	748	ἀκαχήμενος	757
αἱματόεσσα	624	ἀκαχίζεο	839
αἵμονα	758	ἀκέοντο	785
αἰνά	556	ἀκέουσα	582
Αἰνείαο	777	ἀκέων	470, 573
αἰνῇ	655	ἀκήδεστοι	815
αἰνήν	707	ἀκήν	664
αἰνότατε	579	ἀκήριον	807
αἴνυτο	753	ἀκηχεμένη	781
αἰνῶς	580, 672	ἄκοιτις	670, 705
ἀΐξασα	612	ἀκόντισεν	749
αἰόλα	776	ἀκόντων	717
Αἰολίδης	820	ἄκοσμα	618
αἰολοθώρηξ	749	ἀκοστήσας	840
αἰολομίτρην	799	ἀκουάζεσθον	733
αἰολοπώλους	676	ἀκουέμεν	579
αἰπεινήν	813	ἄκουσα	552
αἰπόλια	649	ἄκουσεν	592
αἰπόλοι	649	ἀκράαντον	608
αἰπύν	814	ἄκρας	741
αἱρείτω	594	ἄκρητοι	634
αἶσα	556	ἄκριτα	701
αἶσαν	661	ἀκριτόμυθε	621
αἴσῃ	557	ἀκρόκομοι	754
αἴσιμα	815	ἀκροπόλοισιν	790
αἶσυλα	783	ἀκτή	641
αἴσχεα	682	ἀκωκή	756
αἰσχροῖς	657	ἅλα	502, 539
αἰσχρόν	605	ἅλαδε	538
αἰσχυνέμεν	825	ἀλαλητός	742
αἰτίῃ	673	ἀλαλητῷ	610
αἴτιοι	505	Ἀλαλκομενηΐς	707
ἀϊχθῆναι	808	ἀλαπαδνότεροι	730
αἰχμάσσουσι	732	ἀλαπάζοντα	767
αἰχμή	693	ἀλαπάξας	637
αἰχμητά	769	ἀλᾶτο	824

	Page
ἄλγεα	456
ἀλγήσας	624
ἀλεγεινῆς	712
ἀλεγίζεις	507
ἀλεγίζω	511
ἀλέεινε	821
ἀλεείνων	657
ἀλείτην	656
Ἀλέξανδρος	654
ἀλεξέμεν	653
ἀλεξέμεναι	585
ἀλεξήσοντα	817
ἀλευάμενον	757
ἀλεύατο	694
ἀλεώμεθα	757
Ἀλήϊον	824
ἀλήμεναι	807
ἄλθετο	784
ἀλίγκιον	836
Ἀλιζώνων	758
ἀλίοιο	578
ἅλιον	708
ἅλις	600
ἄλκαρ	795
ἀλκή	659
ἀλκί	777
ἄλλῃ	497
ἄλληκτον	646
ἀλλοδαποῖσιν	659
ἀλλοπρόσαλλον	807
ἄλλοτε	585
ἀλλότριος	771
ἀλόντε	788
ἀλεῦσα	638
ἄλοχοι	608
ἀλόχου	495
ἀλόχῳ	579
ἅλτο	577
ἀλύουσα	780
ἀλυσκάζοντι	773
ἀλωάς	788

	Page
ἀλωάων	762
Ἀλωῆος	782
ἅμα	506
Ἀμαζόνες	676
ἀμβαλλώμεθα	644
ἀμβρόσιαι	576
ἀμβρόσιος	592
ἀμέγαρτον	644
ἀμειβόμεναι	589
ἄμεινον	496
ἀμετροεπής	617
ἄμμι	479, 551
ἀμπελόεσσαν	676
ἀμπεπαλών	693
ἀμύμονας	557
ἀμύμων	491
ἀμῦναι	482
ἀμύξεις	525
ἀμφεκάλυψεν	704
ἀμφεποτᾶτο	631
ἀμφέχυτο	595
ἀμφηρεφέα	474
ἀμφιαχυῖαν	631
ἀμφιβέβηκας	471
ἀμφιβρότης	640
ἀμφιγυήεις	589
ἀμφιελίσσας	612
ἀμφικαλύπτει	623
ἀμφικύπελλον	585
ἀμφιμέλαιναι	493
ἀμφίπολοι	670
ἀμφίς	592
ἄμφω	514
ἂν (for ἀνά)	502
ἄν	683
ἄνα (voc. of ἄναξ	693
ἄνα (ἀνάστηθι)	832
ἀνά	460
ἀναβάντες	539
ἀνάβλησις	638
ἀνάγοντο	568

Digitized by Google

	Page
αναιδέα	793
ἀναιδείῃ	504
ἀναιδές	506
ἀναιδής	752
ἀναίμονες	780
ἀναΐξας	584
ἀναΐξειαν	714
ἀναΐξειεν	679
ἀναίρεαι	674
ἀνακλῖναι	802
ἀναλκείῃσι	815
ἄναλκις	616
ἄναξ	458
ἀναπλήσῃς	721
ἀνάποινον	492
ἄνασσε	511
ἀνάσσεις	471
ἄνασσεν	528
ἀναστάς	551
ἀνάσχεο	585
ἀνασχόμενος	694
ἀνασχών	563
ἀναφαίνεις	489
ἀναχάζομαι	807
ἀναψύχοντα	806
ἀνδάνω	466
ἄνδρε	773
ἀνδροκτασιάων	812
ἀνδροφόνοιο	525, 743
ἀνδρῶν	458
ἀνεγνάμφθη	692
ἀνέδυ	548
ἀνεδύσετο	571
ἀνέεργε	662
ἀνέηκεν	810
ἀνεκτά	583
ἀνέλοντο	562
ἀνελών	536
ἀνεμώλια	734
ἀνένευε	831
ἀνέντες	803
ἀνέρας	529
ἀνέσταν	577
ἀνέστη	483
ἀνέσχετο	796
ἄνεσχον	689
ἀνετράπετο	815
ἄνευθεν	594
ἀνεχάζετο	785
ἄνεω	632
ἀνῆγες	659
ἀνήῃ	594
ἀνῆκεν	598
ἀνήκεστον	782
ἀνήσει	625
ἀνθεμόεντι	648
ἀνθερεῶνος	571
ἀνιεῖς	810
ἀνιηθέντα	626
ἀνίπτοισιν	828
ἀνιστάμενος	478
ἀνόρουσε	526
ἀνούτατος	754
ἄνσταντες	641
ἀνστήτην	537
ἀνσχήσεσθαι	762
ἀντάξιον	501
Ἄντεια	821
ἀντετόρησεν	779
ἄντην	512
Ἀντηνορίδας	668
ἀντία	709
ἀντιάνειραι	677
ἀντιάσας	482
ἀντιάω	469
ἀντιβίην	539
ἀντιβίοισι	537
ἀντίβιον	554, 703
ἀντιβολήσαι	733
ἀντίθεον	530
ἀντικρύ	694
ἀντίοι	577

	Page
ἀντίον	522
ἀντιόωσαν	469
ἀντιόωσιν	818
ἀντιφέρεσθαι	585
ἄντυγος	774
ἄντυξ	818
ἄνυσις	635
ἀνύω	710
ἀνώγει	825
ἄνωγεν	539
ἀνώγετον	729
ἄξετε	665
ἄξω	501
ἀοίδιμοι	833
ἀολέες	788
ἀόλλισαν	829
ἀολλίσσασα	829
ἀπάλαμνος	793
ἀπαλήν	696
ἀπαμειβόμενος	488
ἀπάνευθε	470
ἀπάτερθεν	785
ἀπατηλόν	576
ἀπάτην	604
ἀπεβήσετο	558, 594
ἀπεδέξατο	491
ἀπέδυσε	753
ἀπειλεῖς	507
ἀπειλήσας	511
ἀπέλαμπεν	830
ἀπέλεθρον	773
ἀπέλυσε	591
ἀπερείσια	462
ἀπερύκοι	755
ἀπέσσυτο	835
ἀπέστη	657
ἀπέτισαν	720
ἀπεχθήρω	702
ἀπέχθωνται	710
ἀπηλοίησει	753
ἀπήμων	666
ἀπηνέος	544
ἀπηύρα	812
ἀπηύρων	558
ἀπήχθετο	705
ἀπίης	531
ἀπίθησεν	520
ἀποαιρεῖσθαι	522
ἀποαίρεο	532
ἀποβλητά	662
ἀποβλητόν	636
ἀπογυιώσῃς	828
ἀποδίωμαι	803
ἀποδῦναι	500
ἀπόειπε	701
ἀπόειπε	574
ἀπόερσε	833
ἀποθέσθαι	664
ἄποινα	462
ἀποκρινθέντε	756
ἀποκτάμεν	797
ἀποκταμένοιο	749
ἀποπτάμενος	598
ἀπολέσθαι	496
ἀπόλεσσαν	531
ἀπολήγει	820
Ἀπόλλωνος	462
ἀπόλοιτο	778
ἀπόλοντο	612
ἀπολυμαίνεσθαι	539
ἀπομόργνυ	806
ἀπομόρξατο	624
ἀπονέεσθαι	604
ἀπονέοντο	688
ἀπονοστήσειν	479
ἀπονόσφιν	573, 620
ἀποπαύεο	557
ἀποπνείων	753
ἀποπτύει	741
ἀπορνύμενον	763
ἀπόρουσε	756
ἀπορρήξας	846

	Page		Page
ἀπόστιχε	575	ἀρήγῃ	631
ἀποσφήλειε	792	ἀρηγόνες	707
ἀπόσχῃ	817	Ἀρηΐ	639
ἀποτινέμεν	686, 705	Ἀρηΐφιλος	655
ἀποτίσομεν	499	ἀρῆξαι	554
ἀποφθίμενον	689	ἀρήξειν	480
ἀποφθινύθουσι	795	Ἄρηος	603
ἀπούρας	548	ἀρήρει	691
ἄπρηκτον	605	ἀρηρότι	717
ἀπρήκτους	638	ἀρήσασθαι	818
ἀπριάτην	492	ἀρητῆρα	461
ἁπτέσθω	636	ἀρίζηλον	631
ἀπτόλεμος	616	ἀριθμηθήμεναι	605
ἄρ	459	ἀριπρεπέα	839
ἄρα	459	ἀριστερά	781
ἀράβησε	750	ἀριστερόν	756
ἀραιήν	785	ἀριστεύειν	824
ἀραρυῖαν	802	ἀριστεύεσκε	838
ἀραρυίας	690	ἀριστῆα	658
ἀργαλέος	585	ἀριστῆας	642
Ἀργεῖ	468	ἀριστήεσσιν	521
Ἀργειφόντῃ	602	ἄρκιον	637
Ἀργείων	487	ἁρματοπηγός	748
ἀργεννάων	678	ἅρματος	639
ἀργέννῃσι	670	Ἁρμονίδεω	759
ἀργῆτι	702	ἄρνε	665
Ἄργος	604, 710	ἀρνείῳ	677
Ἄργοσδε	635	ἀρνύμενοι	506
ἀργούς	476	ἀρνῶν	481
ἀργυρέῃ	519	ἄρξειαν	733
ἀργυρέοιο	475	ἄρξωσι	711
ἀργυρέοισιν	690	ἀροίμεθα	775
ἀργυρόηλον	596	ἄροιο	712
ἀργυρόπεζα	578	ἄρουρα	667
ἀργυρότοξε	471	ἀρούρης	682, 824
ἄρειον	739	ἁρπάξας	704
ἀρείοσιν	529	ἄρρηκτος	650
Ἄρες	757	ἄρσαντες	500
ἀρεσσόμεθα	735	ἀρτεμέα	789
Ἄρηα	639	Ἄρτεμις	759
ἀρήγειν	565	ἄρτια	773

	Page
ἄρχε	704
ἀρχεκάκους	760
ἄρχευε	634
ἀρχεύειν	770
ἀρχόν	620
ἀρχός	503
ἀρχούς	651
ἀρωγῇ	739
ἀρωγός	726
ἆσαι	775
ἄσβεστος	588
ἀσθμαίνων	792
Ἀσίῳ	647
ἀσκήσας	713
Ἀσκληπιάδη	723
ἀσκῷ	682
ἀσπαίροντας	686
ἀσπερχές	708
ἄσπετον	646
ἀσπίδα	639
ἀσπιστάων	723
ἆσσα	580
ἆσσον	543
ἀσταχύεσσιν	610
ἀστεμφέα	634
ἀστέρι	755
ἀστερόεντι	709
ἀστεροπητής	584, 590
ἀστράπτων	635
Ἀστυάνακτα	836
ἀσχαλάᾳ	627
ἀτάλαντον	612
ἀτάρ	508
ἀτάρβητος	662
ἀταρτηροῖς	520
ἀταλάφρονα	835
ἀτασθαλίῃσιν	739
ἀτειρής	661
ἀτέλεστα	721
ἀτέλεστον	708
ἀτελεύτητον	576
ἄτερ	5?1
ἀτέρπου	829
ἄτην	555
ἀτιμάω	461
ἀτιμήσειε	841
ἄτιμος	509
ἀτίταλλε	774
ἆτος	782
Ἀτρέϊ	603
Ἀτρείδα	4?3
Ἀτρείδαο	517
Ἀτρείδεω	611
Ἀτρείδης	453
Ἀτρείδης	791
Ἀτρείδης	622
Ἀτρείωνος	615
ἀτρεκές	770
ἀτρεκέως	591
ἀτρέμας	616
Ἀτρέος	593
ἄτρομον	764
ἀτρυγέτοιο	540
ἀτρυτώνη	611
ἀτυζομένω	813
ἀτυχθείς	838
αὐγή	646
αὐδή	527
αὐδήσασκε	805
αὐέρυσαν	563
αὖθι	570
αὖθις	467
αὐλῇ	742
Αὐλίδα	629
αὐλώπιδι	768
ἄϋσαν	663
ἀϋσάντων	633
αὐτάρ	475
αὐτῆμαρ	487
ἀϋτήν	670
ἀϋτῆς	60.
αὐτίκα	490

	Page
αὖτ.ς	502
αὐτόθι	703
αὐτοῖσι	476
αὐτοκασιγνήτη	681
αὐτόματος	642
αὐτοῦ	559, 594
αὐτώ	544
αὔτως	500
αὐχένος	766
ἀφαιρεῖται	511
ἀφαιρήσεσθαι	507
ἀφαμαρτοεπής	679
ἄφαντοι	815
ἄφαρ	546
ἀφείη	689
ἀφέλεσθε	535
ἄφενος	509
ἀφέξει	491
ἀφέστατε	733
ἀφήσω	623
ἀφνειός	756
ἄφθιτον	596
ἀφίει	466
ἀφόωντα	831
ἀφραδέως	703
ἀφραδίη	637
ἀφραίνοντα	622
Ἀφροδίτης	660
ἄφρονι	713
ἀφρῷ	793
ἀφύξειν	509
ἀφυσσάμενοι	687
ἀφύσσων	588
Ἀχαιιάδων	784
Ἀχαιΐδα	528
Ἀχαιΐδες	620
Ἀχαιοῖς	456
ἄχεα	701
ἄχει	832
ἀχεύων	809
ἀχέων	783
ἀχθομένην	780
Ἀχιλεῦ	485
Ἀχιλῆος	455
Ἀχιλλῆος	524
ἀχλύν	764
ἄχνας	788
ἄχνην	741
ἀχνύμενοι	624
ἀχνύμενος	493
ἄχος	512
ἀχρεῖον	624
ἄχρις	733
ἀχυρμιαί	789
ἄψ	479
ἄψισι	787
ἄψορροι	688
ἄψορρον	719
ἄωρτο	685
B	
βάζεις	734
βαθέης	766
βαθείης	600
βαθύσχοινον	737
βαῖνον	561
βάλε	525
βαλέειν	643
βάλλε	476
βάλλεο	535
βάλλον	688
βάν	723
βαρείας	490
βάρυνε	796
βαρυστενάχων	549
βασιλευέμεν	616
βασιλῆες	599
βασιλῆϊ	460 537, 673
βασιληΐδος	823
βασιλήων	510
βάσκε	59.
βάτην	548

	Page
θεάασι	465
βεβήκει	378
βέβληα	775
βεβλήκει	713
βέβληται	763
βεβρώθοις	709
θείω	817
βέλεσσιν	331
βένθεσσιν	406
βῆ	328, 419
βηλοῦ	586
βῆσαν	561
βῆσε	336, 767
βήσετο	684
βήσομεν	503
βήσῃς	657
βίας	790
βιβῶντα	655
βίῃ	554
βίηφιν	732
βιοῖο	476
βιότοιο	791
βλαφθέντα	813
βλήμενος	723
βλῆσθαι	714
βλῆτο	752
βόεια	715
βοέσσι	650
βοήν	642
βοόωντα	615
βοόωντες	601
Βορέαο	790
βοσκομενάων	767
βοτρυδόν	600
βουβῶνα	749
βούλεται	482
βουλεύσατο	604
βουλευτῆρας	817
βουλέων	532
βουλή	458
βουληφόρος	503, 593

	Page
βουπλῆγι	819
βουκολέοντι	778
βοῦς	505
βοῶπις	579
βρέμεται	617
βρεχμόν	793
Βριάρεων	553
βρίζοντα	725
βριθοσύνῃ	806
βριθύ	802
Βρισηΐδα	512
Βρισῆος	551
βροτοί	532
βροτολοιγέ	757
βροτόν	622
βωμόν	561
βωμούς	629
βωτιανείρῃ	505

Γ.

γαῖα	685
γαῖαν	528
γαίῃ	526
γαίων	554
γάλα	742
γαλόῳ	668
γαλόων	835
γαμβροῖσι	787
Γανυμήδεος	774
γάρ	460
γεγάασι	732
γείνατο	533, 681
γέλασσαν	624
γελοῖιον	618
γενεαί	527
γενεῆς	774
γενέθλῃ	774
γένετο	475, 512
γένευ	811
γένηται	545
γενναῖον	778

Digitized by Google

	Page
γενοίατο	634
γέρα	620
γεραιίς	816
γεραιός	480, 677
γεράνων	647
γεραρόν	673
γεραρώτερος	679
γέρας	496
Γερήνιος	633
γέρον	467, 534
γέρουσιν	733
γερούσιον	727
γεφύρας	736
γηθήσαι	528
γήθησεν	542
γηθόσυνος	728
γήραι	671
γῆρας	468
γῆρυς	743
γλάγος	649
γλαυκῶπις	517
γλαφυρῆς	599
γλαφυρῇσι	646
γλουτόν	760
γλυκίων	527
γλυφίδας	715
γλώσσης	526
γνύξ	760
γνῷ	555
γνώμεναι	635
γνώσεαι	637
γνώσῃ	637
γνῶσιν	825
γνωτούς	674
γνώωσι	536
γόον	766, 839
γοόωσα	784, 834
Γοργείη	801
γούνασι	781
γουνάσομαι	558
γούνατα	730
γούνων	554
γράψας	821
γρηΐ	599
γύαλον	763
γυῖα	657
γυναιμανές	699
γῦπες	726

Δ

	Page
δάερ	833
δαήμεναι	820
δαήρ	675
δαίδαλα	759
δαιδαλέοιο	717
δαῖε	755
δαιμόνιε	614
δαιμονίη	580
δαίμονος	520
δαίμοσιν	818
δαινυμένους	737
δαίνυντο	565
δαίνυσθαι	806
δαῖξαι	643
δαῖτα	558, 565
δαιτί	727
δαιτρόν	727
δαΐφρονος	592
δάκε	788
δάκρυα	473
δακρυόεντα	801
δακρύσας	546
δακρυχέων	548
δαμᾷ	480
δάμαρτι	668
δάμασσεν	763
δαμάσσῃ	765
δαμεῖεν	687
δαμείς	703
δαμέντι	747
δαμήῃς	704
δάμνησι	802

Digitized by Google

	Page
δαιμόωσιν	834
Δαναοῖσι	489
Δαναῶν	478
δαπέδῳ	706
Δαρδανίδαο	767
Δαρδανίδης	687
Δάρδανοι	705
δασμός	508
δάσσαντο	550
δατέοντο	767
δαφοινός	630
δαῶμεν	628
δέ	456
δέδασται	498
δέδεξο	772
δεδέξομαι	773
δέδετο	782
δεδήει	600
δεδμήατο	675
δεδμημένοι	826
δεδμήμεσθα	809
δέδυκεν	807
δειδέχατο	706
δειδήμονες	661
δείδιθι	807
δειδιότες	682
δειδίσσεο	722
δειδίσσεσθαι	614
δείδοικα	580
δειλός	535
δεῖμα	797
δεῖμος	743
δεινη	475
δεινῶ	516
δεῖξαι	705
δεῖπνον	638
δειρήν	696
δεῖσε	794
δεκάδας	606
δεκάτη	477
δεκάχιλοι	809

	Page
δέκτο	644
δέμας	495
δενδρέῳ	672
δέξασθαι	495
δεξιτερῇ	571
δεπάεσσιν	566
δέπας	584
δερκόμενοι	692
δερκομένοιο	490
δέρμα	818
δεύεο	649
δευοίατο	606
δευόμενον	500
δευομένους	686
δεῦρο	504
δέχεσθαι	464
δέχθαι	465
δή	458
δηθύνοντα	467
Δηϊκόωντα	791
δηΐοιο	643
δηΐοισι	736
δηϊοτῆτι	655
δηλήσασθαι	711
δηλήσηται	666
Δημήτηρ	789
δημοβόρος	522
δημογέροντες	671
δῆμον	799
δήμου	615
δήν	556, 573
δηναιός	783
δήνεα	735
δῇουν	786
δηρόν	628
δηωθέντων	740
δηώσωσιν	740
διακλάσσας	771
διακοσμηθεῖμεν	606
διακρινέει	639
διακρινθεῖτ	665

	Page
διακρινθήμενα	664
διακρίνωσι	649
διακτόρῳ	602
διεμέτρεον	688
διαμετρήτῳ	692
διάμησε	694
διαμπερές	764
δῖαν	502
διάνδιχα	513
διαπέρσαι	710
διαπρήσσουσα	569
διαῤῥαῖσαι	649
διασκιδνᾶσιν	790
διαστήτην	458
διατρίβειν	709
διατρυφέν	695
δίδου	767
διδυμάονε	791
δίε	792
διείρεο	579
διεκόσμεον	649
διεξίμεναι	835
δίεπε	617
διέπουσί	508
διεπράθομεν	550
διέπρησσον	653
διέσσυτο	646
διέσχε	763
διέτμαγεν	577
Διΐ	485
διζημένη	712
δίζυγες	769
δικαζέμεν	579
δικασπόλοι	524
δινεύοι	754
δινήεντι	787
δινωτοῖσι	699
διογενές	544
Διομήδεα	735
δῖος, α, ον	459, 497, 673
Διός	457
διοτρεφέος	615
διοτρεφέων	510
δίπλακα	668
δίπτυχα	564
δίφρον	684, 703
δίφρῳ	833
δίῳ	702
διωκέμεν	77.
Διώνης	781
Διωνύσοιο	818
δμηθέντα	712
δμωῇσι	831
δοιαί	707
δοῖεν	463
δοιοῖσιν	770
δοιώ	681
δολιχά	754
δολιχόσκιον	692
δόλοισι	733
δολομῆτα	578
δόλους	678
δολοφρονέουσα	700
δόμεν	736
δόμεναι	491
δός	544
δόσαν	507, 551
δούλιον	838
δουλιχοδείρων	647
δούπησεν	750
δοῦπον	745
δοῦρα	607
δοῦρε	654
δουρί	536
δουρικλειτός	759
δουρικλυτός	758
δουρός	661
δράκοντα	657
δράκων	630
Δρύαντα	529
Δρύαντος	815
δύεται	765

Digitized by Google

	Page
δύμεναι	823
δῦναι	643
δυνάμεσθα	634
δύνασαι	652
δῦνε	808
δυνήσεαι	524, 581
δυςαέος	809
δύσετο	819
δυσκλέα	604
δυςμενέεσσι	788
δυςμενέσιν	660
Δύςπαρι	658
δυστήνων	818
δύσω	623
δυςώνυμοι	827
δύω	833
δῶ	558
δωδεκάτῃ	558
δώῃ	841
δώῃσιν	541
δῶκε	546
δῶμα	582
δώματα	403, 520
δώσει	491
δῷσι	499
δώσουσι	498
δῶχ'	774
δώωσιν	501

E

	Page
ἔ	523, 573
ἔα	532, 731, 790
ἑανοῦ	698
ἔαρ	634
ἔαρος	820
ἐᾶσαι	709
ἔασι	725
ἔασιν	606, 673
ἔαται	669
ἔβαλον	560
ἔβαν	551
ἔβραχε	741
ἐγγεγάασιν	709
ἐγγυαλίζει	644
ἐγγυαλίξει	547
ἐγείναο	810
ἐγείρομεν	645
ἐγκέκλιται	816
ἐγκέφαλος	687
ἔγνω	515
ἔγρετο	595
ἔγχει	640
ἐγχείῃ	775
ἐγχείῃσι	570
ἐγχέσπαλοι	607
ἐγχριμφθεῖσα	796
ἐγών	485
ἐδάην	573
ἐδαμνα	782
ἔδαψεν	808
ἔδδεισεν	470
ἐδείδιμεν	817
ἐδείδισαν	806
ἔδειραν	563
ἐδέξατο	562
ἐδεύετο	565
ἐδέων	577
ἐδηλήσαντο	506
ἐδητύος	565
ἔδησαν	554
ἐδήσατο	596
ἔδμεναι	724, 770
ἐδνοπάλιζεν	747
ἔδονται	726
ἕδος	739
ἕδρᾳ	601
ἔδυ	657
ἔδυν	724
ἔδυνεν	690
ἐδύσετο	690
ἐδύτην	812
ἔδωκεν	491

Digitized by Google

	Page
ἱεικεσ	538
ἱειπες	534
ἱεισάμε	593
ἐέλδωρ	473
ἐέργαθει	766
ἐέργει	716
ἐεργμέναι	762
ἕζεο	833
ἕζετο	475
ἑζομένῳ	679
ἕζοντο	617
ἕηκεν	475
ἔην	681, 675
ἑῆος	552
ἔησι	637
ἔθεεν	569
ἔθελε	532
ἔθελεν	821
ἐθέλησι	554
ἐθέλησθα	580
ἔθελον	495
ἐθέλωμι	579
ἐθέν	495
ἔθεν	669
ἔθεσαν	534
ἔθηκεν	456
ἔθνεα	599
ἔθορε	711
εἶα	612
εἰαμένῃ	748
εἰαρινῇ	648
εἰαρινοῖσιν	600
εἴας	807
εἴασκον	806
εἴαται	608
εἴατο	671
εἶδαρ	781
εἴδεται	522
εἰδήσειν	579
εἴδομεν	549
εἰδομένη	625
εἴδοντο	672
εἰδότε	756
εἰδυίῃ	549
εἴδωλον	786
εἰδώς	723
εἶεν	638
εἶθαρ	779
εἴθε	730
εἴκελος	727
εἴκετε	751
ἐίκτην	493
εἰκυῖα	699, 711
εἷλε	657
εἵλετο	666
εἰλέωσιν	627
εἰλήλουθας	516
εἰληλούθει	752
εἰλιπόδεσσι	837
εἰλόμενοι	805
εἰλομένων	779
εἰλυμένος	768
εἵμασιν	699
εἱμέν	809
εἱμένοι	742
εἶμι	509
εἶν	767
εἴνατος	627
εἵνεκα	510
εἶο	738
εἶπε	489
εἴπερ	487
εἴπεσκεν	624, 687
εἴπῃ	522
εἴποι	480
εἴρετο	574
εἴρηται	735
εἴρια	699
εἰροκόμῳ	699
εἴρομαι	579
εἰρόμεναι	826
εἰροπόκοις	765

Digitized by Google

Page

εἰρύαται . . . 524
εἰρύσατο . . . 722
εἰρύσσασθαι . . . 519
εἴρυσσεν . . . 696
εἰς . . . 503
εἴσαιτο . . . 618
εἶσαν . . . 738, 797
ἐΐσας . . . 538
εἰσαμένη . . . 806
εἴσατο . . . 717
ἶσε . . . 823
ἶσεν . . . 538, 598
εἴσεται . . . 579
εἰσήλυθον . . . 676
ἐΐσην . . . 692
ἐΐσης . . . 565
ἐΐσκω . . . 677
εἴσοκεν . . . 633
εἰσορόωντας . . . 692
εἴσω . . . 484
εἴτε . . . 481
εἰῶ . . . 710
εἴωθε . . . 804
εἰωθότι . . . 772
εἴως . . . 686
εἰῶσι . . . 607
ἑκάεργον . . . 503, 567
ἕκαθεν . . . 646
ἐκάλυψαν . . . 564
ἐκάλυψε . . . 697
ἑκάτερθεν . . . 692
ἑκατόγχειρον . . . 553
ἑκατόμβης . . . 481
ἑκατόμβοιος . . . 645
ἐκγεγάμεν . . . 773
ἐκγεγαυῖα . . . 678
ἔκδοτε . . . 706
ἐκέδασσε . . . 762
ἐκέκαστο . . . 759
ἐκέκλετο . . . 815
ἐκέκλιτο . . . 781

Page

ἐκεύθανον . . . 706
ἔκηα . . . 473
ἐκηβολίαι . . . 759
ἐκήβολος . . . 411
ἐκηβόλου . . . 462, 551
ἔκηλοι . . . 803
ἐκίχανεν . . . 592
ἑκκαιδεκάδωρα . . . 713
ἔκλαγξαν . . . 464
ἐκλελάθεσθαι . . . 829
ἔκλεψεν . . . 774
ἔκλιναν . . . 758
ἐκλίνθη . . . 694
ἔκλυε . . . 470
ἔκλυες . . . 563
ἔκλυον . . . 519
ἐκμυζήσας . . . 724
ἐκολῴα . . . 617
ἐκόμισσεν . . . 613
ἔκπαγλα . . . 702
ἐκπαγλότατε . . . 503
ἐκπάγλως . . . 531, 636
ἐκπαιφάσσειν . . . 806
ἐκπέρσαι . . . 464
ἔκπεσε . . . 624, 695
ἐκπρεπέα . . . 650
ἐκραίαινεν . . . 789
ἔκρινεν . . . 538
ἔκτα . . . 824
ἐκτάμνῃσιν . . . 661
ἐκτελέουσιν . . . 626
ἕκτον . . . 642
Ἑκτόρεον . . . 643
Ἑκτορίδην . . . 836
Ἕκτορος . . . 525
ἑκυρέ . . . 673
ἐκφερέμεν . . . 772
ἔκφυγε . . . 756
ἔκχεον . . . 687
ἑκών . . . 669
ἐλάαν . . . 781

Digitized by Google

	Page
ἔλαμπε	742
ἐλάσαι	774
ἐλάσασκεν	615
ἔλασσεν	729, 758
λάσσῃ	772
ἐλατῆρι	719
ἐλάτῃσιν	792
ἐλαύνετον	583
ἐλάφοιο	521
ἐλαφρά	764
ἔλδεται	787
ἕλε	515
ἐλεαίρει	594
ἐλέγχεα	620
ἐλεγχέες	726
ἐλέγχιστον	626
ἐλεεινά	630
ἐλελιξάμενος	631
ἐλέλιξεν	577
ἐλέλιχθεν	817
ἐλελίχθησαν	788
ἔλεος	768
ἕλετο	714
ἐλεύθερον	841
ἐλεύσεται	558
ἐλέφαντα	718
ἐλέχθην	676
ἔλειψεν	524
ἐλήθετο	778
ἐλήλατο	717
ἐλθέμεναι	504
ἔλθῃσι	785
Ἑλικάων	668
ἑλίκωπες	551
ἑλικώπιδα	492
ἔλιπε	559
ἐλίσσετο	463
ἐλισσομένη	540
ἕλκε	395, 715
ἑλκέμεν	610
ἕλκεο	518
ἑλκεσιπέπλους	838
ἕλκετο	514
ἑλκηθμοῖο	838
ἑλκόμενον	796
ἕλκος	722
ἔλλαβε	657
ἑλοίμεθα	611
ἕλονται	641
ἑλόντε	541
ἐλπόμενοι	666
ἕλσαι	555
ἕλωμαι	501, 541
ἑλών	501
ἕλωρ	788
ἑλώρια	457
ἐμά	473
ἐμάχοντο	531
ἔμβαλε	670
ἐμβεβαῶτα	769
ἔμε	511
ἐμέθεν	575, 594
ἐμεῖο	510
ἐμέμικτο	743
ἐμεῦ	489
ἔμιχθεν	679
ἐμήνιε	526
ἐμήσατο	820
ἐμίχθη	765
ἐμμαπέως	808
ἐμμεμαώς	766
ἐμμεμαῶτε	773
ἔμμεναι	496, 534
ἔμμορε	533
ἐμόγησα	507
ἐμοί	464
ἔμπεδος	731
ἔμπεσε	713
ἐμπεφυυῖα	573
ἔμπης	581
ἐναιρέμεν	825
ἐναίσιμα	835

Digitized by Google

	Page
ἐναίσιμον	841
ἐναίσιμος	841
ἐναλίγκιον	755
ἐναντίω	756
ἔναρα	839
ἐναρίζοι	513
ἐναρίθμιος	616
ἐνάρων	815
ἐνδεκάπηχυ	831
ἐνδέξια	587
ἔνδοθι	525
ἔνδυνε	595
ἐνδῦσα	801
ἐνέδησε	604
ἐνείκω	827
ἔνειμεν	787
ἐνέπασσεν	668
ἐνέρτερος	811
ἔνεσαν	826
ἔνευεν	691
ἐνῆεν	587
ἐνήρατο	758
ἔνθα	465, 590
ἐνθάδε	550
ἔνθεο	740, 832
ἐνί	468, 616
ἐνιαυτοί	607
ἐνίκα	738
ἐνιπήν	739
ἔνιπτε	704
ἔνισπεν	599
ἐννεαβοίων	826
ἐννεάχιλοι	809
ἐννεσίῃσιν	811
ἐννῆμαρ	477
ἐνόησεν	656
ἐνοπῇ	651
ἔντεα	691
ἔντεσι	771
ἐντέταται	800
ἔντο	565

	Page
ἐντροπαλιζομένη	839
ἔντυεν	799
ἐνύπνιον	597
Ἐνυώ	779
ἐνώμα	680
ἐνωπῇ	781
ἐνῶρσεν	839
ἐνῶρτο	588
ἐξ	565
ἔξαγε	544
Ἐξάδιον	530
ἐξαίνυτο	760
ἐξαίρετοι	619
ἐξακέσαιο	709
ἐξαλαπάξαι	499
ἐξάλλεται	766
ἐξαπίνης	762
ἐξαπολοίατο	815
ἐξάρχων	624
ἐξαύδα	549
ἐξεδύοντο	667
ἐξείης	562
ἐξείνισσα	678
ἐξείρετο	803
ἐξεκύθαιρον	610
ἐξεκυλίσθη	814
ἐξέλετο	826
ἐξέμεν	787
ἐξενάριξεν	748
ἐξερέω	518
ἐξερύσαι	796
ἐξεσάωσεν	707
ἔξεσε	761
ἐξέσπασε	815
ἐξεσύθη	778
ἐξέταμον	564
ἐξεφαάνθη	746
ἐξήρπαξε	697
ἐξόπιθε	729
ἔξοχον	1, 681
ἔοικεν	497

Digitized by Google

	Page
ἐοικώς	475
ἐν	621
ἐόν	577
ἐόντα	483
ἔοργας	661
ἔοργεν	624
ἑοῦ	571
ἐπαγείρειν	499
ἐπαιγίζων	610
ἐπαΐξας	609
ἐπαΐσσοντα	763
ἐπαίτιοι	543
ἐπαμείβεται	832
ἐπαμείψομεν	825
ἐπάμυνον	797
ἐπαρξάμενοι	566
ἐπάσαντο	565
ἐπασσύτεροι	550
ἐπασσύτερον	741
ἐπαυρήσεσθαι	833
ἐπαύρωνται	555
ἔπεα	516
ἐπέγναμψεν	592
ἐπέδησεν	752
ἐπέδραμεν	753
ἐπέεσσιν	521
ἐπείγει	816
ἐπειγέσθω	635
ἐπείγετο	794
ἐπειγομένων	789
ἐπείθετο	470
ἔπειραν	565
ἐπειρᾶτο	706
ἐπειρήσαντο	837
ἔπεισιν	468
Ἐπειῶν	754
ἐπεκραίαινε	644
ἐπεμαίετο	802
ἐπεμήνατο	820
ἐπέμυξαν	707
ἐπέοικε	498
ἐπενήνοθε	518
ἐπεπείθετο	545
ἐπέπιθμεν	634
ἐπέπλεον	539
ἐπέπληγον	789
ἐπεπωλεῖτο	725
ἐπέρεισε	808
ἐπέρησεν	776
ἐπεῤῥώσαντο	576
ἐπεσβόλον	625
ἔπεσιν	486
ἐπεσσεύοντο	599
ἐπεσσύμενον	753
ἐπέσσυται	509
ἐπέσσυτο	785
ἐπεστενάχοντο	719
ἐπεστέψαντο	566
ἐπέτελλε	769
ἐπετέλλετο	729
ἐπευφήμησαν	465
ἐπεύχεται	764
ἔπεφνε	738
ἐπεφράσατο	796
ἐπῆεν	764
ἐπήνεον	736
ἐπήν	508
ἐπηπείλησε	540
ἐπί	461, 659
ἔπι	768
ἐπίαλον	809
ἐπιβασκέμεν	620
ἐπιβήσεο	771
ἐπιβρίσῃ	762
ἐπιγνάμψασα	582
ἐπιδέξια	635
ἐπιδεύεαι	620
ἐπιδευής	787
ἐπιδινήσας	697
ἐπίδρομον	837
ἐπιείκελον	530
ἐπιεικές	579

Digitized by Google

	Page		Page
ἐπιεικτόν	811	ἐπιτροχάδην	679
ἐπιειμένε	504	ἐπιφλέγει	646
ἐπιέλπεο	578	ἐπιφρασσαίατο	625
ἐπίηρα	583	ἐπιχθονίων	531
ἐπιθαρσύνων	722	ἔπλεο	556
ἐπιθρώσκουσι	804	ἔπλεον	704
ἐπιθρώσκων	721	ἔπλετο	572, 650, 837
ἐπικουρήσοντε	794	ἔπληντο	744
ἐπικεύσω	807	ἐποίσει	490
ἐπίκουροι	606	ἕποιτο	731
ἐπιλεύσσει	653	ἐποιχομένη	799
ἐπιμάσσεται	723	ἐποιχομένην	469
ἐπιμειδήσας	734	ἑπόμην	674
ἐπιμέμφεαι	619	ἐπονεῖτο	642
ἐπιμέμφεται	481	ἕποντα	831
ἐπιμισγομένους	789	ἕποντο	558, 670
ἐπιόντα	773	ἐπορεξάμενος	779
ἐπίορκον	685	ἐπόρουσε	677
ἐπιπείθεο	582	ἔπορσον	804
ἐπιπείθηται	519	ἐποτρύνητον	816
ἐπιπλώς	830	ἐπράθομεν	498
ἐπιπλώσας	659	ἑπταπύλοιο	739
ἐπιπνείουσα	798	ἔπτατο	763
ἐπιπροέμεν	712	ἐπῴχετο	476
ἐπιπτέσθαι	716	ἔραμαι	704
ἐπίῤῥοθος	738	ἐρατά	662
ἐπισσείησιν	720	ἐρατεινήν	674
ἐπιπωλεῖται	677	ἔργα	496
ἐπίσῃ	636	ἔρδε	708
ἐπίσσωτρα	800	ἔρδομεν	629
ἐπιστάμενος	739	ἔρδον	539
ἐπίστατο	759	ἐρεβεννή	796
ἐπιστρέψας	696	ἐρέει	721
ἐπισφυρίοις	690	ἐρέειν	664
ἐπιτάῤῥοθος	806	ἐρέεινε	677
ἐπιτεῖλαι	711	ἐρεείνεις	828
ἐπιτέλλεο	535	ἔρεθε	701
ἐπιτέλλω	591	ἐρέθησιν	575
ἐπιτετράφαται	593	ἐρέθιζε	469
ἐπιτηδές	502	ἐρεθιζέμεν	706
ἐπιτοξάζοντο	663	ἐρείομεν	49[illegible]

Digitized by Google

	Page		Page
ἐρεισάμενο	603	Ερμείας	602
ἐρείσατο	778	ἔρξαντα	795
ἐρεμνήν	721	ἔρξῃς	637
ἔρεξεν	625, 641	ἔρξον	709
ἐρέοντο	543	ἔρον	565
ἐρέουσα	557, 596	ἔῤῥεεν	718
ἐρεπτόμενοι	769	ἐῤῥίγῃσι	693
ἐρέτας	502	ἔῤῥηξεν	692
ἐρετμοῖς	560	ἐρύετο	836
ἔρεψα	472	ἐρυκακέειν	774
ἐρέω	485	ἐρυκάκετε	816
ἐρήτυε	612	ἔρυξαν	667
ἐρητύειν	598	ἐρύξας	825
ἐρήτυθεν	601	ἐρύοντα	746
ἐρήτυον	601	ἐρυσαίατο	777
ἐρητύσασκε	614	ἐρύσαντο	565
ἐρητύσειε	513	ἐρυσίπτολι	831
ἐριβώλακα	662	ἔρυσσα	569
ἐριβώλακι	505	ἐρυσσάμενος	513
ἐριγδούποιο	797	ἐρύσσῃς	764
ἔριδα	652	ἐρύσσομεν	502
ἐριδαίνετον	583	ἔρυτο	717
ἔριδι	459	ἔρχεσθον	541
ἔριδος	518	ἔρχεται	497
ἐριζέμεναι	532	ἔρχομαι	461
ἐρίζεται	768	ἐρώει	613
ἐρίζω	457	ἐρωήν	519, 755
ἐρίηρας	659	ἐρωήσει	536
ἐριθηλέων	762	ἔρως	704
ἐρικυδέα	662	ἐςαθρήσειεν	705
ἐρίνεον	837	ἔσαν	531, 630
ἔριπε	760	ἔσεαι	581
ἐριπών	777	ἔσεται	518
ἔρις	510	ἐσθλόν	494
ερίσαντε	458	ἔσκε	533
ἐρίσσειε	680	ἐσπέσθαι	784
ἐρίτιμον	645	ἐσπέσθην	682
ἔρκος	533, 680, 734	ἔσπετε	650
ἕρμα	715	ἕσπετο	697
ἕρματα	569, 611	ἑσπόμεθα	506
Ερμῆ	782	ἑσσεῖται	610

Digitized by Google

	Page		Page
ἔσσεν	811	Ἐτεοκληείης	737
ἔσσεται	524	ἑτέρωθεν	52[illegible]
ἔσσενα	771	ἐτέρωσε	749
ἐσσεύοντο	610	ἔτεμε	729
ἐσσί	510	ἐτέτυκτο	761
ἔσσο	661	ἔτευξε	831
ἐσσόμενα	483	ἔτησιν	328
ἐσσομένοισι	605, 686	ἐτήτυμον	580
ἐσσύμενον	841	ἔτι	491
ἔσταν	578	ἐτίναξε	699
ἐσσυμένως	664	ἔτισας	525
ἑστάοτα	613, 712	ἔτισεν	547
ἕσταμεν	732	ἐτιταίνετο	763
ἑσταότες	632	ἔτλη	577
ἕστασαν	732	ἑτοιμάσατε	491
ἑστᾶσι	727	ἐτράπετο	515
ἐστεφάνωται	801	ἐτραφέτην	791
ἑστήκει	732	ἔτρεφον	556
ἐστήριξε	743	ἐτύχθη	611, 632
ἔστησαν	562	ἐτώσιον	695
ἕστητε	726	εὖ	464
ἐστιχόωντο	600	εὔδησι	790
ἱστόν	529	εὔδμητον	562
ἔστω	503	εὔδον	590
ἔστων	544	εὐειδέα	659
ἐστρατόωντο	676	εὐεργέος	792
ἐσύλα	713	εὐζώνοιο	559
ἐσύλευον	758	εὔκηλος	579
ἔσφαξαν	563	ἐϋκνημῖδες	463
ἔσχε	625	ἐϋκτίμενον	7[illegible]8
ἔσχοντο	664	εὐκύκλους	786
ἑταίρῳ	545	ἐϋμμελίω	710, 72[illegible]
ἑτάρη	743	εὐναιετάοντας	834
ἑτέροισιν	510	εὐναιομενάων	700
ἔτας	826	εὐναιόμενον	507
ἔτειρεν	806	εὐνάς	560
ἔτεκες	547	εὐνηθέντε	704
ἐτελείετο	458	εὐξαμένοιο	563
ἐτέλεσσας	494	εὐξαμένου	550
ἐτέλεσσεν	720	εὔξαντο	563
ἔτελλεν	466	ἐΰξοον	640, 71[illegible]

Digitized by Google

	Page
εὐπατέρειαν	830
εὐπέπλῳ	834
εὐπέπλων	785
ἐϋπλεκέες	845
ἐϋπλόκαμον	835
εὐποιητῇσι	786
εὔπρυμνοι	727
εὔπωλον	791
εὐρέα	611
εὑρέμεναι	634
εὗρον	542
Εὐρός	609
ἐϋῤῥεῖος	840
ἐϋῤῥείταο	813
εὐρυάγυιαν	592
Εὐρυβάτην	540
εὐρυκρείων	492
εὐρυμέδων	725
εὐρύν	522
εὐρύοπα	571
ἐϋσσέλμοιο	613
εὖτε	525
εὐτείχεον	499
εὔτυκτον	691
ἐΰφρονα	682
εὐφρανέειν	797
εὐφρονέων	484
εὐφυέες	719
εὔχεο	703
εὐχετάασθαι	829
εὔχεται	490
εὔχετο	562
εὐχομένης	552
εὐχόμενος	473
εὐχωλῇ	181, 744
εὐχωλήν	611
εὐώδει	698
ἔφαγε	631
ἔφαν	673
ἐφάνη	629
ἔφαντο	839
ἔφατο	409
ἐφέβοντο	790
ἐφέζετο	780
ἐφεζόμενοι	672
ἐφείω	582
ἔφες	768
ἐφέστασαν	794
ἐφέστιοι	605
ἐφετμάς	789
ἐφετμέων	570
ἐφῆκεν	562
ἐφῆπται	592
ἔφηπτο	826
ἐφήσεις	574
ἐφῆσθα	552
ἐφθίατο	527
ἐφιείς	476
ἐφίλατο	759
ἐφόβηθεν	788
ἐφοίτα	705, 790
ἐφοπλίζοιμεν	733
Ἐφύρη	820
ἐφώρμησαν	673
ἔχαδε	708
ἐχάζετο	656
ἐχάρη	655
ἐχάρησαν	666
ἔχε	588, 904
ἔχεεν	836
χεπευκές	476
ἔχεσκεν	680
ἔχεσκες	786
ἔχετο	573
ἔχευαν	684
ἐχεύατο	778
ἔχῃς	500
ἔχθιστος	510
ἐχθοδοπῆσαι	574
ἔχον	564
ἔχων	462
ἐχώσατο	481

Digitized by Google

	Page
ἕψοντε	711
ἕω	497
ἐώκει	597
ἐῶμεν	620
ἑών	497
ἐωνοχόει	706

Z.

ζαθέην	471
ζάκοτον	680
ζαχρηῶν	790
ζευγνύμεναι	683
Ζεύς	457
Ζέφυρος	609
Ζηνί	596
ζυγόν	800
ζώγρει	795, 814
ζῶμα	722
ζώνην	649
ζωννύσκετο	808
ζῶντος	489
ζώοντε	767
ζώς	810
ζωστῆρος	717

H.

ἡ	500
ἡ	456
ἦ (for ἔφη)	519
ἤ	486
ἦ μέν	486
ἦα	806
ἠβαιόν	638
ἡβήσαντε	791
ἠγαθέῃ	528
ἤγειρα	771
ἠγείροντο	597
ἡγεμόνεσσιν	651
ηγερέθονται	681
ἠγερέθοντο	629
ἤγερθεν	478
ἡγήσατο	484
ἡγήτορες	[illegible]
ἠγνοίησεν	576
ἤγομεν	550
ἠγορόωντο	706
ἠδέ	472
ἤδεε	64
ἤδη	483
ἦδος	583
ἡδυεπής	526
ἠέ	620
ἠελίοιο	589
ἠέλιος	567
ἠελίῳ	586
ἦεν	550, 658
ἠερέθονται	645
ἠέρι	697
ἠέριαι	652
ἠερίη	571
Ἠετίωνος	554
ἤθεα	840
ἤθειε	841
ἤθελον	553
ἤιε	475
ἠίθεον	74.
ἤϊξαν	796
ἤϊξεν	711
ἠϊόεντι	757
ἠΐχθη	695
ἠϊόνος	600
ἧκα	672
ἧκε (ἵημι)	550, 630
ἧκε (ἥκω)	514
ἠκέσατο	783
ἠκέστας	817
ἤκουσεν	550
ἠλακάτην	839
ἤλασαν	505
ἱλάσκουσιν	648
ἠλέκτρῳ	840
ἠλήλατο	783
ἦλθε	461

	Page
ἥλοισι	526
ἤλυθον	504
ἠμαθόεντος	538
ἦμαρ	586
ἤματι	594
ἤμβροτες	775
ἠμείβετο	497
ἥμενον	542
ἡμετέρῃσιν	638
ἥμην	832
ἥμισυ	823
ἦμος	567
ἠμύει	610
ἠμύσειε	638
ἦν	484
ἥνδανε	466
ἠνεμόεσσαν	687
ἤνεον	706
ἡνία	683
ἡνιοχῆες	789
ἡνιόχῳ	772
ἠνίπαπε	821
ἦνις	817
ἠνορέην	820
ἠνορέηφι	730
ἤντετο	717
ἤντησα	736
ἦντο	672
ἠνώγειν	822
ἠπείλησεν	551
ἠπείροιο	569
ἠπεροπευέειν	700
ἠπεροπευτά	658
ἤπια	724
ἠπιόδωρος	827
ἤραρε	714
ἠρᾶτο	470
ἤρατο	696
ἦρει	708
Ἥρη	478, 573
ἠρήρειστο	694
ἠρήσαντο	689
ἠρήσατο	547
ἤρεον	610
ἠριγένεια	567
ἤριπε	746
ἤρκεσε	812
ἥρμοσε	690
ἠρτύνετο	597
ἠρύκακε	778
ἦρχε	570, 583
ἡρώεσσιν	650
ἡρώων	457
ᾗς	628
ἧς	517
ἦσθαι	500, 556
ἦσθας	811
ἥσθην	707
ἧσιν	543, 617
ἤσκειν	699
ἧσο	616
ἥστην	756
ἧστο	573
ἦτεε	822
ἠτίμασε	461, 491
ἤτοι	483
ἦτορ	513
ἠΰδα	490
ἠΰκομος	471
ἠΰς	673
ἤϋσε	805
ἠΰτε	548
Ἥφαιστος	440
ἠχήεσσα	506
ἠχῇ	617
ἦχι	589, 685
ἥψατο	573
ἠῶ	774
Ἠώς	596
ἠώς	568

Page

Θ.

θαλάμοιο 670
θάλαμον 674
θάλασσε 506
θαλάσσης 470
θαλερήν 660
θαλεροί . . . 656
θαλερόν 626
θαλπωρή 836
θάμβησεν 515
θάμβος 692
θαμειαί 477
θάνατον 479
θανέεσθαι 707
θαρσήσας 488
θάρσησε 590
θάρσος 755
θαρσύνεσκε . . . 725
θαρσῶν 764
θαυμάζομεν . . . 632
θεά 455
θέειν 613
θέεν 818
θείῃ 840
θεινόμεναι . . . 819
θεινομένην . . . 585
θείομεν . . . 502
θεῖος 593
θέμεναι 626
θέμις 598
θέμιστα 803
θέμιστας . . . 524, 617
θέναρος . . . 780
θεοειδής 654
θεοείκελε 499
θεοῖο 468
θεόν 826
θεοπροπέων . . . 494
θεοπροπίας . . . 489
θεοπρόπιον . . . 489
θέουσαι . . . 727

θεράποντε 541
θεράποντες . . . 603
θέρηται . . . 832
Θερσῖτα 621
θέσαν . . . 560
θέσκελα 669
θεσπεσίῃ . . . 637
θεσπεσίοιο 586
Θεστορίδης . . . 483
θέσφατα 760
Θέτις 555
θέτο 688
θεῶν 458
θέων 814
Θήβας 806
Θήβην 549
Θήβης 736
Θήβησιν 825
θήῃς 827
θῆκε 478
θήλεας 774
Θηλυσιάδην . . . 745
θήν 625
θηξάσθω 639
θήρης 758
θηρητῆρα 759
θηρί 705
Θησέα . . . 540
θήσειν . . . 595
θῖνα 470
θλάσσε 777
θνῆσκον 550
θνήσκοντας . . . 478
θνητῶν 544
θοάς 461
θοῇ 536
θορών 767
θούριδος 725
θοῦρον 757
θρασυμέμνονα . . 795
θρίπτρα . . . 743

Digitized by Google

	Page
θρηκῶν	752
θρόος	742
θρῶς	689
θυγατέρες	651
θύγατρα	461
θύει	545
θυέεσσιν	829
θύελλα	833
Θύεστα	603
Θυέστῃ	603
θυμαλγέα	751
θυμοίτην	671
θυμολέοντα	795
θυμοφθόρα	822
θυμῷ	466
θῦνε	762
θῦνον	645
θύραζε	798
θύρετρα	643
θύσανοι	645
θύσθλα	819
θυσσανόεσσιν	801
θώρηκα	690
θωρῆξαι	591
θωρήξομεν	598
θωρηχθῆναι	521
θωρήχθησαν	692

I

	Page
ἴα	742
ἴαχεν	716
ἰαχή	745
ἴαχε	569
ἴαχον	633
ἰδέ	677
ἴδεσκε	680
ἴδῃ	517, 673
ἴδηαι	669
ἰδῆθεν	685
ἴδμεν	498, 622
ἰδυίῃ	623
Ἰδομενεύς	503
Ἰδομενῆα	642
ἴδον	529
ἴδοντο	736
ἵδρυε	614
ἱδρύνθησαν	663
ἱδρῷ	708
ἱδρώσει	640
ἰδυίῃσι	589
ἴδωμαι	529
ἰδών	542
ἵε	678
ἵει	568, 680
ἱεῖσιν	672
ἱεμένων	610
ἰέναι	521
ἵενται	711
ἱερά	503
ἱέρειαν	830
ἱέρευσεν	641
ἱερεύσομεν	831
ἱερῆα	465
ἱερήν	492, 549
ἵετο	785
ἷζε	597
ἷζεν	673
ἵζοντο	689
ἰήσασθαι	811
ἴησιν	653
ἰητήρ	722
Ἰθακήσιος	611
ἴθι	16r, 591
ἴθματα	805
ἰθύν	816
ἴθυνεν	71[illegible]
ἰθυνομένων	812
ἰθύς	789
ἴθυσαν	750
ἴθυσε	812
ἱκάνει	528
ἵκανεν	559

Digitized by Google

Page
ἱκάνοι 590
ἵκανον 671
Ἰκαρίοιο 609
ἴκελος 649
ἶκεν 540, 610
ἵκεσθαι 464
ἱκέσθην 542
ἱκετάονα 671
ἵκηαι 820
ἵκηται 508
ἵκμενον 568
ἵκοντο 559
ἵκωμαι 501
ἱλαδόν 600
ἵλαος 584
ἱλάσκεσθαι 551
ἱλάσκοντο 567
ἱλασσόμεσθα 562
ἱλάσσεαι 503
ἱλασσάμενοι 492
Ἴλιον 484
Ἴλιος 720
ἱμάς 696
ἵμασε 793
ἱμᾶσιν 800
Ἰμβρασίδης 752
ἵμεν 509
ἱμερόεντα 700
ἵμερον 670
ἵνα 773
ἰνίον 761
ἰξάλου 713
ἶξε 822
ἵξομαι 834
ἷξον 804
ἵξεται 524
ἰοῖσιν 488, 663
ἴομεν 645
ἰόμωροι 726
ἰών 475, 712
ἰόντα 467

Page
ἰότητι 809
ἰοδνα 708
ἰοχέαιρα 759
ἱππῆες 719
ἱππῆας 729
ἱππηλάτα 737
ἱππιοχαίτην 838
ἱπποβότοιο 626
ἱππόβοτον 662
ἱπποδάμοιο 593
ἱπποδασείης 695
ἵπποιιν 756
ἱπποκορυσταί 590
ἱπποσύνη 730
ἱππότα 633
ἵππουιν 691
ἵππους 505
ἱρεύς 756
ἱρή 720
Ἶρις 667
ἱρῶν 768
ἴσαν 570, 651
ἴσασιν 826
ἰσόθεος 689
ἴσον 507
ἰσοφαρίζειν 817
ἱσταμένη 613
ἵσταντο 649
ἵστατο 610
ἴστε 650
ἱστία 559
ἱστοδόκη 560
ἱστόν 469, 560, 668
ἰσχανόωσιν 762
ἴσχει 762
ἴσχεο 518, 621
ἴσχεσθε 663
ἰσχίον 777
ἴσχων 806
ἴτε 643
ἴτην 846

Digitized by Google

	Page
ινι	748
φθιαι	456
ῖφι	471
ἶφια	792
χῶ	784
ἰχώρ	780
ψαο	563
ἴψεται	615
ἰῷ	837
ἰωῆς	728
ἰωκάς	790
ἰωκή	801
ἰών	501

K

	Page
κάββαλεν	780
καγχαλόων	841
καγχαλόωσ	658
κάδ	611
Καδμείοισιι	738
Καδμείωνας	737
Κάειρα	718
καθάπτεσθα	584
καθέζετο	548
καθεῖσεν	757
κάθησο	582
καθῆστο	582
κάθιζε	703
κάθισον	662
καῖε	564
Καινέα	525
καίοντο	477
κακά	494
κακκείοντες	589
κακομηχάνοι	833
κακότητι	637
κακότητος	695
κάκτανε	821
καλέεσκε	836
καλεοίμην	535
κάλεον	747
καλέουσα	698
καλέουσι	553
καλέσαντο	531
καλέσσαι	667
καλέσσω	829
καλέσσατο	477
κάλλεϊ	699
καλλιγύναικα	662
καλλιπάρῃον	502
καλλίτριχας	779
κάλλιφ'	825
καλυψαμένη	670
κάλυψεν	746
Κάλχαν	489
Κάλχαντα	493
Κάλχας	483
κάματος	725
κάμε	602, 686
καμεῖται	640
καμέτην	708
καμόντας	685
καμπύλα	654
κάμψῃ	748
Καπανηϊάδη	763
Καπανήϊος	735
κάπνισσαν	641
καπνῷ	540
καππεσέτην	792
κάππεσον	586
κάπροισιν	805
κάρη	622
καρηκομόωντας	591
κάρηνα	605
καρήνων	474
καρπαλίμως	548
καρπόν	505
καββέζουσα	784
καρτερόθυμε	775
καρτερός	510
κάρτιστοι	530
κασίγνητε	[illegible]

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	Page		Page
κασιγνήτη	743	κατήσθιε	631
κασιγνήτοις	890	κατηφείην	660
Κάστορα	681	κατιοῦσα	747
κατά	473	κατίσχεαι	628
καταβήσεο	764	καύματος	809
καταδύμεναι	682	καυστειρῆς	733
καταδύντι	586	Καϋστρίου	647
καταθνητός	783	κέ, κέν	469, 479
κατακτάμεναι	697	κεδασθέντες	641
καταμάρψῃ	834	κεῖθι	700
καταμύξατο	785	κείμενα	498
κατάνευσον	574	κειμήλια	814
κατανεύσω	576	κεινή	697
καταξέμεν	814	κεινῇσιν	722
καταπέφνῃ	686	κεῖνοι	531
καταπέψῃ	487	κείνοισι	532
καταπτώσσοντε	725	κεῖσε	701
καταρρέον	719	κεκάδοντο	749
κατασχομένη	702	κεκάμω	508
κατεβήσετο	829	κεκασμένε	733
κατέδυ	567, 589, 840	κεκαφηότα	798
κατεδύσετο	712	κέκλετο	751
κατέδων	824	κεκληγώς	619
κατέθεντο	667	κεκλημένος εἴην	623
κατέθηκεν	686	κεκλήσῃ	670
κατέκηε	836	κεκλιμένοι	669
κατέκταθεν	792	κέκλυτε	664
κατέκταν	731	κεκμηῶτι	828
κατέλυσε	605	κεκορυθμένα	654
κατέμαρπτε	760	κεκορυθμένος	749
κατέπηξεν	825	κελαινεφέϊ	552
κατεπλήγη	656	κελαινεφές	643
κατέρεξεν	549	κελαινόν	536
κατέρυκε	823	κέλεαι	485, 500
κατεύνασθεν	705	κέλεται	664
κατεσθίε.	655	κέλευθα	539
κάτεχεν	682	κέλευθον	569
κατέχευαν	819	κελεύθου	701
κατέχευεν	653, 801	κελόμην	551
κατηπιόωντο	784	κενεόν	628
κατήριπε	762	κνεῶνα	773

Digitized by Google

Page

κέντορες . . . 738
κεντρηνεκέας . . 803
κέρα 713
κεραΐζετον 792
κεράμῳ 782
κεραόν 655
κεραοξόος 714
κερδαλεόφρον . . . 504
κέρδιον 658
κερτομέων 622
κερτομέοισι . . . 578
κέρωνται 727
κεῦθε 549
κεφαλῆφιν 720
Κεφαλλήνων . . . 732
κεχαρισμένε . . . 773
κεχαροιατο 528
κεχολώμενον . . 519
κεχολώσεαι . . 784
κεχολώσεται . . . 501
κέχυνται 765
κέχυτο 592
κῆδε 783
κήδεα . . . 562, 592
κήδεαι 814
κήδεται 594
κήδετο 478
κηδομένη . . . 515, 585
κῆλα 477
κῆρ 474
κήρ 582
Κῆρες . . 629
κήρυκε . . . 540
κηρύκεσσι 596
κηρύσσειν . . 597
κηώδεϊ . . . 839
κηώεντι 698
κίεν 546
κίθαρις . . . 660
Κιλίκεσσι . . . 835
Κίλλαν . . . 471

κινηθέντες . . . 475
κινήθη . . . 608
κινήσῃ . . . 609
κίνυντο 729
κίον 837
Κισσηΐς 830
κιχείη 614
κιχείω 467
κιχήμενον 768
κιχήσατο 737
κιχήσομαι . . . 622
κιών 470, 704
κλαγγή . . . 475
κλαγγῇ . . . 651
κλαγγηδόν 648
κλαίεις 549
κλειτήν 562
κλειτῶν 705
κλέος 650
κλέπτε 499
κλέπτῃ 653
κληῗδα 766
κληῗδι 816
κλήρους 688
κλίνασα 709
κλισίας 537
κλισίηθεν 651
κλισίηνδε 512
κλισίης 619
κλονέεσθαι 730
κλονέοντο 756
κλόνον 767
κλῦθι 471
Κλυμένη . . . 671
Κλυταιμνήστρης . . . 495
κλῦτε 597
κλυτοπώλῳ . . . 798
κλυτοτέχνης . . 583
κλυτοτόξῳ . . . 718
κνέφας . . . 567
κνήμῃσιν . 69

Digitized by Google

	Page		Page
κνημῖδας	690	κοτεσσάμενος	766
κνίσῃ	564	κοτέσσεται	802
κνίσης	482, 710	κοτήεις	768
κοίλῃσιν	467	κότον	488
κοιμᾶθ'	590	κοτύλην	777
κοιμήσαντο	567	κουλεόν	520, 685
κοιμῶντο	827	κούρην	492
κοιρανέουσιν	779	κουριδίης	495
κοιρανέων	617	κοῦρος	731
κοίρανος	616	κουροτέροισι	731
κολεοῖο	514	κραδίην	521, 552
κολλητοῖσιν	735	κραιπνά	771
κόλπῳ	819	Κραναῇ	704
κολῳόν	583	Κραναῆς	678
κόμη	660	κραταιή	761
κόμης	515	κρατέει	487
κόμισαι	781	κρατέειν	534
κόμισαν	697	κρατερώνυχας	779
κομίσαντο	587	κρατί	691
κονάβησαν	633	κρατός	576
κονάβιζε	648	κράτος	572
κονίη	610	κρατερόν	466
κονίῃσιν	644	κρέα	733
κονίσαλος	653	κρείσσων	487, 662
κόρσην	750	κρείων	493
κορυθαίολος	664	κρήγυον	494
κόρυθος	694	κρήηνον	472
κορυσσέσθην	728	κρήνην	629
κορύσσεται	741	Κρήτεσσι	681
κορυστήν	745	Κρήτηθεν	68[illegible]
κορύσσων	625	κρητῆρα	682
κορυφῇ	571	κρητῆρας	566
κορυφῆς	646	κρητῆρος	587
κορυφοῦται	741	κρῖ	769
κορώνην	714	κρῖνε	636
κορωνίσιν	509, 628	κρίνῃ	789
κόσμηθεν	651	κρινώμεθα	639
κοσμήτορε	463, 681	κροαίνων	840
κοτέοντε	692	Κρονίδη	579
κοτέοντο	619	Κρονίδην	571
κοτέοντος	511	Κρονίωνι	552

Digitized by Google

	Page
Κρόνου	616
κροτάφοιο	750
κρουνῶν	745
κρυόεσσα	801
κρυπτάδια	578
κτέμεναι	777
κταμένοιο	697
κτεάτεσσι	766
κτεινομένους	555
κτείνοντο	754
κτῆσιν	767
κτιλός	677
κυανέῃσιν	576
κύδαινον	786
κυδαλίμοιο	722
κύδεϊ	554
κυδιάνειραν	570
κυδιόων	840
κύδιστε	498, 642
κυδοιμόν	793
κῦδος	533
κύκλα	799
κυκλόσε	724
κυκλοτερές	715
κύμβαχος	792
κύκνων	647
κυκόωντι	811
κύνας	476
κυνέη	688
κύνεσσιν	457
κυνός	521
κυνῶπα	506
κυνώπιδος	675
κύπελλον	587
Κύπριδα	786
Κύπριν	779
κύρμα	788
κύρσας	655
κυρτόν	741
κυρ-ώ	618
κυσ?	838
κύστιν	76?
κύψαντι	74?
κύων	457
κώπη	519

Λ

	Page
λᾶαν	632
λάβε	554
λάβεν	551
λαβέτην	825
λάβρος	609
λάεσσι	663
λάζετο	734
λαζοίατο	654
λάθρη	774
λάθωμαι	828
λαίλαπα	728
λάϊνον	661
λαισήϊα	786
Λακεδαίμονος	682
λαμπετόωντι	493
λάξ	794
λαοί	461
Λαομεδοντιάδη	683
Λαομέδοντος	795
λαόν	477
λαπάρην	694
λασίοισι	513
λάχνη	619
λάχομεν	710
λαῷ	521
λέγε	619
λεγώμεθα	644
λεῖβε	564
λείη	748
λειήνας	714
λειμῶνι	647
λείουσιν	805
λειριόεσσαν	672
λελάθοντο	716
λέλασται	90?

	Page
λελιημένος	746
λέλοιπεν	523
λελουμένος	755
λέλυνται	608
λέξασθαι	605
λέξεται	716
λέπαδνα	800
λευκώλενος	478
λευκωλένῳ	668
λεύσσει	666
λεύσσετε	497
λεύσσων	804
λεχεποίην	737
λέχος	469
λέχοσδε	704
λῆγε	518, 521
λήγοντα	700
λήθετο	570
λήθω	581
λήϊον	609
Λήμνῳ	586
λῆξαν	817
Λητοῦς	460
λιασθείς	546
λιγέως	679
λίγξε	715
λιγυρῇσι	790
λιγύς	526
λιγυφθόγγοις	597
λικμώντων	788
λιλαίεαι	680
λιλαιόμενοι	669
λιμένες	559
λίμνῃ	799
λίνου	788
λιπαροῖσιν	596
λίπε	747
λιπέσθαι	766
λίσαι	552
λίσσομαι	463, 509
λίσσοντο	736
λοιβῆς	716
λοίγια	574
λοιγόν	482
λοιμός	480
λόφος	691
λόχον	829
λόχονδε	521
λυγρά	702
λυγρῶς	803
λύθη	776
λύθρῳ	828
Λυκηγενέϊ	712
λύκοι	747
Λυκόοργος	818
λύματα	539
λῦσαι	464
λῦσαν	537
λυσόμενος	461
λύσω	468
λύω	461
λώβην	656
λωβήσαιο	522
λωβητῆρα	625
λώϊον	522

M.

	Page
μά	489
μαίμησε	797
μαιμώωσα	795
μαίνεται	768
Μαίων	738
μακάρεσσι	588
μακάρων	544
μακρά	655
μακρῆς	669
μακρόν	553, 655
μάλα	509
μαλακοῖσιν	584
μάλιστα	463
μάν	637
μαντεύεσθαι	494

Digitized by Google

	Page		Page
μαντεύεται	628	μεθήμων	62[illegible]
μάντιν	480	μεθιεῖς	841
μαντοσύνην	484	μεθιέμεν	734
μαργαίνειν	810	μεθιέντα	832
μαρμαίροντα	700	μεθιέντας	726
μαρναμένοιϊν	529	μέθεπε	778
μαρνάμενον	688	μεθίετε	725
μάρνασθε	757	μεθίστατο	789
μάρτυρο	544, 629	μείδησεν	587
μάστιγα	772	μεῖζον	508
μάστιξεν	781	μείλινον	796
ματήσετον	772	μειλιχίοισι	727
μάχαιραν	685	μεῖναι	577
μαχέοιτο	532	μείνατε	62[illegible]
μαχέονται	637	μεῖνε	792
μάχεσθαι	459	μείνειας	660
μαχεσσαμένω	537	μείων	677
μαχέσσατο	823	μέλαθρον	643
μαχέωνται	545	μέλαιναν	502
μαχησόμενος	504	μελαίνετο	780
μαχοίατο	734	μελαινέων	714
μάχομαι	459	μελάντερον	728
μαχόμην	531	μέλει	633
μάψ	605	μελήσεται	575
μαψιδίως	781	μελιηδέα	827
μέγα	486	μελιηδέος	734
μεγάθυμοι	498	μελισσάων	599
μεγαίρω	710	μέλιτο·	527
μέγαλα	569	μελίφρων	594
μεγαλήτορι	797	μέλλει	581
μέγαν	523	μεμακυῖαι	742
μεγάροις	608	μεμάτω	730
μεγάροισι	552	μεμαυῖα	743
μεγάρῳ	668	μεμαώς	709
μεδέσθην	708	μεμαῶτα	583
μεδέσθω	639	μεμαῶτες	649
μεδέων	685	μέμηλεν	593
μέδοντες	599	μεμήλῃ	734
μεδώμεθα	740	μεμηλώς	799
μεθείω	702	μέμονα	787
μεθέμεν	533	μένεα	659

Digitized by Google

	Page
μενεαινέμεν	794
μενεαίνων	697
μένειν	510
Μενελάῳ	506
μένεες	493
Μενοιτιάδη	538
μερμήριζε	591
μερμήριξεν	513
μερόπεσσι	626
μερόπων	527
μεσσηγύς	758
Μεσσηΐδος	838
μεταδρομάδην	761
μετάλλα	579
μετάλλησαν	789
μετάλμενος	779
μεταμάζιον	756
μεταμώνια	735
μεταξύ	506
μετατρέπῃ	507
μεταφρασόμεσθα	501
μετάφρενον	623
μετέειπεν	485
μετέησιν	666
μετείη	761
μετέσσεται	639
μετεσσεύοντο	830
μετέφη	478
μετηύδα	603
μετόπισθεν	488
μετώπῳ	745
μετῴχετο	766
μεῦ	471, 532
μή	466
μήδεα	634
μήδεο	636
μήδετο	595
Μηκιστηϊάδης	813
μῆλα	728
μῆνα	627
μῆνιε	557, 569
μῆνιν	455
μηνίσας	768
Μηονίς	718
μῆρα	564
μηρία	472
μηροῦ	513
μηρούς	562
μηστῶρα	817
μήστωρε	775
μήστωρες	732
μητίετα	511, 572
μῆτιν	612
μητίσομαι	702
μητρυιή	782
μῆχος	634
μιαιφόνε	757
μιάνθην	719
μιγείης	661
μιγέντα	734
μιγέωσιν	549
μίγη	766
μιήνῃ	718
μιμνάζειν	640
μίμνετε	632
μίμνον	763
μιμνόντεσσι	627
μίν	168 516
μίνυνθα	556
μινυνθάδιον	547
μινύριζε	810
μισγάγκειαν	745
μίσγεαι	626
μίσγον	684
μίστυλλον	565
μίτρης	717
μνησαίατο	651
μνήσαντο	724
μνήσασα	554
μνήσασθε	817
μνήσονται	721
μνηστῆς	827

Digitized by Google

	Page
μοῖραν	534
μοιρηγενὲς	675
μολοῦσα	829
μολπῇ	567
μορμύροντα	793
μόρσιμον	797
μοῦνος	617
Μουσάων	589
Μύγδονος	676
μυθήσασθαι	485, 535
μυθήσομαι	650
μῦθος	466
μυιάων	648
Μυκήνας	736
Μυκήνη	710
μύκον	802
μυρικίνῳ	813
Μυρμιδόνεσσιν	511
Μυρμιδόνων	542
μυρία	455
μυρομένη	834
μυχῷ	820
μῶλον	641
μωμήσονται	701
μώνυχας	772

N

	Page
ναίεσκε	799
ναιετάωσῃ	699
ναίουσι	606
ναίων	643
ναῦς	461
ναύτῃσι	711
νέαροι	626
νεβροί	727
νέεσθαι	599
νεέσθων	662
νέηαι	469
νειαίρῃ	791
νείατον	776
νείατος	830
νείκεα	63[illegible]
νείκεε	619
νεικεῖ	575
νεικείεσκε	619
νεικείῃσι	584
νεικείω	734
νείκεσσεν	657
νεῖκος	709
νεῖμαν	685
νεκάδεσσιν	810
νέκταρ	587
νεκταρέου	698
νεκύεσσι	782
νεκύων	477
νεμέσι	832
νεμεσίζῃ	803
νεμεσίζομαι	628
νέμεσις	672
νεμέσσηθεν	619
νεμεσσητόν	70[illegible]
νεμεσῶ	740
νέμοιτο	824
νέοι	564
νέον	551
νέονται	683
νέοντο	811
νεοσσοί	630
νεοτευχέες	769
Νεστορέῃ	597
Νέστορι	593
Νεστορίδης	813
Νέστωρ	526
νεύοντα	838
νεῦρα	715
νευρῇ	715
νεφεληγερέτα	573
νέφος	728
νεώμεθα	620
νεῶν	475
νεωτέρῳ	523
νῆα	502, 461

	Page
νηας	461
νηγάτεον	595
ἥδυμος	590
νήεσσι	484
νήϊον	661
Νηΐς	812
νηλέϊ	686
Νηληΐῳ	593
νημερτές	484, 678
νηνεμίης	790
νηός	472
νηπιάχοις	633
νήπιος	594
νηυσί	467
νιφάδεσσιν	680
νοεούσῃ	584
νοῆσαι	545
νοήσῃ	575
νόθον	750
νόμῳ	649
νοστήσομεν	622
νόστος	611
νόσφι	546
νοσφιζοίμεθα	599
Νότος	609
νοῦσον	460
νόῳ	[illegible]0, 549
νύ	467
νύμφα	669
νύξε	758
νυόν	659
Νυσήϊον	819
νώμησαν	566
νῶτα	611

Ξ

ξανθῆς	515
Ξάνθῳ	787
ξεινοδόκῳ	693
ξεῖνος	737
ξεστῇς	826
ξίφος	514
ξύλοχον	767
ξυνάγωμεν	639
ξυνδῆσαι	552
ξυνέηκε	459
ξύνες	594
ξυνήϊα	498
ξυνίεν	532
ξυνίημι	459
ξυνιόντες	743
ξυστῷ	747

O

ὁ	415
ὅ	497, 527
ὄαριζε	841
ὀβελοῖσιν	565
ὀβριμοεργός	783
ὄβριμον	693
ὀβριμοπάτρη	802
ὄγκους	719
ὀδαξ	644
ὀδυνήφατα	783
ὀδύρονται	626
ὀδύσαντο	819
Ὀδυσῆος	501
ὄεσσι	813
ὄζον	671
ὄζους	522
ὄζῳ	637
ὄθετο	783
ὄθι	671
ὄθομαι	511
ὀθόνῃσι	671
οἱ	484
οἱ	527
οἶδε	545
ὀΐεαι	580
ὀΐεες	742
ὀΐεσσιν	76[illegible]
ὀΐζυε	7[illegible]

	Page
ὀϊζύος	829
ὀϊζυρός	556
ὀϊζυροῦ	667
οἴη	552
οἴης	795
οἴκαδε	464
οἰκῆας	784
οἰκία	812
οἶκοι	495
οἰμωγή	744
οἰμώξας	760
Οἰνείδαο	807
οἰνοβαρές	521
οἴνοπα	546
Οἰνοπίδην	799
οἰνοχόει	587
οἰνοχοεύειν	606
οἰνοχόοιο	606
οἴξασα	816
οἷο	690
ὀΐομαι	486
οἶον	529
οἷον	650
οἶος	497
οἴς	538
οἴσεμεν	665
οἰσέμεναι	667
οἴσετε	665
οἴσετον	772
οἶσθα	489
ὀΐστευσον	712
ὀϊστοί	474
οἶτον	702
οἴχνεσκον	806
οἴῳ	515
ὀΐω	479
οἰωθη	812
οἰωνοῖσι	457
ὀΐων	678
ιωνοπόλων	483
νείω	773

	Page
ὄκνος	807
ὀκριόεντι	752
ὀκρυοέσσης	803
ὀκτάκνημα	800
ὀλβιόδαιμον	675
ὀλεῖται	632
ὀλέκοντο	466
ὀλέσσῃ	517
ὄλῃαι	702
ὀλίγον	508
ὄλλυμι	455
ὀλλύντων	714
ὀλοῇσι	545
ὀλολυγῇ	830
ὀλοοῖο	669
ὀλοφυρόμενος	809
ὀλοώτερος	695
Ὀλύμπια	463
Ὀλυμπιάδες	651
Ὀλύμπιε	572
Ὀλύμπιος	547
ὀλύρας	769
ὀλώλῃ	720
ὅμαδος	601
ὄμβρον	652
ὁμηγερέες	478
ὁμηλικίην	674
ὁμηλικίης	778
ὁμιλέοι	761
ὁμίλου	655
ὁμίχλη	548
ὁμίχλην	653
ὁμοίης	532
ὁμοίιον	731
ὁμοιωθήμεναι	512
ὁμοκλῇ	819
ὁμοκλήσασκε	616
ὄμοργνυ	784
ὁμόσσῃ	685
ὄμοσσον	486
ὁμοῦ	479

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	Page		Page
		ὀρέοντο	64
ὀμφαλόεσσ᾽ι.	744	ὀρεσκῴοισι	53
ὀμφαλόι'	753	ὄρεσσι	522
ὀμφή	595	'Ορεστιάδες	837
ὀμῶς	514	ὄρεσφι	745
ὄν	590	ὀρθωθείς	595
ὄναρ	480	ὄρινεν	608
ὀνείδεα	535	ὀρίνθη	757
ὀνειδείοις	575, 625	ὀρινομένη	627
ὀνειδίζων	622	ὅρκια	30?, 633
ὀνείδισον	518	ὅρκον	523
ὄνειρον	591	ὁρμή	796
ὀνειροπόλον	480	ὁρμήσειε	733
ὄνησα	572	ὁρμήματα	635
ὀνήσεαι	827	ὅρμον	560
ὀνήσειν	770	ὄρνυθι	834
ὀνόμαζεν	489	ὀρνυμένοιο	809
ὀνομήνω	650	ὀρνυμένου	740
ὀνόσαιτο	754	ὄρνυμι	460
ὀξέα	619	ὄρνυσθε	751
ὀξύ	513, 696	ὄρνυται	741
ὄπα	6 3 672, 680	ὄρνυτο	653
ὀπάζει	731	ὄρουσεν	630, 689
ὀπάζων	779	ὀρόω	773
ὀπήδει	614	ὀρόωντε	734
ὄπι	589	ὄρσευ	728
ὄπιθεν	515	ὀρόων	546 689
ὀπιπτεύεις	735	ὄρσεο	683
ὀπίσσω	403, 833	ὄρσο	723
ὁπλοτέρων	666	ὄρσομεν	707
ὀπός	811	ὀρυμαγδός	744
ὀππότε	507	ὀρφανικόι	837
ὀπταλέα	733	ὄρχαμον	817
ὄπωπα	818	ὀρώρει	742
ὀπωρινῷ	755	'Οσσα	600
ὅπως	545	ὀσσάτιον	803
ὁρᾶσθαι	688	ὄσσε	351 761
ὁρᾶτο	478, 515	ὀσσόμενος	494
ὀρεγνύς	547	ὄσσον	512
ὀρεξάσθω	730	ὀστέα	721
ὀρέξατο	835	ὄτις	684
ὀρέξη	757		

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Page

ὀτραλέως . . . 683
Ὀτρῆος . . . 676
ὀτρηρώ . . . 541
ὀτρύνουσα . . 600, 646
οὐ . . . 554
οὔδει . . . 801
οὐδέν . . . 525
οὐδόν . . . 834
οὐλαμόν . . . 727
οὐλομένην . . 455
οὖλον . . . 591
οὐλοχύτας . . . 562
Οὐλύμποιο . . . 473
Οὔλυμπόνδε . 520
οὕνεκα . . 461, 494
οὔνομα . . . 681
οὔπω . . . 521
Οὐρανίωνε . . . 582
οὐρανόθεν . . . 514
οὐρανόθι . . . 651
οὔρεα . . . 506
οὔρεος . . 646, 657
οὔρεσιν . . . 745
οὐρῆας . . . 476
οὖρον . . . 568
οὐρούς . . 610
οὖς . . . 729
οὖτα . . . 753
οὐτάμεν . . . 765
οὔτασε . . . 759
οὔτησε . . . 746
οὔτι . . . 505
οὐτιδανοῖσιν . . 522
οὔτις . . . 489
οὔτοι . . . 535
ὄφελεν . . 673
ὄφελες . 556, 658
ὀφέλλει . . . 661
ὄφελλεν . . 547, 644
ὀφέλλουσα . . . 743
ὀφέλλωσιν . . . . 5[illegible]2
ὄφρα . . . 489, 497, 506
ὀφρύσι . . . 576
ὄχα 483
ὀχέεσσι 799
ὄχεσφιν . . . 720, 763
ὀχεύς 696
ὀχέων 658
ὀχῆες . . . . . [illegible]
ὄχθας 676
ὀχθήσας 574
ὄχθησιν 747
ὀψέ 720
ὄψεαι 734
ὄψεσθαι 764
ὀψιγόνων 693
ὄψιμον 632
ὀψιτέλεστον . . . 632

Π.

πάγη 722
πάγχυ 757
παιήονα 567
Παιήων 783
παῖς 464
παιφάσσουσα . . . 645
παλαιγενέϊ 699
παλαμάων 669
παλάμης 524
παλάμηφιν 691
παλάσσετο 763
παλίλλογα 499
παλιμπλάγχθεντας . . 479
πάλιν . . . 389, 703
παλινάγρετον . . . 575
παλίνορσος . . 657
Παλλάδα 516
Παλλάς 553
πάλλεν 547
πάλλων 654
πάμπαν . . . 557
πάμπρωτα . . 712

	Page
παμποίκιλοι	829
παμφαίνῃσι	755
παμφαινόωντα	776
παμφανόωσα	646
παναγρου	788
παναίολος	722
Παναχαιῶν	642
πανημέριοι	566
Πάνθοον	671
παννύχιοι	590
πανσυδίῃ	592
πάντεσσι	534
πάντῃ	551
παντοίων	641
παντόσε	692
παππάζουσιν	783
παπταίνων	723
παπτήνας	749
πάρ	684
παραβλήδην	707
παραί	694
παραίσια	736
παρακοίτης	837
παράκοιτιν	660
παράκοιτις	711
παράφημι	583
παρδαλέην	654
παρέασιν	768
παρειάς	657
παρείπῃ	580
παρέζεο	554
παρεζόμενος	810
παρελέξατο	824
παρελεύσεαι	500
πάρεστε	650
παρέσσεται	518
παρέτρεσσαν	776
παρήϊον	718
παρήϊξεν	798
παρήμενος	557
παρίστατο	724
παρισχέμεν	725
παρμέμβλωκε	707
πάροιθεν	548
πάρος	563
πᾶσι	457
πασσάλου	771
πάσσε	724
πάσσων	793
πάτησαν	719
πάτον	824
πάτρης	469
πατρίδα	608
Πατρόκλεις	544
παῦε	583
παῦρα	679
παυροτέροισι	605
παύσαντο	565
παύσῃσι	723
παύσουσα	517
πανσωλή	639
Παφλαγόνων	792
παχείῃ	697
πέδιλα	596
πεδίον	648
πεδίονδε	684
πέζος	725
πείθεο	519
πείθεσθαι	532
πείθηται	504
πείθονται	487
πείθοντο	532
πείθω	470
πεινάων	655
Πειραίδαο	725
πείρατα	819
πειρᾶται	615
πείρησαι	536
πειρήσομαι	598
Πειρίθοον	590
πειρώμενος	764
πεισέμεν	771

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	Page		Page
πεσθαι	534	πέρ	199
πελάζειν	804	Περγάμου	750
πέλασαν	560	πέρησε	745
πέλασεν	715	περθομένη	638
πελάσθη	775	περί	529
πέλει	651	περίδρομοι	800
πελειάσιν	805	περικαλλέα	684
πέλεκυς	661	περικαλλής	782
πελεμίχθη	754	περικαλλέος	588
πέλεν	744	περικλυτός	589
πέλεται	534	περίστησαν	754
πέληται	686	περιστήσαντο	642
Πέλοπι	602	περίσχεο	552
πέλωρα	632	περιτροπέων	627
πελώριον	673	περιφραδέως	565
πελώρου	801	περίφρων	784
πέμπουσιν	551	περιώσιον	734
πεμπώβολα	564	Περκώσιον	813
πενθερῷ	822	περόνη	785
πένθος	528	πεσέειν	816
πένοντο	540	πέσσει	75
πενταέτηρον	642	πεσσέμεν	620
πεπαλαγμένον	829	πετάλοις	63
πεπαρμένον	526	πέτασσαν	568
πεπαυμένοι	671	πετάσσας	753
πέπηγεν	669	πετέσθην	781
πεπίθοιμεν	492	πετεηνῶν	64
πεπληγυῖα	803	Πετεῶο	732
πεπληγώς	623	πέτονται	600, 652
πέπλοι	769	πέτρης	593
πεπνυμένω	671	πέφανται	463, 791
πεποίθασιν	732	πεφνέμεν	823
πεποίθης	575	πεφρικυῖαι	729
πεποιθώς	730	πεφύασιν	748
πέπον	763	πεφυγμένον	839
πέπονες	620	πεφύκει	713
πέποσθε	664	πεφύκη	748
πεποτήαται	600	πῇ	633
πεπρωμένον	688	πηγεσιμάλλῳ	677
πέπτανται	769	πῆλε	839
πεπίθοιτο	814	Πηλείδη	458

	Page		Page
Πηλείωνι	512	πνείοντες	353
Πηλέος	570	πνεύμονι	753
Πηλεύς	673	πνοιή	798
Πηληϊάδεω	455	πνοιῇσιν	790
πῆμα	660	ποδάρκης	497
πημήνειαν	687	πόδας	479
πῆξας	680	πόδεσσι	701
πῆξε	745	ποδήνεμος	760
πῆχεε	778	ποθέεσκε	570
πιέειν	728	ποθέοντε	772
πίησθα	827	ποθή	524
πίθεσθε	529	ποθί	499
πίθηαι	518	ποιητοῖσιν	769
πίθησας	738	ποικίλμασιν	836
πίθηται	556	ποιμαίνων	813
πιθόμην	770	ποιμένα	530
πικρόν	715	ποιμένι	603
πίμπλαντο	493	ποιμέσιν	653
πίνακι	821	ποιμνήϊον	648
πίνωσιν	727	ποιπνύοντα	588
πιονα	472, 641	πολέας	580
πίυνος	789	πολέες	644
πίπτωσι	525	πολέεσσι	791
πίσσα	728	πόλεσιν	738
πιστώσαντο	825	πόλεος	727
πλάζουσι	607	πολεμήϊα	632
Πλάκῳ	835	πολεμίζων	508
πλατανίστῳ	629	πολεμίστην	776
πλάτεα	649	πόλεμος	480
πλέας	606	πόληες	709
πλεῖαι	619	πόληϊ	660
πλεῖον	508	πόλιας	730
πλέονε;	791	πολιῆς	546
πλέονεσσιν	533	πόλιν	464
πλευρά	746	πολίων	498, 706
πληγῇσιν	623	πολλά	470, 547
πλήθοντι	762	πολλάκι	552
πληθύν	608, 650	πολλάς	456
πλῆμναι	800	πολλάων	604
πλῆξεν	623	πολλέων	607
πληξίππῳ	602	πολλῇσιν	608

	Page
πολλὶν	490
πολυάϊκος	508
πολυάϊξ	806
πολύαρνι	603
πολυβενθέος	559
πολύβουλος	774
πολύδακρυν	669
πολυδαιδάλου	693
πολυδειράδος	571
Πολυδεύκεα	681
πολυδίψιον	721
πολύδωρος	835
πολυζύγῳ	627
πολυηχέϊ	740
πολύκεστος	696
πολυκλήϊσι	598
πολύκλητοι	743
πολυκμητός	814
πολυκοιρανίη	616
πολυκτήμων	794
πολυλήϊος	794
πολύμητις	538
πολυμήχανε	613
πολύμυθος	679
Πολυνείκεϊ	736
Πολυνείκης	736
πολυπάμονος	742
πολύστονα	562
Πολύφημον	530
πολυφλοίσβοιο	470
Πολυφόντης	738
πολύχαλκον	739
πομπῇ	822
πονέοντο	761
πονεύμενον	736
πόνται	547
ποντοπόροιο	561
ποντοπόροισιν	659
πόντου	609
πόποι	528
πόρε	484

	Page
πόρεν	821
πόρῃ	825
πόρον	825
πορσυνέουσα	701
πόρτιος	767
πορφυρέην	668
πορφύρεον	568
Ποσειδάων	553
ποσί	596
πόσιος	565
πόσις	690
ποτέ	172, 505
ποτέροισι	761
ποτί	525, 558
ποτιδέγμεναι	608
πότμον	636
πότνια	548
ποτοῖο	566
ποτῶνται	647
που	498
πουλυβοτείρῃ	664
πουλύν	804
πραπίδεσσιν	589
πρεσβυτάτην	710
πρηνέα	831
πρηνέες	644
πρηνές	643
πρῆξαι	581
πρῆσαι	645
πρῆσσεν	568
Πριαμοῖο	464
πρίν	468
πρό	484
προβάλοντο	562
προβέβουλα	495
προβλῆτι	641
προδοκῇσιν	713
προέηκε	738
προέρυσσαν	560
προέρυσσεν	538
προές	491

Digitized by Google

	Page
προθέουσιν	534
προΐαψεν	457
προΐει	542, 692
προκάλεσσαι	703
προκαλίζετο	654
προμάχιζεν	653
προμάχοισι	656
πρόμον	659
προπρηνές	680
προρέοντι	793
προσαμύνομεν	621
προσαρηρότα	800
προσεβήσετο	596
προσέφη	488
προσεφώνεον	542
προσηύδα	516
πρόσθεν	527
προστήσας	719
πρόσω	545
προτέρω	700
προτί	667
προτιβάλλεαι	810
προτόνοισιν	560
προτράπεσθαι	832
προτρέποντο	798
προφρονέως	806
πρόφρων	430, 504
προχέοντο	648
πρυλέεσσι	802
πρύμνας	554
πρυμνήν	776
πρυμνήσια	561
πρυμνῶν	779
πρώϊζα	629
πρῶτα	458
πρώτιστα	494
πρωτογόνων	713
πρώτω	733
πρωτοπαγεῖς	768
πταμένη	775
πτελέας	836
πτερόεντα	516
πτέρυγος	631
πτολεμίξομεν	632
πτολίεθρον	507, 619
πτόλιος	751
πτολίπορθος	625
πτύγμα	778
πτυκτῷ	822
πτώσσεις	735
πτωσκάζεις	736
Πυγμαίοισι	652
πυθοίατο	529
πύκα	760
πυκινήν	597
πυκνά	678
πύλας	709
Πυλίων	526
Πυλοιγενέος	597
Πύλῳ	528
πυμάτας	727
πυμάτη	818
πύξ	681
πυραί	476
πύργος	732
πύργῳ	672
πύσει	721
πῶ	615
πωλέσκετο	570
πωλήσεαι	780
πῶμα	714
πώποτε	494
πως	481, 616
πωΰ	678

P.

ῥέα	777
ῥέεθρα	647
ῥέεν	527, 629
ῥέζουσιν	708
ῥεῖα	649, 697
ῥῆξαι	561, 693

Digitized by Google

	Page
ῥῆξας	503
ῥέξῃ	615
ῥέα	687
ῥηγμῖνι	561
ῥηγνύμενον	741
ῥῆξεν	555
ῥηϊδίως	738
ῥίγησεν	683
ῥίγιον	541, 581
ῥίγιστα	809
ῥίμφα	840
ῥῖνα	776
ῥινόν	777
ῥινοῦς	743
ῥῖψε	586
ῥοάων	652
ῥοδοδάκτυλος	568
ῥυμός	800
ῥωγαλέων	643

Σ.

Σαγγαρίοιο	676
σάκεσιν	729
σάκος	691
Σατνιόεντος	813
σάφα	615
σάωσι	756
σαώσεις	488
σαώσετον	772
σαώσομεν	786
σαώτερος	469
σεβάσσατο	821
σέβεσθε	726
σέθεν	511
σείοντε	692
σέο	552
σέσηπε	607
σεύατο	840
σεῦε	819
σεύωνται	655
σῆμα	630

	Page
σήμαινε	535
σημαίνειν	534
σημάντορας	741
σῆς	510
σῆσιν	535
σθένος	646
σιγαλόεντα	772
σιδηρέῳ	800
Σιδονίηθεν	830
Σιδωνίων	830
Σιμόεντος	747
Σίντιες	587
σῖτον	780
σιωπῶν	625
σιωπῇ	740
Σκαιαί	671
σκαιῇ	571
Σκαμάνδριον	648
Σκαμάνδρῳ	758
σκηπτοῦχοι	599
σκηπτοῦχος	533
σκῆπτρον	523
σκήπτρῳ	463
σκοπέλῳ	641
σκοπιῇ	804
σκοπιῆς	728
σκότιον	812
σκότος	746
σκυζομένη	708
σμαραγεῖ	617
σμερδαλέος	630
σμερδνή	801
Σμινθεῦ	471
σμῶδιξ	624
σοῖσι	473
Σολύμοισι	823
σόον	496
σπάρτα	607
Σπάρτη	710
σπῶσιν	808
σπείους	827

Digitized by Google

	Page
σπεος	728
σπινθῆρες	711
σπλάγχνα	565
σπονδαί	634
σπουδῇ	459, 811
σταθμόν	648
σταθμούς	765
στάσκεν	680
στατός	840
στεῖλαν	737
στείλαντο	559
στέλλοντα	729
στείρῃ	568
στείχοντες	626
στέμμα	462
στεναχίζετο	601
Στέντορι	805
στέρνοισιν	677
στεῦται	664
στεῦτο	807
στῆ	515
στήῃ	793
στήθεσσιν	488, 513
στήθεσφιν	758
στήσαντο	568
στῆτε	816
στήτην	542, 692
στιβαρόν	691
στίχες	712
στίλβων	699
στίχας	667
στομάχους	686
στοναχάς	595, 636
στόνον	743
στρατόν	460
στρεπτοῖο	764
στρουθοῖο	630
στυγέῃ	512
στυγερῷ	639
σύ	727
σῦλα	714
συλήσειε	746
συμβάλλετο	662
συμβάλλετον	745
συμπάντων	490
συμφράδμονες	638
συμφράσσατο	576
σύναγον	684
συνέπηξεν	811
σύνεχον	717
σύνθεο	486
συνθέσιαι	633
συνίτην	818
συνοχωκότε	618
συσί	805
σφέας	637
σφετέρῃσιν	739
σφῇσιν	720
σφίν	474
σφοῦ	577
σφούς	730
σφυρά	719
σφυρόν	752
σφώ	583
σφωέ	459
σφῶϊ	542
σφωϊν	544
σφῶϊν	528
σφωΐτερον	519
σχεδίην	807
σχέθε	519
σχέθεν	714
σχετλίη	702
σχέτλιος	604
σχίζῃς	564
σχοίατο	601

T.

	Page
τά	498
ταλασίφρονα	740
ταλαίρινον	776
Ταλθύβιον	540

Page
τάμε . . . 761
ταμεσίχροα . . . 751
ταμίη . . . 835
ταμίης . . . 712
τάμνε . . . 685
τάμοι . . . 771
ταυόντες . . . 605
τανύπεπλος . . . 680
τανυσσάμενος . . . 714
τάνυσσαν . . . 569
τὰ πρῶτα . . . 458
ταπρῶτα . . . 458
ταράξῃ . . . 584
τάρβει . . . 737
ταρβήσαντα . . . 542
τάρβησεν . . . 624
τάρφεσιν . . . 792
τάχα . . . 517
ταχέες . . . 655
ταχυπώλων . . . 725
ταων . . . 709
τέ' . . . 773
τέγεοι . . . 827
τεθηπότες . . . 726
τεθναίη . . . 665
τεθναίης . . . 821
τεθνηῶτα . . . 838
τεθνηῶτας . . . 815
τεῖνεν . . . 683
τείρει . . . 731
τείρετο . . . 766
τείρουσι . . . 827
τειχεσιπλῆτα . . . 757
τέκε . . . 471
τεκέεσσιν . . . 673
τέκετο . . . 712, 766, 791
τεκμήραντο . . . 833
τέκμωρ . . . 575
τέκος . . . 516
τεκοῦσα . . . 556
τεκτήνατο . . . 760

Page
τέκτονες . . . 831
τελαμών . . . 640
τελέεσθαι . . . 517, 594
τελεῖ . . . 720
τελεῖται . . . 632
τελείω . . . 458
τελείων . . . 482
τελέσειε . . . 722
τελέσσῃ . . . 488
τελέσσω . . . 575
τελέω . . . 458
τελήεσσας . . . 539
τέμενος . . . 823
Τενέδοιο . . . 471
τένοντε . . . 752
τέο . . . 619
τέου . . . 501
τερμιόεσσι . . . 738
τέρας . . . 532
τέρεν . . . 670
τέρπετο . . . 567
τερπικεραύνῳ . . . 557
τεταγών . . . 586
τέταντο . . . 755
τετάσθην . . . 754
τέτατο . . . 696
τετελεσμένον . . . 518
τέτηκα . . . 674
τετίγεσσιν . . . 672
τέτλαθι . . . 585
τέτληκας . . . 521
τετληότες . . . 809
τέτμεν . . . 834
τετραπλῇ . . . 499
τετραφάληρον . . . 801
τετραχθα . . . 695
τετρήχει . . . 601
τετριγῶτας . . . 631
τέττα . . . 740
τετυγμένον . . . 826
τετύκοντο . . . 565

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	Page		Page
τέτυκται	665	τιταίνων	640
τευ	640	τιτυσκόμενοι	663
Τευθρανίδην	812	τίφθ'	726
τεῦχε	457	τλῆ	782
τεύχε	494	τλῆμεν	781
τεύχεσιν	656	τλήμονα	797
τεύχων	602	τλήσομαι	687
τεῷ	772	τλῆτε	628
τηλεθόωσα	820	τόδε	472
τηλεκλειτῶν	788	τοι	467
Τηλεμάχοιο	622	τοί (for σοί)	472
τηλόθεν	531	τοι (for οἱ)	562
τηλόθι	469	τοιγάρ	485
τηλόσε	745	τοῖο	550
τηλοῦ	787	τοίους	529
τηλυγέτην	674	τοκεῦσιν	747
τῆν	484	τοκήων	670
τῇ	802	τομήν	523
τὶ	496	τόξα	474
τίε	593	τόσσα	518
τιέσκετο	710	τοσσαῦτα	632
τίετο	761	τόσσον	481
τίη	549	τοὔνεκα	491, 534, 700
τιθει	561, 572	τόφρα	572
τίθημι	456	τραπείομεν	704
τιθήνας	818	τράποντο	702
τίκτω	471	τράφεν	527
τιμήν	506	τράφη	678
τίμησας	563	τρεῖν	773
τίμησον	572	τρήρωσι	804
τιμήσουσι	510	τρηχύς	777
τινά	480	τρητοῖσι	705
τίνυσθον	685	Τρίκης	723
τίον	791	τριγλώχινι	782
τίπτ'	516	τριπλῇ	499
τίς	459	τριτάτοισιν	528
τίσασθαι	635	Τριτογένεια	751
τίσειαν	473	τρίχας	685
τίσεσθαι	656	τριχθά	694
τίσον	572	Τροίη	611
τίσωσιν	572	Τροίην	494

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	Page
τρόμος	657
τροχόν	814
τρυφαλείης	696
Τρωάδας	837
Τρώεσσιν	554
Τρωΐ	774
Τρώων	499
Τυδείδεω	756
Τύδεος	642
Τυδῆ	737
τυκτόν	807
τύμβῳ	721
τύνη	787
τυπῇσιν	810
τυτθόν	405, 825
τυφλόν	819
τύχωμι	775
τώ	542
τῷ	535
τώ (for ὁ)	681
ὥγε	537
πώς	702

Υ.

	Page
ὕβριος	518
ὕβρις	516
ὑγρά	539
υἷας	598
υἱάσι	786
υἷε	757, 791
υἱέες	756
υἱεῖς	786
υἱέϊ	674
υἷες	507
υἷι	593
υἱός	460
υἱωνός	794
ὑλήέσση	835
ὑμήν	788
ὕμμες	532
ὑπαί	680
ὑπαΐξας	630
ὑπαντιάσας	812
ὕπατον	803
ὑπέδδεισαν	554
ὑπεδείδισαν	790
ὑπεδέξατο	819
ὑπείξομαι	535
ὑπείρεχε	785
ὑπείρεχεν	679
ὑπείροχον	824
ὑπελύσαο	553
ὑπέλυσε	813
ὑπένερθε	610
ὑπεράλμενον	765
ὑπερβασίη	666
ὑπερείης	838
ὑπερηνορεόντων	721
ὑπέρθυμον	735
ὑπερκύδαντας	711
ὑπερμενέϊ	604
ὑπέρμορα	611
ὑπεροπλίῃσι	517
ὑπερφίαλοι	665
ὑπέσταν	62[illegible]
ὑπέστημεν	7[illegible]9
ὑπήνεικαν	810
ὑποβλήδην	535
ὑπόδρα	503
ὑποείξομεν	711
ὑποκυσαμένη	813
ὑπολευκαίνονται	789
ὑποπεπτηῶτες	630
Ὑποπλακίῃ	835
ὑποστρέψειας	70[illegible]
ὑπόσχεο	574
ὑποσχέσθαι	816
ὑπόσχεσιν	626
ὑποσχών	774
ὑπότροπος	834
ὑπώψιον	658
ὑσμίναι	595 63[illegible]

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	Page
ὑσμίνηνδε	649
ὕστατα	522
ὕστερον	467
ὕφαινεν	668
ὑφέντες	560
ὑψερεφής	771
ὑψηλῇ	641
ὑψηχέες	804
ὑψιβρεμέτης	547
ὑψίζυγος	720
ὑψίπυλον	836
ὑψόροφον	703
ὕψου	569

Φ

	Page
φάανθεν	516
φαεινόν	682
φαίδιμος	750
φαῖμεν	599
φαινομένη	515
φάλαγγας	662
φάλον	634
φάμενος	776
φάν	817
φάνη	567
φάντες	658
φάος	589
φαρέτρην	474
φάρμακα	722
φᾶρος	596
φάσαν	625
φάσγανον	513
φάσθαι	512
φάτνῃ	775
φάτο	512, 656
φέβεσθαι	771
φειδόμενος	770
φέριστε	818
φέροις	536
φερόμην	586
φ[illegible]ν	669
φέρτερον	509
φέρτατος	584
φέρων	462
φεῦγε	509
φεύγωμεν	608
φεύξονται	611
φῆ	594
φήγινος	808
φηγῷ	798
φηρσίν	531
φῆς	786
φής	734
φθίμενος	764
Φθίῃ	505
Φθίηνδε	509
φθινύθειν	634
φθινύθεσκε	570
φθινύσουσι	832
φθίσει	836
φίλαι	764
φίλε	185
φιλέεσκεν	699
φιλέουσα	514
φίλην	464
φίλησα	679
φιλοκτεανώτατε	495
φιλομμειδής	709
φιλότητα	693
φίλῳ	491, 545
φλόγεα	802
φλοιόν	524
φλοίσβοιο	786
φλοῖσβον	778
φοβέοντο	814
Φοῖβος	473
φοίνικι	718
φοίτα	793
φολκός	618
φόνον	535
φοξός	612
φορβῆς	776

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	Page
φορέουσι	524
φορῆναι	603
φόρμιγγος	588
φόως	596
φόωςδε	630
φράζεαι	580
φράζεο	785
φραζέσθω	784
φράζονται	592
φράσαι	488
φρένες	493
φρεσί	477
φρήτρας	636
φρήτρηφιν	637
Φρυγίην	675
φυ	827
φυγέειν	640
φύγῃσιν	774
φύγοιμεν	479
φύγον	652
φυήν	496, 679
φύλα	636
φυλάσσετε	686
φυλάσσοις	622
φυλείδης	760
φύλλα	523
φύλοπιν	707
φύσει	523
φυσίζοος	682
φυσιόωντας	725
φυταλιῆς	823
φώνησεν	543
φῶτα	612
X.	
χάζεο	785
χάζοντο	799
χαζώμεθα	773
χαζώμεσθα	757
χαίρετε	543
χαίρῃς	506
χαίρων	562
χαῖται	576
χαλεπαίνων	638
χαλκεοθωρήκων	744
χάλκεον	650
χαλκεοφώνῳ	805
χαλκῆες	722
χαλκηρέϊ	689
χαλκοβατές	558
χαλκοκορυστῇ	798
χαλκός	523
χαλκοῦ	619
χαλκοχιτώνων	550
Χαλκωδοντιάδης	746
χαμάδις	687
χαμᾶζε	656
χαμαί	748
χάνοι	722
χαράδρης	745
χαρείη	839
χάρη	797
χαρίεντα	472
χαριέστατος	816
χαριζομένη	760
χαρίσαιτο	814
χάριτες	779
χάρμα	660
χάρμης	724
χασσάμενος	754
χατίζεις	619
χέει	820
χείμαῤῥοι	744
χειμέριαι	627
χειμερίῃσιν	580
χειμῶνα	652
χείρεσσι	684
χείρων	724
χέουσα	555
χερείονα	583
χερειότερον	622
χερείων	407

	Page
χερηα	739
χερηΐ	487
χερμαδίῳ	752
χερνίψαντο	562
χερσίν	462
χέρσω	741
χηνῶν	647
χηραί	626
χήρωσε	795
χηρωσταί	767
χήτεϊ	838
χθιζά	629
χθιζός	558
χθονι	490
χίμαιραν	822
χιτῶνα	593, 623
χλαῖναν	613
χολάδες	753
χόλοιο	521
χόλον	487
χολόω	460
χολωθείς	460
χολωσάμενος	615
χολωσέμεν	486
χολωτοῖσιν	726
χορόνδε	699
χραῖσμε	759
χραισμεῖν	525
χραίσμῃ	468, 660
χραίσμωσιν	582
χοαύσῃ	765
χρειώ	544
χρῆ	519
χρόα	718
χροός	716
χρυσάμπυκας	781
χρυσαόρον	789
χρύσεια	683
χρυσείοις	526
χρυσέῳ	462
Χρύσῃ	561
Χρυσηΐδος	49[illegible]
Χρύσην (Χρύση)	471
Χρύσην (Χρύσης)	461
χρυσήνιος	824
χρώς	751
χύντο	753
χυτή	838
χωλός	618
χωόμενος	464, 550
χωσαμένη	702
χώσεται	487

Ψ

	Page
ψαμάθοις	569
ψεδνή	618
ψεύδεο	739
ψευδέσσι	725
ψευδόμενοι	795
ψευσαμένη	821
ψύχη	45[illegible]

Ω

	Page
ᾧ	593, 822
ὦκα	55[illegible]
ὠκέα	669
ὠκεανόν	557
ὠκειάων	750
ὠκύμορος	556
ὠκυμορώτατος	572
ὠκυπόδεσσιν	[illegible]39
ὠκυπόδοισιν	[illegible]57
ὠκυρόῳ	793
ὠκύς	473
ὤλεσα	664
ὡμίλησα	5[illegible]
ὡμοθέτησαν	564
ὤμοιιν	794
ὤμοισιν	474, 596
ὠμόν	703
ὠμοφάγοισιν	86[illegible]
ὤμω	618, 6[illegible]

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	Page
ᾤμωξεν	695
ὤν	730
ὤνησας . . .	552
ᾦξε	830
ὦπα	672
ὤπασαν . .	820
ὀπτῆσαι . .	565
Ὧραι . . .	802
ὀρέξατο . .	808
ὄρεσσιν . .	787
ὅρμαινε . . .	513
ὅρμησε	832
ὄρνυτο . . .	684
ὄροος . .	609
ὄσσε	460
ὦρτο	793
ὥς	469
ὤσαιτο . . .	798
ὦσαν	754
ὤσατο	815
ὦσε	520
ᾦτε	489
ὠτειλῆς	718
ὤτρυνεν	683
ωὑτός	782
ὤφελες . . .	703
ᾤχετο . . .	477, 597
ᾤχθησαν . . .	582
ᾠχόμεθα . .	541
ὦχρος . .	[illegible]

THE END

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